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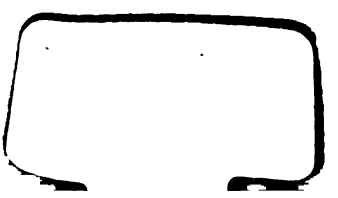

THE

MONTHLY REVIEW,

OR,

LITERARY JOURNAL.

BY SEVERAL HANDS.

VOLUME XVIII.

LONDON:
Printed for R. GRIFFITHS, in Pater-noſter-row
MDCCLVIII.

A

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THE MONTHLY REVIEW,

For JANUARY, 1758.

Continuation of the Account of the Compleat Body of Huſbandry; with Remarks. See Vol. XVII, page 406.

MANY of our Readers may, poſſibly, think us ſomewhat tedious in the conſideration of the Treatiſe before us; but when the vaſt importance of the ſubject, and the high expectations which have been artfully raiſed, as to the merit of this *compleat* work, are duly conſidered, we flatter ourſelves, any further apology will be deemed unneceſſary.

We are now arrived at the ſixth book of the *Compleat Body of Huſbandry*; which treats of *Tillage*, in ſix parts, viz.

1ſt, Of Plants, and their Nouriſhment.

2. Of the Advantages of Tillage.

3. Of the Implements of Huſbandry, and their ſeveral Uſes.

4. Of the different Manners of Sowing.

5. Of Drill and Horſehoeing Huſbandry.

6. Of the Benefits of Drill and Horſehoeing Huſbandry.

The firſt part treats, 1ſt, of *Roots*. Their ſorts(1); the extent to which they ſometimes run; either perpendicularly(2),

(1) Which are two; ſpreading roots, and tap roots.

(2) They ſay, that the firſt roots of every ſeed are always of the perpendicular kind; and in ſoft deep ſoils will penetrate many yards into the earth, if *uninterrupted*: which we really believe, if they are not too ſhort.

or horizontally; their tendency towards the ſurface of the ground(3); the advantage which the often ſtirring that ſurface produces, in increaſing their quantity, and cauſing them to ſpread to a great extent(4): and that 'heat is a great article in 'the proceſs of roots of plants obtaining their nouriſhment.' For, by its conſtant variation, contracting and expanding, it 'gives motion and preſſure between the roots and the ſmall par-'ticles of earth continually,—and is, indeed, the true ſource of 'the nouriſhment and growth of vegetables.'

2dly, Of *Leaves*. We are told that theſe are the organs of tranſpiration, and are ſo neceſſary to the greateſt part of vegetables, that they cannot ſubſiſt without them; for if all the leaves of a flouriſhing tree are pulled off, it will commonly die. That, from the number of veſicles filled with air contained in leaves, many have concluded them to be the lungs of plants; and Mr. Papin's experiments, it is ſaid, ſeem to favour this doctrine. 'Plants tranſpire only in the day:—during the night 'they revive, and' by their leaves, 'imbibe the dews and rains,' which 'contributes greatly to their growth.'

There are many more curious obſervations here, collected chiefly, it ſeems, from Grew, Papin, Tull, and Du Hamel.

3dly, Our Authors treat of the *Nouriſhment of Plants*; and beſtow five chapters in endeavouring to prove, 'that all 'plants are nouriſhed by the ſame ſubſtance: that this ſub-'ſtance is no other than earth in very fine particles, carried 'into their veſſels by water:' that it there 'undergoes that 'change which gives it the particular taſte, colour, and form, 'which belong to the plant;' which 'is evident from the com-'mon effects of graſting trees.'—An inſtance of Mr. Du Hamel's in the Memoirs of the French Academy proves this, it is ſaid, 'in a very particular manner. A young citron, of 'the bigneſs of a pea, was let in by the ſtalk to a branch of an 'orange tree. The citron grew to its full bigneſs, and became 'perfectly ripe, but was, to all intents and purpoſes a citron; 'having nothing of the orange at all in its nature, form, taſte, or 'appearance.' Further, 'that every plant will exhauſt the earth 'of its [that] nouriſhment which would be fit for others of 'the ſame growth.' And that a 'piece of land which was once 'fit for the nouriſhing and ſupporting of a crop of any plant,

(3) Cauſed by the effect, they ſay, of the rains, and dews, and influence of the ſun's rays: which alſo makes them grow to a greater length.

(4) This is illuſtrated by an experiment from Mr. Tull.

'will

'will continue to support and nourish crops of that plant for 'ever, if it be properly tilled and managed, &c.'

These opinions are acknowleged to be Mr. Tull's; and our Authors not only approve, but have farther supported them by experiments and authorities, from Mr. Hales, from Du Hamel, and from common observations(5); and, to our apprehensions, with great truth and reason. This very curious subject, is here largely discussed, and well explained.

4thly, *Of Changing Crops*, and *of the Distribution of the Nourishment of Plants in the Earth.*

Here our Authors observe, that though 'there is a great ad-'vantage in sowing successively different species upon the same 'land,'—yet 'this is not owing to the commonly supposed 'cause, that each exhausts the earth only of its peculiar nou-'rishment, leaving the proper juices for the others.' But the good effects of changing crops is, by them, attributed to three causes; 1st, the different quantity of nourishment different plants require; 2d, 'the different constitution and formation 'of' parts in plants, 'some being much more delicate than 'others;' 3d, 'the different quantity of tillage which each kind '—requires'(6). Thus poor land will nourish rye, but not wheat,

(5) One of our Author's observations is, that *Wheat*, requiring a great deal of nourishment, succeeds better after *Oats* than after *Barley*; because Oats exhaust the ground less than Barley. Now here, if we appeal to experience, we believe our Authors will be found mistaken, in supposing that Wheat succeeds better after Oats than after Barley, and that the former exhaust the ground less than the latter. For generally, in the compass of our knowlege, where Wheat is sown on stubbles, they are almost always either bean or pea stubble, on heavy land; or Barley stubble, on light dry land: but rarely, we had almost said never, Oat stubble on any sort of land. For it is the general opinion of Farmers, that no grain impoverishes ground like Oats: and it is a general rule with them, when about leaving a farm, to sow a great many Oats, to get, as they say, their pennyworths out of the ground.

And the nature of the Oat seems to confirm the truth of the Farmers opinion, for it is a hot, hardy plant, which is seen by its growing, and even delighting, in cold climates, as the Highlands of Scotland, &c. and wet soils, as the Fenns, &c. And it is the most fibrous rooted plant of any common grain that grows: by which it is properly qualified to gather the great quantity of food its hot constitution, strong digestion, and situation in such cold climates, and wet soils, requires.

(6) These three causes seem to be needlessly wire-drawn out of each other; for, to our understanding, they appear to be no more

wheat, nor, they ſay, oats(7). And 'oats will penetrate hard 'land better than barley, and, therefore,—will grow with leſs 'llage,' &c.

Take a ſmall ſpecimen of our Authors manner of accounting for the infertility of ſoils. 'When the pores [of a Soil] are in 'too ſmall number,' they ſay, there is, frequently, no communication between them; and the roots are thus 'ſtopped in their paſ-'age, and cannot get at the nouriſhment that is ready for them 'in other places, nor obtain enough for the ſupport of the plant: 'this is the fault of too ſtiff ſoils. On the other hand, when 'the pores are too large, the roots go through them almoſt 'without touching the earth, they, therefore, can take no 'nouriſhment from it: this is the fault of too light ſoils. Theſe 'are the defects of the generality of ſoils, and theſe may be re-'medied by culture properly conducted: for the earth contains 'ſo great a quantity of nouriſhment, that there is no need to 'fear exhauſting it; the only buſineſs is to put the roots in a 'condition of getting at it.' Well, Gentlemen, and when you have 'remedied thoſe defects by culture,' that is, when you have increaſed the pores of *ſtiff ſoils*, and made thoſe of *light ſoils* ſmaller; and thus 'put the roots into a condition of get-'ting that great quantity of nouriſhment,' you ſay, 'the earth 'contains;' you will ſtill have only ſlow, inactive, earth; which will do but little towards vegetation, until a proper degree of heat be introduced, even according to your own account, in Chap. III. of this part, that 'heat is the true ſource 'of the nouriſhment and growth of vegetables.' Nor yet, will fire and earth of themſelves ſuffice for vegetation; the other two elements, air and water, muſt join their good offices, or nothing can be done, after all. In fine, to forward vegetation, in the higheſt degree, it ſeems requiſite, there ſhould be a proper conjunction of all the four elements(8), in ſuch due and proportional quantities, as the peculiar nature and conſtitution of the particular ſpecies of plants require. And that land is the richeſt

than this, that different plants having different conſtitutions, and texture of parts, require different quantities of nouriſhment, and, of courſe, different degrees of tillage.

(7) We cannot agree with them in this, becauſe we know that the worſt land, if it will bear any thing, will bear Oats: which, by their conſtitution, and by the ſtructure and make of their roots, as obſerved before, are better fitted to live on the pooreſt ſoils, than any other common grain.

(8) We have, here, nothing to ſay to the artificial elements of the Chemiſts, and Carteſians: we want only thoſe plain ſimple ones of Nature, *Fire*, *Water*, *Earth*, and *Air*, to explain the principles and phænomena of vegetation.

Such

which has the greatest share of all these four elements, in such due proportion to each other as the nature of the particular species of plants to be nourished, requires.

Therefore, land may be poor, i. e. afford but little nourishment to plants, in two respects. 1st, It may have a large share of all the four elements conjunctly, but in such an *undue* proportion to each other, as is most *unsuitable* to the particular species of plants to be nourished. So clays have a large share of earth and water; but too little heat and air: and gravels and sands, have a large share of heat and air; but too little water and earth. 2dly, Land may have too small a share of all the elements conjunctly. As chalk has too little of *fine earth*; for it is composed of a coarse dry earth that will not enter the vessels of plants; for plants will not grow on it: too little of *air*; too little of *fire*, for it has no heat in it: too little of *water*, for it lets that through like a sieve. Such, we apprehend, with due submission, is the nature of chalk (9).

Now a due proportion of manure(10) actually supplies plants with these elements, and conveys them to their roots. For the fermentation of the manure causes a *heat*, or gentle fire (the first element) in the earth, which divides and pulverizes it(11), in the same manner with tillage, tho' in a much greater degree; and thus produces *fine earth*, (another element) which our Authors call, and which is, indeed, the *primary* part of the food of plants. Again, this heat and fermentation occasions a rarefaction of the air contained in the earth, and in the roots of the plants; this causes the internal air to expire, and the external to inspire, and thus produces a circulation which supplies the plant with a continued succession of fresh *air*, (a third element). Lastly, The salts contained in manure, that are lodged at or near the surface of the ground, attract the dews, by cooling the ambient air, which condenses and precipitates the vapours floating in it; and thus, perhaps, in no small measure, supplies the

(9) These are, we believe, all the entire pure soils we have; and, we humbly conceive, that most of our other soils, are only a compound of some, or all of these. But our confined limits will not allow us to persue this theory any further at present.

(9) This due proportion is well known to the experienced Husbandman.

(11) It is probable, that the fermentation, by its agitation and intestine motion, breaks and divides the earth into a great number of small congeries of parts; and that the heat, by rarefying the air contained in each, again subdivides every part; so that their joint effect in pulverizing the ground, is, no doubt, much greater than that of tillage can be.

plants with (the other element) *water*: but this we offer only as a conjecture. If this reaſoning however, is juſt, it ſhews how greatly manure exceeds tillage, in promoting vegetation: the end for which both are uſed.

Before we quit this part, we have one caution to offer, with regard to the eleventh, twelfth, and ſome following chapters; viz. that by the words *dreſſing*, and *dreſſings*, which very often occur in thoſe chapters, they are to underſtand *plowing*, and *plowings*; even Mr. Tull is repreſented as thus miſuſing the term: but we are well ſatisfied, he was too great a judge in thoſe affairs, thus to put *the cart for the horſe*.—By the way, this hint is intended only for thoſe Readers who are ſo unacquainted with huſbandry, as, like theſe Authors, not to know *dreſſing* from *plowing*.

In the ſecond part, *Of the Advantages of Tillage*, Dung is repreſented, from Mr. Tull, as of 'ill effect, in ſpoiling the taſte 'of the products of the earth in ſome degree;' for 'tho' it increaſes their growth, it weakens their qualities, and even their 'taſtes.' Dung alſo 'draws inſects together, it is ſaid, which 'eat the produce.' The roots of trees in dunged ground, always ſuffer by inſects(12), and for the ſame reaſon, it is ſaid, the Floriſts have baniſhed it from their practice. To remedy this evil, it is propoſed, to mix lime with the dung 'in mak-'ing up the heap.' A layer of quicklime firſt, then a layer of dung; and this, they ſay, will deſtroy the miſchievous inſects; and kill, in great part, the ſeeds of weeds.

The experiment, from Mr. Evelyn, of pulverizing and expoſing earth, to render it fertile, without manure, is more than once or twice recited in this book; and Mr. Du Hamel, we are told, to prove the truth of it, 'powdered a quantity of clay, and 'ſifted it through a fine ſieve,' but afterwards watering it, 'it be-'came as tough and ſtiff as it had been originally;' from whence

(12) As all manures are, we apprehend, fermenting ſubſtances, and as inſects, invited by their heat and moiſture, when in a fermenting ſtate, may reſort to them,—dung, as a fermenting ſubſtance, is no worſe, we ſuppoſe, in this reſpect, than other manures; and if that is rejected on this account, ſo may all other manures. But, in truth, there is very little in it that is worth regarding, in compariſon with the great advantage attending the uſe of dung. This we aſſert from experience; if that will not ſatisfy our Authors, we will ſhew them that we are not deſtitute of reaſon. For, if they will pleaſe to reflect, how great a quantity of fixed ſalts there is in dung, eſpecially the urinous part; and how pernicious thoſe ſalts are to inſects, we preſume they will allow, that (beſides experience) we have ſome reaſon in *Rerum Natura*, for this opinion of ours.

he

be concluded, that this aſſertion of Evelyn's was not true of all kinds of earth. But our Authors ſay, Mr. Du Hamel did not fairly try the experiment, becauſe he did not expoſe it to the weather during the time Mr. Evelyn directed. For we have ſeen, ſay they, in the preceding part of this work, that the 'effects of fire, in a proper degree of calcination, renders clay 'fertile. We have obſerved alſo—that the ſun and air have, in 'theſe reſpects, the effects of fire, only more gradually(13).' And as the powdering the clay, would, it is ſaid, have made it fitter to receive the influence of the ſun and air, and the continual ſtirring would have expoſed every part of it to their effect, 'it is not, we are told, eaſy to ſay, how much the pro-'ceſs, fairly tried, would have done towards the rendering even 'clay fertile(14).

'Yet, nevertheleſs, this may be ſeen from it, (ſay our Au-'thors) that' the horſehoeing huſbandry is more proper for light and loamy ſoils, than for ſtiff and clayey. Theſe laſt require both manure and much tillage; 'a great deal of tillage to break 'them, and' ſand, and proper manures, to keep them in order. By this means 'they become ſome of the beſt ſoils we 'have.' For that 'manures are neceſſary to clays, to keep 'them in good condition, after they have been divided by til-'lage: and to—light ſoils, becauſe they want matter of nou-'riſhment. They enrich theſe, and divide the other.' But where manures are ſcarce, the horſehoeing huſbandry 'will, on 'moſt ſoils, ſupply the place of them;' and where they are 'ever ſo plentiful, it will give 'them much greater effect.'

Wheat is ſaid to be much the ſtrongeſt corn, and to require the moſt tillage: it ſucceeds yet better when more is given it than uſual; and experience ſhews, that this may ſupply the

(13) And the Reader may ſee our remarks on this opinion of theirs, in the Review for May laſt, page 390.

(14) Unleſs the proceſs could have altered the magnitude, or figure, or both, of the particles of clay; what could it have done more than pulverize it ſtill more minutely? And the conſequence of this greater pulverization would be a greater ſubſiding, and cloſer ſettling of the parts; unleſs this pulverization were continued *: and of this our Authors ſoon became ſenſible; for, preſently after, they ſay 'it is 'certain, that clayey ſoils are apt to *grow ſtiff again*, after *ever ſo 'much tillage*,' &c.

* Which, indeed, was the end and intent of the horſehoeing huſbandry, to keep the ground in conſtant tillage, and thus not give it time to ſubſide to any great degree.

place of manures; if, inſtead of four dreſſings(15), and dung, which is uſually given it, eight were beſtowed, without dung, it will ſucceed as well: and coſt much leſs than manures.

Alſo, ſand, we are told, is a good manure for clay, and anſwers the end of tillage(16); 'it breaks the ſoil—lets in the ſun 'and rains(17), and gives paſſage to the roots.

'Light ſoils are improved by *dreſſings*, [*plowings* they mean] 'but they need not be ſo frequont as on others(18). To theſe, 'manures are wanted to give richneſs, as to the others, to di-'vide and keep the ſoil divided.' There is no fear, they ſay, of exhauſting theſe light lands by expoſing them to the ſun, which only evaporates the watery parts, not the ſolid ſubſtance which nouriſhes the plants. 'It is certain, that all theſe lands 'are improved by dreſſings, [*plowings*] and thoſe not in ſmall 'number(19),' &c.—and another great advantage attending theſe repeated *turnings*(20) is, that they entirely deſtroy weeds.

Woodland, when it is ſtubbed for corn, is ſo rich, our Authors ſay, that it 'will produce vaſt crops of corn, for many 'years, without the leaſt manure,' by the moderate tillage of the horſehoeing huſbandry(21).

We

(15) Our Authors have not yet learned to diſtinguiſh between plowing (or tillage) and dreſſing (or manure).

(16) Sand is certainly a moſt uſeful mixture for clays, if laid on in a large quantity; and if chalk be joined to it, not ſparingly, but about twenty-five or thirty loads of chalk, with near double that quantity of ſand, per acre, this will wonderfully open, warm, and dry, a clayey ſoil: but the expence ſhould be well conſidered, as well as the conveniency of obtaining theſe materials, before the work is begun.

(17) If the ſand only lets the rains in, it would, we conceive, be rather hurtful, by increaſing the cold, wet quality of the clay. Therefore, it ſhould either let the rains through, or evaporate them; and we are of opinion, it may, in part, do both; the one by its poroſity, and the other by its actual and effective heat.

(18) Here we are told, that light ſoils need not be plowed much.

(19) But here we may plow them a good deal. It is really irkſome to us to attend to their numerous contradictions.

(20) We have hitherto ſuppoſed our Authors ignorant of the term *Plowing*; but we begin to think, now, that they have a peculiar antipathy to that word, and had rather pronounce any other than the true one; perhaps it may be to them what *Shibboleth* was to the Ephraimites.

(21) But if the ground is ſo very rich, there can be no occaſion for the horſehoeing huſbandry; for full crops may be taken, and not two thirds

We are now got to the *Preparation of Heathy Land for Corn*; which, as containing nothing material, we paſs by, and proceed to the next article, *Of the Preparation of Land for Corn after the artificial Graſſes.* But we find no other artificial Graſſes taken notice of than St. Foin. Though Clover is a much more common, as well as more profitable graſs, Trefoyl, called by ſome Cinquefoin, and Rye-graſs, are alſo commonly known, and much ſown, tho' neither of them have the honour of a place in this Compleat Body of Huſbandry. St. Foin, we are told, draws its nouriſhment deep, 'it has a ſingle, long, and 'large root, which penetrates, counting the extremeſt fibres, 'at leaſt fifteen feet deep; and does not exhauſt the land near 'the ſurface, which is the ſeat of nouriſhment for the corn:' and it is ſaid to 'ſerve as a kind of fallowing' to a light and ſtoney ſoil; tho' 'theſe deep-rooted graſſes are of the ſame be-'nefit to all ſoils that they are to this.' Yet 'ſome may want '[their] aſſiſtance more than others. They prepare the 'land for corn better than almoſt any other method(22). A 'ſingle crop of St. Foin ſometimes yielding four pounds an 'acre(23); and after it has ſtood thus ſeven years, the land 'will be ſo rich, that inſtead of requiring to be fallowed and 'dunged(24) for wheat, the Farmer will be obliged to ſow that 'upon barley-ſtubble, &c.

'The

thirds of the ground left fallow every year, as it muſt be if horſe-hoed. Beſides, the ground will be ſo full of ſmall ſtringy roots and fibres, taſſacks of graſs, old roots of weeds, and other foulneſs, that we may venture to ſay, it will be next to impoſſible for the drill to plant the rows, or the hoe-plow to hoe them afterwards. The roots and foulneſs abovementioned, will ſo hang about thoſe inſtruments, and drive up in heaps, and draw out of the rows, pulling theſe up with them, that the ground would not look as if it had been under the management of philoſophical Huſbandmen, but rather as if it had been tilled by hogs.

(22) But the land muſt be well prepared for them firſt; and be well dreſſed afterwards; or elſe as little advantage will accrue from theſe wonder-working graſſes, as from corn; and perhaps leſs.

(23) But oftener one pound, if it be not manured, which they give no hint of; and, very likely, before it has lain ſeven years with graſs, the term they propoſe, it may not be worth ten ſhillings an acre, except it be well dreſſed.

(24) Which it ought to be, to take away the hollowneſs and deadneſs of the ground; two very bad qualities, which light poor ſoils, that have lain down long with St. Foin, always contract: and it is little leſs than owning the ſame in ſaying, that except the land be well

tilled

'The beſt method of preparing land for corn after St. Foin, 'is, by firſt ſowing it with turneps(25).' It ſhould, they ſay, be plowed 'up in the winter, with a four coultered plow, for turneps, for the following ſeaſon.'

In the chapter of the preparation of land for corn after common graſſes, the Authors explain an ambiguous term that has long puzzled us, viz. the word *dreſſing*; which is uſed, it ſeems, in this part of their work for *plowing*: tho' they tell us, that in another part of their work they have, 'in concurrence 'with the common cuſtom,' uſed it for *manures*. It is pity they had not acquainted their Readers with their motives for changing the common cuſtomary meaning of words: this is far from being conſiſtent with that explicitneſs of which they made ſuch profeſſion in their propoſals, and in the beginning of this work.

Our Authors, in this chapter, again rehearſe, in a circumſtantial and minute manner, the *Tullian* theory, of fine earth being the food of plants, and that the effects of tillage and manure are the ſame, and conſiſt only in the breaking and dividing the earth(26): and, in conſequence of this doctrine, they aſſert, that

tilled after St. Foin, 'the firſt crops will be very poor,' (tho' in another place, the land was ſaid to be 'ſo rich as to require' no fallow or dung) and that 'even oats will not grow upon it to any profit with-'out good tillage.'

(25) As the turnep is a long tap-rooted plant, and, like St. Foin, draws its nouriſhment deep, it muſt, conſequently, be improper to ſucceed *that*, by their own principles. And we are aſſured by Mr. Tull, that *turneps never thrive well immediately after St. Foin.*

(26) But there is ſomething more in manure (as we have already hinted) than our Authors will allow. For manure not only pulverizes, but raiſes, by its fermentation, a warmth in the ground, of the ſame nature, tho' not in the ſame degree, with a hot-bed; and, therefore, if dung under a cucumber bed, be allowed to promote the growth, &c. of the cucumbers, by its heat *only*, the ſame dung muſt have a proportionable effect when laid on corn-land, by its heat *only*, as well as by its pulverization. To deny this, is, in effect, to aſſert, that froſt in winter will forward vegetation as *much* as the ſun in ſummer, becauſe it pulverizes the earth *more*. But we have not yet met with one Farmer who expected a crop of corn from froſt alone: and, indeed, it is contrary to experience; for we find a harveſt is not to be had until the ſun hath done its office by heating, as well as the froſt by pulverizing the land. Nor has the harveſt failed after winters that have paſſed with very little froſt, (it is true the crops are then ſeldom ſo good) but thoſe ſummers which have had the leaſt benefit of the ſun, by reaſon of extraordinary prevailing cold,

or

that experience ſhews, that two or three additional plowings will anſwer the ſame purpoſe as dung on light lands(27), and coſts not more than a fifth part of the dung(28).

To conclude our obſervations on this part, one would imagine our Authors thought they could never ſufficiently inculcate the principles of the *Tullian* Huſbandry, and the doctrine of much

or cloudy wet weather, &c. have always produced much worſe crops; a recent inſtance of this we had in the extraordinary wet ſummer, 1756, by the very poor crops of moſt ſorts of corn and grain that ſummer produced.

In ſhort, there is nothing more evident, than that heat and moiſture (or fire and water) are the parents of vegetation,—Hence it is, that ſome plants will grow in water, where they can have but little earth; and others in air *, where, one would think, they muſt have leſs.

* As ſome *Sedums*, in particular *Orpine*. A branch of which, hung in a warm room, will live, and ſeem to grow, for ſome weeks, without any dependance on, or connection with, the root.

(27) How does this agree with theſe expreſſions, that 'manures 'are neceſſary to enrich light ſoils, becauſe they want matter of nou-'riſhment?' and, in another place, that 'manures are wanted to 'give light ſoils richneſs?' But preſently after we are told, that four dreſſings [plowings] more than uſual, will ſupply the place of dung: and here, on ſuch ſoils, 'two or three additional plowings' † will do it, and not be more than one fifth of the coſt of dung. But before the chapter is ended we are informed, that what they have ſaid on this head ſignifies little, for, 'there is no way of managing of land to the beſt 'advantage, but by the uſe of *both*.' For, 'nothing is ſo idle as the 'propoſing one againſt [without] the other.' Egregious inconſiſtencies!—Compare this with the following, (in chap. xvii. book 1, parag. 16.) 'The lighter and looſer a chalky ſoil is, the leſs plow-'ing it requires; and if the Farmer wants to give it more than need-'ful,—he will ſpoil it.'

† They have learned, at length, to diſtinguiſh plowing from dreſſing, and to call them by their proper names.

(28) Let us try this: As they have ſuppoſed that two, three, or four additional plowings will do inſtead of dung, we will take the medium, i. e. three plowings, which, being on a tilth, may coſt five ſhillings per acre each, (on fallows it is ſix ſhillings per acre, and ſometimes we have known ſix ſhillings each given for all the plowings) this is fifteen ſhillings for the three plowings. An acre of land will coſt from thirty to forty ſhillings to be well dunged, and tho' this is but ſomething more than double the charge of the three additional plowings, inſtead of five times, yet we will anſwer for its doing five times the good,

plowing,

plowing. As to the firſt, we ſhall ſay no more of it at preſent; and of the other, that of *much plowing*, we ſhall only obſerve, that the number of plowings which our Authors direct, chap. xv. page 289, to be eight, (inſtead of four, the uſual number, as they ſay) can ſeldom be done in the time land uſually lies fallow, ſo as to leave proper intervals between theſe and the harrowings which, tho' forgot by them, are often as neceſſary, and near as beneficial, when duly performed, as plowings. For heavy deep land muſt rarely be plowed in winter, and never in wet weather; and theſe two ſeaſons will make ſo conſiderable a deduction from the time ſuch land has to lie fallow, which cannot be more than a year, that we ſhall not ſcruple to affirm, ſo many plowings, with their proper harrowings, cannot be beſtowed on it, ſo as to anſwer the great expence of them: except the land lies fallow two years inſtead of one. And for their light land, *that* generally has turnips, vetches, or ſome ſort of artificial graſs on it the fallow year, and of courſe cannot have time for thoſe numerous plowings they adviſe, (and adviſe *not*): therefore this land too, we doubt, muſt lie fallow two years, in order to enjoy this fancied benefit.

Far be it from us to decry good plowing. In general, Farmers are not much deficient in that reſpect, but rather redundant; and many of them, hurried away by the notion that land muſt have ſo many plowings given it, plow it often, without a due regard to the weather, ſeaſon of the year, condition of the ground, or their own conveniency: and, we are afraid, ſuch will meet with very little better inſtruction from this book, ſo far as we have yet obſerved of it.

Part the IIId. *Of the Implements of Husbandry, and of their ſeveral Uſes.*

The figures of the plows, in the plate, are very badly executed; the earth-boards of all of them are put on the wrong ſide of the plows, except the four-coultered plow, and Berkſhire plow, (called by them, *the two-wheeled plow improved*) which, indeed, have here no earth-boards. Theſe two laſt plows(29) are taken from the accurate and ingenious Mr. Tull, all but the earth-boards, which are left behind. In the four-coultered plow alſo, the four coulters are put on the wrong ſide, —with other blunders.

What they call in the plate, *the original two-wheeled plow*, and in the book *the Hertfordſhire plow*, is no more like—that

(29) The figures of the others are borrowed from Mortimer's Huſbandry.

country

country plow, than a *Writer* of *Husbandry* is like a *practical Farmer*. In ſhort, ſetting aſide the mutilated portraits of the four-coultered and Berkſhire plows, from Mr. Tull, we greatly queſtion whether they have given the true figures of any one plow in common, or even, perhaps, in uncommon, uſe.

In their diſcourſe on plows, they talk of the coulter's *bending* and being *more circular*; as if, indeed, they were at leaſt *ſemicircular*: but we are not informed whether they are to ſtand concave or convex to the furrow. But which ever way it be, it is contrary to practice; for however obliquely, or pointing forward, the coulter may ſtand, its edge is generally made ſtrait throughout, and not hooked, as in their figures.

We are told, that the plow for ſtiff clay ſhould be every way large, that it may turn up 'a large furrow.' Now this is not only the very worſt way of plowing clays, to turn them up in large furrows, as well as the moſt difficult to perform, but is contrary to what they have ſo long and ſo tedioufly inſiſted on, concerning clays requiring the moſt pulverization, and to be the moſt minutely divided; for ſurely the way to do this cannot be by turning them up in large furrows! This likewiſe contradicts the uſe of the four-coultered plow, which they value ſo much for its cutting the earth to pieces; for here they are for turning up in large furrows, that very ſoil which, in truth, ought to be plowed in the ſmalleſt ones.

In their deſcription of the Hertfordſhire plow, (if that ought to be called a deſcription which only juſt mentions ſome of the parts which this plow has in common with others, neglecting moſt of thoſe wherein it differs from them; as the *ſtock* (30), the *clevviſes* (31), the *collar links*, *jumping links*, &c.) They mention an exception to the uſe of this plow, viz. that in miry clays, in winter, the wheels cut into the ground and clog. This too is from Mr. Tull; but the remedy againſt it, which is added by the ſame Gentleman, they have left behind: however it happens to be of no great conſequence, for there are few miry

(30) A block of wood on which the beam reſts, and is itſelf carried between two wheels, by an iron ſpindle which goes through the lower part of it, reſting in the wheels: this block has ſometimes a pillow over it, to pin up or down by ſtandards; to let the plow in, or take it out of the ground.

(31) *Or ſtilts.* This is a ſtrong forked iron, which goes thro' the forepart of the ſtock by the forks, at right angles with it, by which the horſes draw. In ſome places, the *clevviſes* are only two pieces of wood, with a notched iron bar (for the horſes to draw by) fixed between them into their ends; theſe are then faſtened into the middle of the broadſide of the *ſtock* by their other ends, at about a foot diſtance by the ſide of each other; ſo as, altogether, to form a paral-

clays where this plow is uſed; or, if there were, we think they ſhould not be plowed when ſo wet as to clog and obſtruct the motion of the wheels.

We are further told, that 'ſome make this plow in the ori-'ginal manner, with the handles ſloping of one ſide, but this 'renders it troubleſome to hold, or to follow; the remedy was 'very eaſy, and people not bigotted to fooliſh cuſtoms, have im-'proved it greatly, by making it ſtrait.' Chap. xxiv. p. 290. If our Authors had ever held this plow, they muſt, we think, have been convinced; that the more 'ſloping *of* one ſide' (the left) the handle ſtands, the more and better room the holder has to go between that and the plow ſtaff; if he follows the plow on the unplowed land; which is the uſual way of holding theſe ſort of plows. For when the handle ſtands ſtrait with the beam, it lies ſo cloſe to the left ſide of the holder, as often greatly to incommode him: and in plowing ſtrong ſtoney land with what the Farmers call great rag-ſtones in it(32), when it is dry, this handle, even when ſloping from the holder, comes ſo near his left ſide, ſometimes, by the plow being toſſed about by the great flints and ſpaulting clods, as frequently to give him violent blows on the ribs; and how much worſe would it be were the handle always cloſe to his ſide, as it would be, was it to ſtand ſtrait with the beam. Beſides, that in ſome ſorts of plowing, it would be ſo much in his way, as to oblige him to go behind that and the plow-ſtaff; and then he could not ſo well command either, nor of courſe the plow. Therefore the original way of ſetting the handle muſt be the beſt; and it is, we know, what is done, particularly, on the moſt troubleſome grounds to plow.

This Hertfordſhire plow, we are told, chap. xxiv. 'is, in a 'manner, the *general plow* at this time;' and this plow 'vari-'ed more or leſs, according to the—faſhion of the place,' they underſtand as the common plow. But at the end of the twenty-ſeventh chapter, the Berkſhire *gallows-ſtocked* plow, what they call, in the plate, the *two wheeled plow improved*, is particularly deſcribed, (thanks to Mr. Tull, or, perhaps, elſe it had not) and, we are told, is '*uſed at preſent in the places where* '*agriculture is moſt underſtood, and beſt practiſed*,' and tho' 'it 'conſiſts of more parts than the two wheeled plow of Hert-'fordſhire,' yet that there is not one of theſe, 'but is an ad-'vantage either in ſtrength or convenience.' Now, is it poſſible for the Hertfordſhire plow to be the *general plow*, and yet the Berkſhire plow be uſed where agriculture is *moſt underſtood, and beſt practiſed*, without ſuppoſing an abſurdity; that in thoſe places the moſt *general plow* is leaſt uſed?

(32) Of which there is a great deal in thoſe parts where this plow is uſed.

As

As the invention of the four-coultered plow is Mr. Tull's, ſo is the exact deſcription given of it here; and, we are of opinion, that had not Mr. Tull wrote before our Authors; they would have had much leſs to ſay concerning plows and tillage.

Our Authors, ſpeaking of a double plow, i. e. one that plows two furrows at once, one by the ſide of another, or one under or below another; the firſt to plow a large quantity of ground in a given time, the other to plow the ground deeper than ordinary;—tell us, that 'as this requires twice the number 'of horſes and of men(33), the expence is nearly equal to the 'advantage(34): but this is a hint capable of improvement, for 'though in tough and deep ſoils it loſes its benefit, from the ne-'ceſſity of a double expence, yet certainly in ſome of thoſe 'light and ſhallow lands we have in Buckinghamſhire, and other 'places, a double plow might be ſo contrived as to be drawn by 'two horſes, and managed by one man;' this would, they ſay, be a double advantage, and yet the expence the ſame. 'This has 'never been put in practice yet, but from what *I*(35) have ſeen, 'I am certain that it is practicable; and whoever ſhall bring it 'into uſe, will be of great ſervice, both to himſelf and all that 'ſhall follow him(36).'

To conclude this account of plows, our Authors are ſo far from giving ſuch a general account of this uſeful inſtrument, as

(33) The double plow requires, in general, but two-thirds of the number of the horſes, and half the number of men, that two plows require; as where two plows demand eight horſes, the double plow will work as eaſy with ſix; and where they require ſix, that will do with four horſes.

(34) Yes; but not on the account our Authors ſuppoſe, as is ſhewn in the above note; but becauſe the double plow ſeldom plows the ground ſo well as the ſingle one does, except in good tilths; ſo that what is ſaved in the expence, is loſt by the bad plowing. Another ſtrong reaſon againſt the double plow, is, the difficulty of making it, and ſetting it to go to every plowman's mind and gait, (or way of following and holding it) and the keeping it in order; which occaſions continual alterations to be made, and of courſe continual charges, &c. all which has cauſed moſt Farmers to throw them by.

(35) Here our Authors are, we ſuppoſe, before they were aware, got into the ſingular number,

(36) We can aſſure our Author, or Authors, that this is already accompliſhed: that ſuch a ſmall light double plow, very different from the common one, has been made, and has plowed, on a tilth, ſome ſcores of acres, in *ſtitches*, or *two-bout lands*, for wheat, conſiſting of four furrows each, with *two horſes only*; as well, and almoſt as ſoon as two plows with four or five horſes would have done; and the ground has not been trod half ſo much: moreover, by reaſon of the different way of ſowing, leſs ſeed lies uncovered.

might

might very reaſonably be expected from a *Compleat Body of Huſbandry*, that they have omitted the figures, and even the names, of many of the moſt ſerviceable plows in common uſe. To inſtance in a few only, — we ſee nothing of the *two handled ſwing plow* of Middleſex; the ſeveral very uſeful *foot plows* of Bedfordſhire, and the neighbouring counties; the *gallows-ſtocked wheel plow* of Hertfordſhire and Buckinghamſhire, that differs in almoſt every part from the *Berkſhire plow*, which they have taken from Mr. Tull, and nicknamed it the *two wheel plow improved*. They have, it is true, exhibited, from Mortimer's Huſbandry, a figure of the *Hertfordſhire plain ſtocked wheel plow*, but *ſuch a one*, that we will engage, thoſe who have only ſeen it in the figure, ſhall not know it again in the field.

From Plows our authors, like good huſbandmen, go to Plowing. Hilly ground, they tell us, and that truly, ſhould 'never be plowed ſtrait up hill and down, but croſſwiſe:' for it does not tire the horſes ſo much: and alſo the manure and fine mould will be leſs liable to be waſhed down the hill; for by croſs-plowing it is ſtopped and retained. This point is urged by them with great earneſtneſs, as if much depended on it; but in truth the way they propoſe, is not without its diſadvantages. — But let us proceed.

They come next to laying wet land in ridges; where we perceive nothing new, or uncommon, except one ſingular notion, of which they ſeem very fond, that is, the 'making the 'ridges run eaſt and weſt' where the ſituation of the land will allow it: becauſe, ſay they, in this caſe, 'the ſun gets at every 'part of them the better.' This is ſtrenuouſly inſiſted on by our Authors, in the ninth chapter of the firſt book, and three times repeated in this thirty-firſt chapter of the ſixth book. But we think them much miſtaken here; and we appeal to every huſbandman, whether a north and ſouth direction is not by far the moſt preferable, becauſe both ſides of the ridge would then have an equal ſhare of the ſun, by reaſon of their eaſt and weſt inclination, one ſide the morning ſun, the other the afternoon. But in their way of laying the ridges, the ſouth ſide of the ridge only will have greateſt part of the ſun, and the north ſide hardly any, except in the midſt of ſummer, and then not much. Another misfortune may happen alſo from this 'poſition of the ridges 'pointing eaſt and weſt,' viz. that in a hot ſummer the ſouth ſide of the ridge may be burnt up by heat, and in a cold one the north ſide ſtarved with cold: and in winter, the north ſides of high ridges will have little more benefit from the ſun than the ſouth ſides would have received, had theſe wintered in Lapland. In ſhort, this fancy of theirs appeared to us ſo incongruous, that when we met with it firſt in the ninth chapter, we

really

really thought we had misunderstood them; but here they have taken care to clear it up, by repeating this misdirection three times in one chapter.

In the article we meet with next, concerning *wet land on hills*, our authors tell us, that 'trenches must be cut a-'cross the hill with a descent to carry the water off: and 'they may be filled up with rough stones, and covered over 'with earth again, so that all may be wrought as a level sur-'face (37).' Another remedy for wet land is to lay it 'in 'ridges, almost crosswise of the hill, but a little oblique or 'slanting; for if they be perfectly carried a-cross, or quite strait 'down, they will neither way do. When they are thus car-'ried crosswise, but a little diagonally, their parting furrows 'lying open, will each serve as a drain to the ridge next below 'it: for when the plow has made the bottom of these nearly 'horizontal figures a few inches deeper than the surface of 'the clay [or under stratum on which the mould lies] the wa-'ter will naturally and securely run to their ends, without ris-'ing into the mould, provided no part of the furrows be 'lower than the ends.

But in this way the ridges, we are told, should be plowed in paces (38), and then they 'will be plain at top; and the rain-'water will speedily run downward to the next trench, thence 'to the headland, and so out of the field (39).'

(37) Here they give us a faint idea of what farmers call *hollow-ditching*; but, when just on the verge of truth and utility, they draw back, telling their readers, that, though 'reason points out this re-'medy, it is often too expensive, and such lands when too wet and 'too difficult of remedy, are to be neglected: and not even to be 'attempted by ridging; for nothing disheartens a husbandman so 'much as undertaking what he afterwards finds cannot be done.' This is an instance of parsimony very rare with our authors; and it happens in an unlucky place, as we fear it may have deprived the public of their sentiments on the useful practice of *hollow ditching*.

(38) Plowing in *paces*, they should have said *pairs*, is plowing two ridges as if they were but one land, so that each half-land consists of one entire ridge-land: and Mr. Tull directs that at every plowing 'the 'pairs must be changed, so that the furrow, which had two *ridges* '(or lands) turned towards it one time, must have two turned 'from it the next time: this method keeps the surfaces of all the *ridges* '(or lands) pretty near even.' *Horse-hoeing Husbandry*, folio, p. 117.

(39) All this is verbatim from Mr. Tull; and is indeed an excellent way, according to our apprehension. But we think, in justice to the memory of that ingenious gentleman, these copiers ought to have allowed him the merit of his own discovery, by acknowledging from whence they had it.

Wet land that lies level (chap. xxxiii.) is directed (from Mr. Tull) to be laid in ridges alſo. In deep ſoils narrow ridges; in ſhallow, broader ones ſhould be made; and particular regard is to be had, on 'deſcending or ſlanting grounds, to 'the direction and courſe of the furrows,' which ſhould 'be 'deep or ſhallow, according to the depth or ſhallowneſs of the 'ſoil.'

Ridges are, further, ſaid to be a ſhelter to each other againſt cold winds; 'and where the field is exhauſted by frequent ſow-'ing, the ridges may be made juſt where the furrows were, and 'there will be all the advantage of freſh ground.' Ridges, as they increaſe the ſurface of the land, render it capable 'of bear-'ing more corn;' for as the roots ſpread near the ſurface, or at a ſmall depth under it, the more this is increaſed, the more room there will be for them (40).

Our authors, ſpeaking of the advantages of tillage by the four-coultered plow, chap. xxxiv. tell their readers, that 'there 'is no queſtion but the four-coultered plow does, at once plow-'ing, divide the ſoil more than twenty times as much as the 'common plow. It has therefore twenty times the uſe; and 'it does the farmer twenty times the ſervice: we ſee it very 'eaſily practicable, and he who ſhall try it will find, that far 'from our making the moſt of what it will do, very frequently 'the advantage is much greater,' &c. (41)

Chap.

(40) But as in a ridge the ſtaple or beſt mould is gathered into the middle of it, the ſides of the ridge muſt of courſe be the poorer; this will cauſe the corn to be poor there, and too rank or big in the middle of the ridge, which may perhaps more than balance the advantage of increaſe of ſurface. Of this Mr. Tull was ſenſible, for he ſays that 'though *ridges* do alter or increaſe the ſurface, the quantity of 'ſoil or earth remaining the ſame as on the level, and of no greater 'depth than can be tilled, it may produce equal crops of corn with 'the level, and no more, except from the advantages the *ridges* may 'give it in lying drier.' *Horſe-hoeing Huſbandry*, folio, p. 121. *Note.*

But we ſhall preſume to add, that when land which is laid up in ridges is manured, if none of the manure be laid on the middle or higheſt part of the ridge, but only on the parts toward and about the furrows proportionably thicker as it approaches the furrows, this will make the ground of nearly equal richneſs in all parts, ſo long as the manure laſts; and ſo produce a crop nearly alike all over the ridge.

(41) Well done gentlemen! — but hold—let us put ſome weight in the other ſcale. This ſame miraculous plow is, we ſhall not preſume to ſay *twenty-times*, but *much more* chargeable to make,

Chap. xxxv. treats *Of the general benefits and advantages of plowing*. It acquaints us, amongst other things, that 'the 'plowing of fallows, beside breaking and exposing the ground 'to the seasons, [*weather* more properly] kills the weeds; 'turning up their roots to be withered by the air, and overset-'ing the seed-shoots before they are of such growth as to ex-'haust the land (42).' And that 'if the preceding summer have '[hath] been wet, the land will naturally be full of weeds;' it should therefore be plowed 'up early in the winter, to kill 'this useless growth, and to mellow the soil (43).'

'The

make, and much more difficult; much more troublesome to tackle or put in order, and much harder to keep it so; much heavier to draw, and much more difficult to hold, than any common plow. And these obstacles, which we shall not, like our authors, enlarge to a proportion so enormous, and so ridiculously wide of truth, prevent this plow from coming into common use: not its being new, or so very uncommon: for it has been often tried, as well as the three-coultered and two-coultered ones; but they all, when brought into use, are loaded with so many difficulties, and so much dirt, as hath occasioned them to be rejected. The same inconveniencies almost equally attend the *double plow*, and have caused that also to be laid aside: as all compound, intricate, perplexed instruments in husbandry will be, first or last.

(42) Here our authors have given (as it were by a chance expression) in a few words, the end and effect of plowing and tillage. It is pity they did not observe the like Brevity throughout the whole of their bulky performance.

(43) But if this useless growth had shed their seeds, as they do from Harvest to December, and these seeds are turned into the ground by plowing, they will be locked up in the earth, and there preserved, till afterwards, when the ground has been opened, and made fine by a summer's tillage, and then they will be let loose just in time to grow amongst the wheat, or other grain.

But if the land had lain unplowed till about, or after, Christmas, the seeds of the weeds would, in general, have vegetated without coming to a head sufficient to exhaust the ground, which the season of the year, and the cattle together, would prevent, and would destroy them: and not a few of them would have only chipped and sprouted; and not having sufficient hold of the ground, and unable to bear the increasing cold, would soon have perished. Many more of them would also have been devoured by the fowls of the air, the insects, and the vermin of the ground.

Nor would this early plowing be of much service towards destroying the roots of weeds, for many of them are annuals, which having seeded, die of themselves: and the perennial weeds cease growing, and many of their branched roots die down to the stock, which re-

'The ancient writers ſpeak of a plow that was managed by 'one man only, who could very well both guide and drive. 'Such a kind may be made upon the one-wheeled plan; it may 'be light and ſmall, a ſingle horſe may draw it, and a ſingle 'perſon manage it:' but it can be fit, they ſay, only for a 'light and well-wrought ſoil,' *&c.* In ſome parts of the Weſt of England, a plow, we are told, is at this time uſed, without either wheel or foot. It is confined in its uſe to eaſy ground (44).

Chap. xxxvi. *Of the benefit of converting paſture into arable land, and of continued plowings.*

'In all barren and neglected land, plowing is the great and 'immediate method of improvement (45).' 'The common me-'thod of farming is at preſent by the uſe of tillage and ma-'nures jointly, and it comes at a very moderate expence.'— For 'in April, to begin the account no ſooner, they lay on 'twenty loads of dung to an acre; this coſts about a ſhilling 'a load (46); the ground being already in tillage, there will re-'quire beſides the dunging (47), two plowings, to prepare it for 'wheat,' theſe will be about four ſhillings an acre each; 'the 'land will be then ready for wheat in the beginning of *October*. 'The ſeed will coſt about five ſhillings a buſhel, and about two 'buſhels will be required to an acre: — weeding, reaping, ---

mains alive deep in the ground, and ſhoots out in the following ſpring like a pollard tree. One ſummer-plowing will do more towards deſtroying theſe, and the ſeeds of the others, than two winter-plowings.

(44) And the Eaſt of England too. This is one of the moſt uſeful plows, for all ſoils, except very ſtony ones: it goes with or without a foot, as the holder pleaſes.

(45) Manure ſhould have been excepted.

(46) And how much the carriage?—Here we muſt judge for ourſelves.—As the dung is very cheap at one ſhilling per load, we may ſuppoſe it not very good, ſo will charge the filling, carriage, and ſpreading together, at one ſhilling more, the price of their dung; though this often comes to two or three ſhillings, to our knowledge. This will make the dung amount to two pounds an acre, inſtead of one. The price of plowing differs, no doubt, in different places, and we can only ſay it is, in thoſe parts we are acquainted with, five ſhillings per acre for ſtirring, and ſix ſhillings for fallowing; and we have known ſix ſhillings per acre each, given for all the plowings: ſo that our authors muſt live in ſome very cheap country, ſurely, to have their land dunged for twenty ſhillings an acre, and plowed for four.

(47) Right; for dunging is not plowing, though frequently miſtaken by our authors for it.

'binding,'

'binding,' about five ſhillings more: inning the harveſt, and repairing the fences, about ſix ſhillings an acre (48); and the harveſt moderately computed, yields thirty buſhels of wheat an acre (49). 'After this, without freſh expence of dunging, 'the land, will very well bear two crops more, one of barley, 'another of peaſe, or the like.'

Omitting ſome of this random computation, we come to the 'expence of an acre of ground for the three crops, which, 'taking in every article, is about five pounds thirteen ſhillings, 'reckoning at the higheſt (50), and the produce of the three, 'computing in a moderate way, is about eight pounds.'

Our authors now enter on the ſubject *of harrowing*, on which they beſtow three chapters: the firſt entitled *Of harrowing*; the

(48) Weeding, reaping, binding, five ſhillings; inning the wheat, and repairing the fences, ſix ſhillings, may do well enough together at eleven ſhillings; though not ſeparate, one being too low, the other full high,

(49) We think our authors ſomewhat immoderate in their 'mode-'rate yield of thirty buſhels to an acre.' If we may be allowed to judge, from information, and ſome experience, we ſhould think twenty buſhels of wheat on an acre is as much as the middling ſort of land produces, at a medium, one year with another. And it ſeems as if our authors did not believe this their own aſſertion; for at the end of their computation they ſet the whole value of all the three crops at but eight pounds; whereas the firſt crop of thirty buſhels of wheat, at five ſhillings per buſhel (the price they ſet the ſeed at) amounts to ſeven pounds ten ſhillings, *i. e.* within ten ſhillings of the whole value (eight pounds) of all the three crops; and ſurely the two laſt, of barley and peaſe, muſt be worth more than ten ſhillings?

(50) We perceive this computation is taken from *A new Syſtem of Agriculture*; of which a large account may be ſeen in the XIIth volume of our Review: but let us enquire whether the whole expence of an acre of land for four years, *i. e.* three crop years, and one fallow year, is not more, *taking in every article*, than five pounds thirteen ſhillings? even admiting the expence as they have ſtated it, as far as they go, though that is much under-rated.

	l.	s.	d.
The firſt article is dung, which in fact is near double the expence of — — — — —	1	0	0
2. Plowing. Two plowings are directed to be given after the land is dunged, and it was in tillage they ſay before; ſo that we may reaſonably ſuppoſe it had, or ought to have had, two plowings before, that is in all four plowings, at their price of four ſhillings each, *i. e.* —	0	16	0
3. Harrowing. This (though forgot by them) muſt be done at leaſt ſix times, ſix pence each —	0	3	0
Carried over	1	19	0

the ſecond, *Of the various kinds of harrows*; the third, *Of the drill harrow.*

They tell us, that in the old huſbandry, men were employed to follow the plow with a kind of hoes, called *hacks*; 'but ſtronger 'in the handle, — and hollow in the blade, which was well

	l.	s.	d.
Brought over	1	19	0
4. Seed 1 two buſhels, ten ſhillings; harveſt charge, weeding, and repair of fences, eleven ſhillings —	1	1	0
The whole charge of a crop of wheat	3	0	0
The charges of the barley crop are, firſt, two plowings, which cannot be done in winter at leſs than — — —	0	10	0
Harrowings, four, at ſix pence each, is two ſhillings; ſeed, four buſhels, at two ſhillings and ſix pence per buſhel, ten ſhillings, -	0	12	0
Harveſt charges, ſix ſhillings; weeding and repairing fences, two ſhillings, in all -	0	8	0
	1	10	0
The charges of the peaſe crop are, one plowing in winter, ſix ſhillings; three harrowings, and rolling, two ſhillings; ſeed, four buſhels, at three ſhillings, twelve ſhillings; harveſt, eight ſhillings; weeding and fences, two ſhillings,	1	10	0
	3	0	0
So that the whole charge of one acre in tillage, manure, and hand-work, is — — — —	6	0	0
The charges of one acre in tillage, manure, and manual labour, for four years, then is — — —			1. 6
Add to this, four years rent, tythe, and taxes, at fifteen ſhillings per acre, per annum, that is — —			3
It gives the total charges *(taking in every Article)* for four years			9
Deduct, from this, the value of the three crops, as computed by them, that is — — — —			8
There remains a loſs to the farmer in each acre, in every four years, of — — — —			1
That is five ſhillings per acre, per year; which in a farm of two hundred acres, is a loſs, every year, of —			50

We need not go any further here; this is ſufficient to ſhow the falſity of their eſtimate. And yet theſe gentlemen are pleaſed to tell their readers, that their 'account may tempt any one to look 'on huſbandry as a profitable occupation, but' that this is nothing, 'for when they come to practice by the rules laid down in their book, 'they ſhall find that where the expence is moſt, the produce, 'inſtead 'of being *three or four times equal to that*, ſhall be ſix, ſeven, or eight 'times, and often much more,' &c. But, *caveat emptor!*

1 ſteeled.

'ſteeled.' Theſe people were called Hackers, and uſed to cut and hack the clods to pieces before harrowing.

Several ſorts of harrows are taken notice of, as the common harrow, the great harrow, the drag harrow, and the buſh harrow. The great harrow differs from the common harrow only by being heavier and bigger. 'It conſiſts of eight beams, ſe-'ven feet long, and four inches and a half ſquare, diſpoſed as 'in the common harrows: — the iron tines or ſpikes twice as 'thick, and once and a half as long, as thoſe of the common 'harrow,' — and 'are to be placed at the ſame diſtance as 'in the common kind. — This harrow is fitteſt for the ſtub-'borneſt and hardeſt kinds of land; and is there of ſuch ſervice 'that the farmers think its effects equal to a ſlight plowing.' It 'requires commonly three horſes to draw it; and in very 'ſtrong lands ſometimes more.'

The drag harrow is like the great harrow in ſhape, only bigger and heavier; the beams are further apart, and the diſtances between the tines are greater, which 'tho' it goes deep and tears up a great deal', occaſions 'it to leave a great deal of ground un-'touched, and a great many clods unbroken.'

The buſh harrow is directed to be made of a ſtrong old gate, with black-thorn buſhes drawn in between the bars (croſſways) and faſtened with nails, cords, or otherwiſe: the traces the horſe draws by, are to be fixed to the center of the gate, that it may draw evenly (51).

As to the drill harrow, the deſcription and uſe of which takes up a whole chapter, and all from Mr. *Tull*, we ſhall ſay nothing of it; as the whole of his Huſbandry may be had in one octavo volume, for about five ſhillings; in which the reader will meet with more ſatisfaction on the ſubject, than in the *Compleat Body of Huſbandry* for five-and-thirty: excluſive of what the compilers have copied from that writer.

ROLLING has alſo three chapters beſtowed on it: the firſt, *Of rolling*. The ſecond, *Of the ſeveral kinds of Rollers*. The third, *Of the great advantages of rolling*. They ſpeak of ſeveral ſorts of rolls; as the common, which they ſay, 'ſhould be 'eight feet long, and *made even all the way*.' A notable ex-

(51) A ſtrong four or five-barred hurdle ſeems rather better than a gate; as the ground ends of the buſhes may be interwoven with the ſloats, or bars of the hurdles, ſo as to keep faſt, without nail or cord; and it may be loaded with heavy poles to any degree, at pleaſure. The horſe too, that draws it, may be hung by his chains or traces, to the firſt ſloat or bar, only by twiſting the chains or traces round the ſloat, and hitching or hooking them on the ends of the buſhes that lie a-croſs that ſloat. Though all this may be practiſed on a gate, but perhaps not ſo conveniently.

preſſion this, and pregnant with a great deal of meaning. The ſtone-roller for horſe-hoing is particularly deſcribed from Mr. Tull. 'The ſpiked roller, the ſtructure of which will be 'plainly enough underſtood by the figure (52).' The edged 'roller, the figure of which, they ſay, is alſo 'added — in 'this place (53).'

'The uſe of the roller is ſo excellent and neceſſary,' they ſay, in preſſing and fixing light ſoils, that if the farmer manages them ever ſo well otherwiſe, 'if he omit to roll them, 'he will never get half a crop (54).'

One material advantage of rolling, is that it deſtroys *inſects*, 'particularly the naked ſnail, commonly called the *ſlug*.' Peaſe (55) are the favourite food of this creature. They are in the greateſt abundance 'in the beginning of the ſpring, eſpe-'cially if the ſeaſon prove warm and ſhowery: and their prin-'cipal time of eating is the morning, eſpecially very early; 'for as the day riſes, they get into the ground.' In order to deſtroy them, the land muſt be rolled 'very early in the morn-'ing, while the creature is above the ground (56).

Our authors are for rolling, in general, only in dry weather. And they ſay, the 'corn muſt be at a proper growth before' it is rolled, 'that is, the leaves muſt be ſtrong, but the ſtalks 'muſt not be at all hardened (57). Great care is to be employed alſo

(52) But where is the figure? Not in our copy.

(53) We can no more find this figure than we could the other: but they ſay it is 'deſcribed under the article of burnbaiting.' May be ſo; however we ſhall not trouble our readers any further about it.

(54) Here our authors have cracked their credit, by ſtretching ſo extravagantly in favour of rolling: we are well aſſured no ſuch misfortune can attend the omiſſion of it.

(55) When they firſt come up, and while young.

(56) It is probable this way of rolling might be of ſervice towards deſtroying this miſchievous reptile; but we doubt the dews, which, in the ſpring eſpecially, almoſt always hang on the young corn and weeds and lodge on the clods early in the mornings, would cauſe the roller to clog ſo much as to prevent its going; or make it do more harm than good: and ſhould there happen a morning without dews, it is obſerved that the *ſlug* then chiefly keeps in the ground.

(57) This is a needleſs, if not a hurtful, precaution; for Experience teaches us, that the *only* proper time for rolling, is when the clods will crumble beſt, and the roller go cleaneſt and freeſt from ſticking to and pulling up the earth; and this direction may prove prejudicial, if the farmer

alſo in the rolling of barley; 'this muſt not be rolled when 'too young, for then the preſſure of every little clod will cruſh 'and deſtroy a leaf, and the root having little ſtrength, will 'not be able to renew it (58).'

'— Wheat in a very looſe ſoil, may be rolled in *October* 'and *November*, and in *January*, *February*, and *March*; the 'winter-rolling will prevent the ill effects of froſts, as the ſpring 'rolling will that of droughts (59).'

farmer, waiting for *the leaves to grow ſtrong*, ſhould miſs the critical ſeaſon for rolling, and the land become either too dry, or too wet, which frequently happens. Such delay is of no advantage, ſuppoſing neither of theſe inconveniences enſue; for, as the principal end of rolling moſt ſorts of corn, is to level the ground for the ſcythe againſt harveſt, no farmer neglects rolling until his corn is grown into ſtalk, for many perform it immediately after ſowing.

(58) This is of a piece with the preceeding direction. The time when the clods will break or cruſh to pieces beſt, and the roller gather up the leaſt dirt, is all that need be obſerved; which ſeaſon may be any time from the ſowing of the barley to its growing ſo big, and ſo much into graſs (as it is called) as to incur the danger of being bruiſed by the roller: and even then we have known it rolled with very little damage to the corn.

(59) This is a good and uſeful direction, to which we do with pleaſure affix our *probatum eſt*. But we deſire our practiſing readers to remember, that it is not often the ground can be rolled at thoſe times, by reaſon of its wetneſs: but if it be rolled in April it will not be too late, eſpecially for late ſown wheat.

[*To be continued.*] O

Bengelius's *Introduction to his Expoſition of the Apocalypſe; with his Preface, and the greateſt part of the Concluſion of it: and alſo his* Marginal Notes *on the Text, which are a Summary of the whole Expoſition. Tranſlated from the High-Dutch. By* John Robertſon, *M. D.* 8vo. 5s. Ryal and Withy.

IF we conſider the difficulty of the undertaking, and the ill ſucceſs which ſo many who have writ upon the *Revelation* have met with, the pious author of this performance may be allowed to claim an exemption from Cenſure, for what might be reckoned Tedioufneſs, on a leſs intricate ſubject. We do not read works of this kind for *amuſement*, in order to which elegance of writing may be neceſſary, but chiefly for the improvement of our underſtanding;—on which account *perſpicuity* is the main requiſite: and even *prolixity*, for the ſake of truth, may become excuſable. But let us hear the author's own apology: 'Some-'times I make a remark that may appear obvious and indiſput-'able

'able, and therefore ſuperfluous; yet it may be put there to 'obviate an error, or prevent a miſtake. Thoſe that have read 'ſeveral expoſitions will often perceive the reaſon for ſuch or 'ſuch an admonition or caution; others may ſafely let it alone. 'Sometimes I propoſe, in cautious expreſſions, thoughts not 'yet full ripe; which, however, by being diſcovered, may give 'a fair occaſion the ſooner and more adequately to bring to 'light the ſalutary truth that is near at hand, but ſtill hid. —. 'A great many objections, have come to my hands; enough, 'with the anſwers to them, to make a pretty large volume: ſo 'that this work is by no means finiſhed in a *hurry*; but is ſo 'contrived as to include all ſuch objections, with their anſwers, 'in reality, though without expreſs mention of them.—As to 'Perſpicuity; ſince my manner of writing has appeared to ſome 'to be deficient in that reſpect, I have not only taken great care 'about it myſelf, but alſo every now and then laid the parts of 'the work, as I finiſhed them, before ſkillful friends, and profited 'by their advice.—If any man has the gift of greater perſpicuity, 'and can expreſs in an eaſier manner theſe very things, which I 'lay before him, I ſhall, far from being diſguſted, look upon it 'with pleaſure. But, to ſpeak the truth, we are grown too 'nice and delicate. Where there is poverty of ſpirit, and an 'appetite for Truth, where This is regarded not only as Food, 'but alſo as a medicine; there people will not require every 'thing to taſte ſo ſweet, and preſently to melt upon the tongue, 'but will alſo ſometimes receive and ſwallow that which is even 'ſour or bitter, and not ſerved up in a lordly diſh, and has no-'thing beſides to recommend it but its wholeſomeneſs.'

Beſides conſidering the author here as apologizing for himſelf, we offer our readers the above *extract* as a ſpecimen of his Manner of writing, than which, we apprehend, we could not have given one more *characteriſtic* of it, from the whole book.

As to the Plan of the work, The Introduction conſiſts of three parts: the Firſt contains *Conſiderations on the Revelation* by itſelf. Here the reader is preſented with a Table, ſhowing the whole Contents of the Book of *Revelation*, under a diviſion of it into three general parts. They are,

I. The Preliminaries; as the Title of the book, chap. i. 1—3. the Addreſs or direction of it, 4---6. the main Point and Summary of the whole, 7, 8, *&c.*

II. The Diſcovery *of things to come*; as in *general* and at once, all Power given to the *Lamb*, chap. iv. v. the *particular* Execution of it, chap. viii, *&c.*

III. The Concluſion, which has a relation to the preliminaries above, and exactly anſwers to them, chap. xxii, 6---21.

Our

Our author next, after having premiſed a remark or two concerning the danger of framing mere hypotheſes to ſupport an Expoſition, proceeds to lay before the reader ſuch conſiderations upon the ſeveral parts of the Revelation, as may illuſtrate the general deſign of it, and the ſignification of the images and emblems made uſe of.

The Second part treats of the Application of the Prophecy to *hiſtory* in general, in which are laid down many important points concerning the prophecy with regard to *our own times.*

I. 'That the middle *Wo*, namely the ſecond, that broke 'out about Euphrates (Rev. ix. 13, 14.) muſt be interpreted 'of the power of the Saracens after the death of Mahomet, 'under the firſt and moſt pernicious Caliphs.

II. 'That the firſt *Wo*, whatever it was, was over before 'Mahomet's days.'

III. That the trumpets of the four firſt angels followed '*not* '*long* after the viſion of St. John.'

IV. That the third *Wo* is *not yet over*, though it began a 'long time ago.

The Third part is the Chronology or reckoning of the times. Here are enumerated the variety of thoſe *times* (determinate periods of time) which occur throughout the book. Among theſe, it is obſerved, there are *ſeven names* of parts of time, *viz. hour*, *day*, *month*, *year*, *time*, *chronos*, and *aion*. As a day is the firſt in nature of all the names, from the diviſion of which ariſe hours, and of which are made months, years, *&c.* Our author begins his revolution of the times with it. He endeavours to ſhow the miſtake both of thoſe who look upon it as ſignifying a *whole year*, and thoſe who would confine it to the *common day* of twenty-four hours, at leaſt, as it regards the *three woes*, mentioned in revelations, chap. ix. and is of opinion that a prophetical day is there meant, *viz.* a certain period of time, conſiderably leſs than a whole year, and conſiderably more than the twenty-four-hour-day. But for the arguments by which he ſupports this opinion, and his method of inveſtigating this as well as the other periods of time mentioned, we muſt refer our readers to the work itſelf.

The Concluſion of the Expoſition contains, 1. A brief *chronological table* of the principal points of the prophecy, and of the completion of it. 2. A modeſt attempt of a more preciſe determination of the *times of the beaſt*. 3. The marks or *characters of a true Expoſition* of the Revelation. 4. A detail of the expectations of men from time to time, or an *hiſtorical account*

of

of the Expoſitions of this prophecy through all ages. 5. An account of the *influence* which the Expoſition of the prophecies has had on *human affairs*. 6. An *examination* of ſome modern *prophecies*, that are handed about in ſeveral places. 7. Some wholeſome *admonitions*.

The marginal notes on his new tranſlation from the original text, which are prefixed to the Expoſition itſelf, the tranſlator has added to this volume, which exhibit a general view of the ſcheme and œconomy of the Apocalypſe. He has alſo given a ſhort account of the other writings of this learned and critical Author; which, however, is too long to be inſerted here. Let it ſuffice to conclude with ſhewing his high opinion of them. 'Theſe (ſays he) are the ſeveral parts of his principal work, 'viz. *That*, on the New Teſtament; of which I have given 'no larger an account than juſt to inform the Reader of the 'general deſign of them; having reſtrained my ſtrong inclination to give them ſeverally their due praiſe, that I might not 'anticipate his pleaſure in finding them of much higher value 'than he can conceive from any thing I have ſaid of them.

D

Elements of Natural Philoſophy delineated. By John Henry Winkler, *Profeſſor of Natural Philoſophy in Leipſick, Member of the great College of Princes there, and Fellow of the Royal Society of London. Tranſlated from the ſecond Edition of the German.* 2 vols. 8vo. 12s. Linde.

WHEN it is conſidered that genuine Philoſophy had its birth in England, and that our own Writers have produced elegant pieces on every branch of ſcience, it is natural to expect that treatiſes tranſlated from a foreign language, muſt either preſent the Reader with new diſcoveries, or, at leaſt, that the ſubjects treated of, be handled in a more methodical and conſpicuous manner. The Reader, however, who expects to meet with either of theſe advantages in Mr. Winkler's work, will find himſelf miſtaken: The properties of bodies are, indeed, conſidered, and, in the original, in a ſtyle adapted to the ſubjects; but if an Engliſh Reader, acquainted with philoſophical ſubjects, can peruſe the tranſlation without often exerciſing his riſibility, we ingenuouſly confeſs, he has a more abſolute command over that faculty than we can boaſt of.

But before we proceed to conſider the tranſlation, we cannot help obſerving, that Mr. Winkler ſeems deſirous of concealing the inventions of the Engliſh, while he is laviſh in his praiſes of

of thoſe who have borrowed from them what they have publiſhed as their own; or, at leaſt, have only made improvements on their diſcoveries. Among ſeveral inſtances of this kind, is, his account of machines which repreſent the motions of the heavenly bodies, according to the Copernican ſyſtem, where Mr. Winkler happens to forget the Orrery, from whence all the reſt have been derived.

With regard to the tranſlation, it ſeems to have been done by a perſon unacquainted both with the Engliſh language in general, and with the terms of philoſophy in particular; as will fully appear from the following extracts.

'The *fall* of a heavy body (ſays our Tranſlator, vol. II. p. 5.) 'in the firſt ſecond of time, ariſes from *the* gravity acting 'on it. The intenſer therefore it acts on it in the firſt ſecond, 'the farther it falls in that ſecond. And thus the ſpace, which a 'falling body at a great diſtance from the center of the earth 'accompliſhes in the firſt ſecond, is to the ſpace, thro' which it 'falls from a leſs diſtance in the firſt ſecond, inverſely as the 'ſquare of the leſs diſtance to that of the greater: as 1 to 4, 'for inſtance, when the leſs diſtance = 1, and the greater '= 2.

'*For* a body, therefore, which begins to fall from a double 'diſtance from the earth's center, to *finiſh* ſo great a ſpace as it 'would *finiſh* in a certain time; for inſtance, a ſecond, *ſo* it began to fall from a ſingle diſtance from the ſaid center; it muſt 'have a double time. For, the time, which a falling body takes 'up in a certain ſpace, is equal to the ſquare root of this ſpace. 'The double time is to the ſingle, as the double diſtance to the 'ſingle diſtance. *Fall* therefore a body which begins to *fall* 'from a greater diſtance from the earth's center, through ſo 'great a ſpace, as it would *fall*, *ſo* it began to *fall* from a leſs 'diſtance; the time, which it takes up in its fall from the greater diſtance through the ſaid ſpace, is to the time in which it 'would *accompliſh this ſpace* from a leſs diſtance, as the greater 'is to the leſs diſtance.'

One extract more will be ſufficient to give the Reader an idea of the manner in which the tranſlation of Mr. Winkler's Philoſophy is performed; and prove a ſufficient apology for our not extending this article to a greater length.

'The ſprings of rivers (ſays our Author, vol. II. p. 29.) on 'the earth's ſurface are more diſtant from the center of the 'earth than the bottom of the bed of the river, in which the '*river* continues its courſe, and the ſea into which *they* at laſt 11. The more therefore the declivity or ſlope of the bed

'of a river, or its approach to the earth's center, increaſes, the 'more the velocity of a river or ſtream increaſes.

'In order therefore to compare together either the increaſ- 'ing velocities of a ſingle ſtream, or the different velocities of 'two ſtreams; we are, in the firſt caſe, to find the increaſing 'declivity, and in the ſecond, the different declivities, and from 'theſe to extract the ſquare roots. For, each declivity is to 'be conſidered as a ſpace, through which the water falls. And 'thus the greater the declivity, the greater the ſpace of the fall. 'But the velocities of falling bodies in different ſpaces, are to 'each other as their ſquare roots.

'The *run* or *courſe* of a ſtream is alſo accelerated by the 'preſſure, which the *under water* ſuffers from the *upper*. *Give* 'the bottom of a veſſel, which is full of water, a determinate 'aperture, and mark the time in which it is emptied. Call the 'height of the veſſel 1. Then *ſtick a pipe* in the aperture of 'the veſſel, of a *width with the aperture*, and *of a length, or* '*adding the height of the veſſel*, 4 *times the height of the veſſel*. 'Stop the pipe below with cork, and fill veſſel and pipe full of 'water. Then drawing out the cork ſtopple, the time, in which 'the veſſel is now emptied, to that in which it was emptied 'before, is as one half to one. The reaſon of this is eaſy. 'When the veſſel without the ſaid pipe is full of water, the 'water at the aperture of the veſſel is preſſed by the upper. 'This preſſure is 1, as the entire veſſel is conſidered as one. 'But *ſticking the pipe* in the veſſel, the entire water below in 'the pipe undergoes a preſſure, which is to the former as 4 to '1. *Fell* the water which *ſhoots* out of the aperture of the veſ- 'ſel the moment the ſtopple is drawn from above down into the 'aperture; this *would* happen by the preſſure of gravity, which 'is to be conſidered as 1. *Fell* the water which *below ſhoots* 'out of the pipe on pulling out the ſtopple from the height of the veſ- 'ſel to the undermoſt aperture of the pipe; this *would* happen by 'the preſſure of gravity, which would be to the other, as 4 to 1. 'And as thus the water ſhoots out of the aperture of the veſſel, 'and out of the aperture of the pipe, *hereby*, viz. *that it is pre-* 'ſſed by the upper; ſo this happens with a force, which is equivalent 'to the force of its fall. But the velocities of a falling body in 'different ſpaces are to each other as their ſquare roots. Now 'as the ſquare root of 1 is = 1, and of 4 = 2; *ſo the run of the* 'water out of the pipe ſtuck in is twice as quick, as out of the 'bare veſſel.'

Well done, good Maſter Tranſlator!

A Treatiſe of Artillery, containing general Conſtructions of Braſs and Iron Guns uſed by Sea and Land, and of their Carriages. 2d, General Conſtructions of Mortars, Howitzes, their Beds and Carriages. 3d, The Dimenſions of all other Kinds of Carriages uſed in the Artillery. 4th, The Exerciſe of the Regiment at home, and its Service abroad in a Siege or Battle. 5th, Its March and Encampment; Ammunition, Stores, and Horſes. 6th, and laſtly. The neceſſary Laboratory Work. To which is prefixed, a Theory of Powder applied to Fire-Arms. For the Uſe of the Royal Academy of Artillery. By John Muller, Profeſſor of Artillery and Fortification. 8vo. 7s. 6d. Millan.

IT has frequently been obſerved, with truth, of this nation, that how numerous ſoever our publications may be in other branches of learning, our military Writers have been very few, in compariſon with the French or Germans. But tho' Mr. Muller is no Engliſhman, his works are Engliſh, and he is therefore to be conſidered as an Engliſh Author. His former publications, which bear any relation to the Art of War, are,

1. *Elements of Mathematics*, in 2 vols. They comprehend the firſt principles of Geometry, Conic-Sections, Trigonometry, Surveying, Levelling, Menſuration, Laws of Motion, Mechanics, Projectiles, Gunnery, Hydroſtatics, Hydraulics, Pneumatics, a Theory of Pumps, and the Principles of Algebra. As the principles of Mathematics are, and muſt remain the ſame, in all Authors, it will be ſufficient to obſerve of theſe two volumes, that they are written in a conciſe, yet clear, intelligible manner.

2. *A Treatiſe containing the Elementary Part of Fortification, Regular and Irregular.* In one volume. In which the Reader will find the various methods of conſtructing both regular and irregular fortifications, according to the methods of the moſt celebrated French Authors, particularly Meſſrs. Vauban and Coehorn; as alſo many of their deficiencies pointed out, and their miſtakes rectified.

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4. *The Attack and Defence of Fortified Places. In three Parts.* The firſt, of Attacking; the ſecond, of Defence; and the third,

third, of Mines. This volume is almoſt entirely tranſlated from Vauban, Belidor, and Le Blond.

Theſe, together with the treatiſe which is the immediate object of our preſent examination, compleat the Author's *Fortification*, *Artillery*, and *Mathematics*, in ſix volumes.

This treatiſe of Artillery is more truly original than any other of Mr. Muller's productions. The following tranſcript from his Introduction, will give our Readers a ſufficient idea of the improvements he propoſes.

'If we conſider the various Lengths and Weights that have 'been given to Pieces of Artillery, at different times, by all 'nations, it will appear, that no principle is ſo uncertain and 'indetermined as that upon which the Artillery Artiſts have 'grounded their conſtructions. For in Queen Elizabeth's time 'they made ſome twenty-four feet long, caſcable included, 'ſuch as the Culverin in Dover Caſtle, and that at Nancy: 'and in King Charles the ſecond's time, one Count Mansfield 'made ſome ſix-pounders, that weighed but one hundred and 'eighty pounds; and twenty-five-pounders of ſeven hundred 'weight, as is related in the account of the ſiege of Breda by 'the Spaniards, under the command of Spinola: and about the 'ſame time the Spaniards caſt ſome others nearly as light as 'theſe, as I find by one here at Woolwich, which is ſeven 'feet long, and weighs twenty-one Hund. three Qrs. and four 'Pounds, and carries a ball of about forty-one pounds of our 'weight.

'Tho' theſe light pieces were then highly eſteemed, for their 'eaſy carriage, and facility of working them, yet much longer 'and heavier have been made ever ſince, without any manner 'of reaſon: and we ſhould have continued ſo, had it not been 'for Colonel Weideman, a German, who brought light pieces 'into uſe again, as a new invention; by the expreſs command 'of his Royal Highneſs the Duke of Cumberland: and no leſs 'authority could have prevailed over the abſurd, ſervile attachment which practioners have for the old eſtabliſhed cuſtoms 'of their predeceſſors, and whoſe only knowlege conſiſts in 'bare imitation.

'Whoever conſults the oldeſt Authors, will find, that Guns 'are made at preſent, nearly in the ſame form, as they were at 'firſt: for ſince Dilichius, a German, who wrote two hundred 'years ago, ſcarce any alterations have been made; and the 'French make their carriages exactly in the ſame manner at this 'day, as he has delineated them in his work. Tho' our field-'pieces are made lighter at preſent, and have been found to

'anſwer

'anſwer better in the field than any others we ever had, yet we 'continue to make all our other pieces in the ſame manner as 'formerly; which plainly ſhews how difficult a taſk it is to 'change a practice eſtabliſhed by cuſtom, whether right or 'wrong.'

The Author then proceeds to prove, from undoubted experiments, that our light field-pieces will bear being fired three hundred times in three hours and twenty-ſeven minutes, without the leaſt damage, which is certainly more than the moſt obſtinate engagement can require. The only objection to light cannon in a battering train, or on ſhip-board, is their recoiling more than the heavy ones: but he obviates this objection, by ſaying, that batteries ſhould not be more than two hundred yards from the object in which the breach is intended, and that a ſhot which has velocity ſufficient juſt to enter the wall, ſhakes it more, and deſtroys it in leſs time, than if the velocity was much greater.

'This is a matter of fact grounded upon experience. Formerly battering pieces were charged with a weight of powder 'equal to two-thirds of their ſhots; But it has been found 'ſince, that half that quantity is ſufficient. Now if, inſtead of 'twenty-four pounders, we ſhould uſe forty-eight, nearly of the 'ſame weight, and load them with one ſixth, or eight pounds of 'of powder, its force being as the weight and velocity, will con'ſequently be double that of a twenty-four pounder, loaded with 'eight pounds of powder; and as the forty-eight pound ſhot 'would enter the wall with the ſame eaſe as the twenty-four 'pounder, and would make a breach nearly in half the time, it 'is manifeſt, that ſuch light pieces have infinitely the advantage 'over the heavy. And as to the recoil, which is not ſo much 'greater as they pretend, it may eaſily be diminiſhed, to any 'degree, by the declivity of the platform.'

If we may depend upon theſe experiments, (and there is no reaſon to diſpute our Author's veracity) the many advantages ariſing from this conſiderable decreaſe in the weight of our Artillery, are ſo apparent, that he will certainly have the ſatisfaction to ſee his ſyſtem followed, in deſpite of all prejudice whatſoever. There is, however, a material objection againſt ſhort battering cannon, viz. that, from the greater violence of the powder againſt the inſide of the embraſures, they are much ſooner deſtroyed, than if the pieces were longer: but he has anſwered this objection, by giving a particular method of conſtruction, in which the cannon are nearly of the uſual length, yet much lighter than thoſe now in uſe.

He further recommends a particular care in the choice of iron for the ſea ſervice, as there are ſome mines which yield a much better ore for cannon than others; but more particularly adviſes the uſe of braſs cannon upon all occaſions, and proves that it would be a conſiderable ſaving to the nation, as braſs cannon may be recaſt as often as you pleaſe, by adding a ſmall quantity of tin, at a trifling expence; whereas, thoſe of iron are, when unfit for ſervice, of no more value than their weight as old iron, which is very inconſiderable. In ſhort, Mr. Muller's deſign in this work, is, to determine, what kind of Artillery, conſidered with regard to their different uſes, and at the leaſt expence, are capable of doing moſt execution, in the leaſt time, and with the feweſt hands to work them. This is certainly placing the matter in a true light; and we dare venture to affirm, that his enquiries are ſuch as might reaſonably be expected from ſo ſkilful, and ſo aſſiduous, a Mathematician.

B—t

An Enquiry into the Nature and Cauſes of our Saviour's Agony in the Garden. By the late Mr. Thomas Moore. 8vo. 1s. 6d. Noon.

THE deſign of this truly judicious performance, is, to ſhew, that the ſufferings of our Lord, commonly called, his *Agony*, in the Garden of Gethſemane, may be accounted for from natural cauſes, without recurring to any abſurd or fanciful hypotheſis, or aſcribing it to ſome, we know not what impenetrable cauſe. In order to this, our Author, after having preſented the Reader with a diſtinct view of the original account, from the ſeveral Evangeliſts, and illuſtrated it with a few plain remarks, enters upon the enquiry, according to the following method.

1. The circumſtances are reviewed through which our Lord paſſed, previous to this affair. And here it is obſerved, that the work he went thro' the five preceding days, was ſo great, and of ſuch a nature, that it might have contributed to render him ſomewhat low and weak, at this time. Six days before the Paſſover Jeſus was at Bethany, two miles from Jeruſalem, where dwelt his friend Lazarus, whom he had raiſed from the dead; and where it is probable he kept the Sabbath. From hence our Author traces him, diſtinguiſhing each day, and giving the order of the narration.

2. Thoſe evils are conſidered which might naturally preſent themſelves to the mind of our Lord, which he expreſſed under the

the notion of *the Cup*. Under this head is ſhewn, the preciſe meaning of that expreſſion, viz. as denoting *affliction* and *ſufferings*. The evils comprehended by our Lord, under this notion of *the Cup*, are diſtinguiſhed into—ſuch as related to himſelf, and ſuch as related to others. Many of both ſorts are enumerated, and each largely inſiſted on, and accurately illuſtrated, as to the nature and intenſeneſs of them, and conſequently the moment they were of, to produce the extreme *dejection* and *deadly ſorrow* our Saviour underwent thro' an anticipation of them in the Garden.

Laſtly, 3. Some notice is taken of the circumſtances of time and place, when our Lord was in this Agony. This, it is obſerved, befel him juſt as he had finiſhed his public miniſtry;—when he was entering upon a new ſcene of ſufferings;—and when he was on the ſpot, where he was to prepare himſelf and meet them. In treating this part of the ſubject, our Author has occaſion to conſider the common workings of human nature on ſimilar occurrences; his Readers, however, will not find him affecting to lay open any curious ſpeculation, which might diſplay his talents as a Philoſopher, at the ſame time that they cannot peruſe his remarks without being ſatisfied that he was far from being a ſtranger to the internal operations of human nature. For our own parts, we may reſt the truth of the above obſervation, on the following ſpecimen.

'Again. He [Jeſus] was now on the ſpot, where he was 'to prepare himſelf, and meet his ſufferings. There may be 'facts, or a variety of events, to which we are ſubject, which 'ſhall make the bare ſight of a place raiſe a combination of 'ideas, and diſturb and perplex the mind. It is ſo natural to 'connect things with places, that very often we make the latter 'a ſort of focus, where the moment of the whole buſineſs is 'collected. Have we a cauſe to litigate, or are we called to 'defend our country? The entrance into the court of judica-'ture, or firſt view of the field of battle, ſhall give a more 'warm and ſenſible turn to the affections and paſſions, than, 'perhaps, we ſhall feel through the whole trial, or meet with 'in actual engagement. And if this was not exactly the caſe 'of our Lord, yet as he came hither on purpoſe to prepare and 'meet his ſufferings, thoſe ſufferings muſt neceſſarily be repre-'ſented and brought to the full view of his imagination. In 'order to ſuit ourſelves to a condition, that condition muſt be 'ſurveyed, and entered into by the mind. Wherefore, we 'may ſuppoſe, that the firſt perception our Lord had, when he 'was at the place, was the kind and importance of the evils to 'which he was now to ſubmit. This ſuppoſition is both pious

'and natural. Then we addreſs the Supreme Being with pro-
'priety, when we have viewed the exigency of our affairs.
'We ſeldom need to court objects of pain. They are known
'to intrude themſelves too often, with a ſort of eagerneſs. But
'in the preſent circumſtance they are called for, and the atten-
'tion of the mind to them is, as it were, demanded. Wherefore
'our Lord could not but be conſcious of the perception he had
'of the evils before him. And that conſciouſneſs muſt increaſe
'in proportion to the number and weight they bore. It is agree-
'able to the natural order of things that it ſhould be ſo. So
'that it is no wonder, if a round of miſery was the only per-
'ception he was for a time conſcious of. Now, here, was he
'to be betrayed by one of his own Diſciples,—ſeized, and
'bound like a thief,—abandoned by his friends,—led away,
'and treated with cruel and indignant uſage. And the conſe-
'quences hereof, replete with evils, found eaſy acceſs, we may
'ſuppoſe, to a mind like his. The language of the beſt hu-
'man heart on ſuch an occaſion would be, O! what will be-
'come of my country, and of the men I love! What an agi-
'tation would a man feel in his animal ſpirits, and how acute
'and powerful the operation between his paſſions and their ob-
'jects, in ſuch a ſtate and criſis as this! It is evident, the per-
'ception of miſery now, is right, and as it ſhould be: and the
'commotion that enſues is natural, and what will be. With
'reſpect to the latter, reaſon is too ſublime, or comes too ſlow,
'to have any thing preſently to do in the caſe. The violence
'of the commotion muſt ceaſe, before the underſtanding can
'attend to the dictates of reaſon. After this manner, proba-
'bly, was Jeſus exerciſed at this juncture.'

A few objections, which might be raiſed againſt the Author's account of the matter, are next conſidered, and fully obviated; after which the Enquiry is concluded with ſhewing, what ends this permiſſion of Divine Providence, that Jeſus Chriſt ſhould be ſo oppreſſed and afflicted in the Garden, might be deſigned to anſwer.

Before we quit the performance before us, it may not be improper to advertiſe our Readers, that tho' this is a poſthumous work, yet we are aſſured, in the preface*, that 'upon exa-
'mination it was found, that the whole was compleated; fair
'wrote, and paged throughout, with the Contents alſo at the
'beginning. So that nothing remained to be done by an Edi-
'tor, but reviſing the impreſſion.

* This Preface is dated Oct. 25, 1757; and ſigned,
NATHANIEL LARDNER.
CALEB FLEMING.

*The Principles of Negotiations: or, an Introduction to the Public Law of Europe founded on Treaties, &c**. 8vo, 4s. Rivington and Fletcher.

IT is unlucky for the public, that tranſlations are often attempted by writers who are utter ſtrangers to the ſubject; and who have neither diſcernment to diſcover their author's meaning, or a competent knowledge of any language to expreſs themſelves with a tolerable degree of elegance and propriety.

How far this is the caſe with the tranſlator now under view, the reader will judge from the following animadverſions.

In page 2, is the following ſentence:

'*Since* the decline of the houſe of Charlemagne, *to* the time 'when Charles VIII. king of France, marched into Italy, the 'different nations of Europe had ſcarce any correſpondence with 'each other.'

Here the uſe of the word *ſince* ſeems to be contrary to the idiom of the Engliſh language. *Since* is uſed to denote the ſpace between *paſt* time and the *preſent*; but, when we mean to aſcertain the ſpace between two periods which are both paſt, we ſay, *from* ſuch a time to ſuch a time: and *depuis*, in the French, not only ſignifies *ſince*, but *from*, and *after*.

A literal ſchool-boy's verſion likewiſe appears in the following extraordinary paragraph:

'The ſovereignty which each lord enjoyed in his own eſtate, 'by virtue of the feudal laws, the private wars of the nobility, 'the privileges of the commons, which made every city, in ſome 'degree, an independent republic, *permitted them not* to unite 'the divided forces of a ſtate into one body, and to have, con'ſequently, ſyſtematical and *followed* ideas abroad.'

We can eaſily conceive, what it is to have a train of ideas following each other; but we ſhould never have diſcovered what was meant by *followed* ideas, had not the original cleared up the obſcurity of the tranſlation. *Mably* ſays, 'Ni d'avoir par conſé'quent des idées ſyſtématiques & ſuivies au dehors.' Which,

* This *etcætera* ſeems here intended to ſupply the place of more than it ought to ſtand for. What Reader, unacquainted with the writings of the Abbé Mably, would imagine, from ſo imperfect a title-page, that we are indebted to that very ingenious Frenchman, for the performance now before us? From this ſuppreſſion of the *Author*'s name, one might almoſt ſuſpect a deſign to paſs this *tranſlation* upon us for an *original work*: but candour may ſuppoſe *inadvertency* in this caſe, rather than *deſign*.

taking the whole ſentence together, means no more, --- than that the divided ſtate of the cities at home, would not permit them to purſue a regular ſyſtem of conduct abroad.

Again --- the tranſlator tells us, 'When chance or intrigue 'raiſe men to places, chance or intrigue *ſhould* govern them.' But this nonſenſe is not to be found in the original, which ſays, 'Quand le hazard ou l'intrigue placent les hommes, le hazard 'ou l'intrigue *doivent* les gouverner.' The verb *devoir*, in the French, is often uſed to expreſs what will neceſſarily or *probably* happen; therefore the ſenſe of Mably is --- that when men are advanced by chance or intrigue, they will probably be governed by chance or intrigue.

But the words *ſhould* and *would*, *ſhall* and *will*, appear to have greatly puzzled the tranſlator; who often unluckily uſes one for the other. The enſuing ſentence will be a ſufficient inſtance of ſuch kind of errors.

'I *ſhall* not here enlarge on the reciprocal duties which ſound 'policy requires between neighbours; I *will* only repeat what 'I mentioned in the foregoing chapters, or draw conſequences 'from them, which cannot eſcape the penetration of my readers.' But Mably ſays --- 'Je ne *m'étendrai* point ici, &c. --- Je ne '*ferois* que repeter, &c. --- that is --- I *will* not here enlarge, &c. --- I *ſhould* only repeat, &c.

This pleaſant miſtake of the tranſlator brings to mind the ſtory of a poor Frenchman, who was guilty of a like idiomatical blunder, upon a very melancholy occaſion. As he was ſkaiting on the Canal, the ice unhappily broke under him, and he fell into the water. After ſtruggling ſome time, and perceiving no one move to his aſſiſtance, he cried out in the vehemence of deſpair --- 'I *will* be drown, and you *ſhall* not 'help me.' Upon which a ſurly Briton made anſwer, 'If you '*will* drown, drown and be d——d.'

In another place the tranſlator by miſuſing the word *ought*, has made his author ſpeak nonſenſe. *Mably* lamenting that men are placed at the head of affairs by chance or intrigue, has the following obſervation: 'Un ignorant ne peut point avoir d'au'tre politique que la routine de ſes bureaux, & un intriguant 'droit penſer qu'une nation fait ſa fortune par les mêmes moy'ens qu'il a fait la ſienne; & des lors c'eſt aux paſſions, aux 'prejugés, & aux intérêts particuliers a gouverner le monde.' --- Which the tranſlator has rendered thus---'An ignorant man 'has no policy but common practice, and an intriguing man '*ought* to conſider, that the fortune of a nation is raiſed by the means he made uſe of for his own; and then leave the world

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'to be governed by paſſions, prejudices, and particular in-'tereſts.' But Mably's meaning ſeems to be widely different; and we venture to expreſs it thus: — An ignorant man can have no ſcheme of policy, beyond the common practice of his office; and it is natural for an intriguing man to ſuppoſe, that the welfare of a nation is to be advanced by the ſame means he employed to raiſe his own fortune: and from theſe principles the world muſt neceſſarily be governed by paſſions, prejudices, and particular intereſts. Thus we ſee that this tranſlator, by a prepoſterous uſe of the word *ought* has ridiculouſly recommended that, as a *duty*, which Mably cenſures as a *defect*.

There are other inſtances, however, in which he has done injuſtice to the original.—Mably, ſpeaking of the war between the Engliſh and the French, for commercial intereſt, ſays — 'Les torts réciproques qu'ils ſe font, tournent a l'avantage des 'puiſſances neutres, dont les commercans étendent & multipli-'ent leurs *relations*.' In the tranſlation it is literally expreſſed thus — 'the reciprocal damage they do each other, turns to 'the advantage of neutral powers, whoſe merchants extend and 'multiply their *relations*.' An Engliſh reader, who is unacquainted with the French language, would be at a loſs to conceive what is meant by the merchants multiplying their *relations*, and might be rather inclined to think that the war would leſſen the number; but they who are converſant with the original, know that the French word *relations*, in this place, ſignifies *correſpondences*; which the merchants of neutral ſtates muſt multiply of courſe.

It would be tireſome to collect further proofs of this tranſlator's incorrectneſs and inaccuracy. He has not only miſtaken the ſenſe of his author in ſeveral paſſages, but has generally followed the French idiom, which renders his ſtyle puerile, affected, and in many places abſolutely unintelligible.

Having given theſe ſpecimens of the tranſlator's abilities, we leave the diſagreeable taſk of criticiſm, and haſten to the more pleaſing office of recommending *Mably*'s ſpirited and judicious obſervations to the attention of our readers.

Expatiating on the ill conſequences of war, which only ſerves to interrupt commerce, drain the reſources of induſtry, and ruin the finances of a ſtate, he makes the following reflection:

'I find, by examining the conduct of the Romans *, that 'they never engaged in a war that did not furniſh their public 'treaſure

* We recommend to thoſe who are not acquainted with the

'treasure with funds sufficient to begin a new one, which enriching even the soldiers, who had a share of the plunder, distributed plenty to all the citizens. Such a people have a right to be ambitious. But, in our present situation, war is only advantageous to commissaries of stores, and some officers who think like them. Every campaign increases the debts of the state. The imprudence of our forefathers has left a heavy weight upon us, which we with difficulty support, and our ambition *would* * complete the ruin of our posterity.'

Speaking of the inconvenience of vast armies, he says:

'Great armies are a great hindrance to the propagation of mankind, and therefore weaken a state; and surely Europe is now less peopled than it was an age ago. This great number of idle soldiers kept up, thro' vanity, in time of peace, is fit only to inspire a confidence disproportioned to a kingdom's real strength, and makes the recruiting them more difficult in time of war. About an age ago, important enterprizes were carried on with small armies: then a conquest might not be purchased too dearly at the expence of a war. Now, with our great armies, we should conquer kingdoms, to make amends for the expences of a war. The finances of the richest prince are drained in two or three campaigns. How great soever our successes may be at first, they become almost useless, because we have it not in our power to turn them to good account, by continuing the war with vigour. It is carried on but faintly, in hopes that necessity may force both parties, at once, to lay down their arms. What power is now in a condition to support a war thirty years? With our numberless armies, our short wars are not proportioned, in a certain degree, to our passions. We make peace whilst hatred and vengeance subsist in our minds, and before our ambition *could* be corrected by a long series of experience. Wherefore the peace we make is only a temporary truce; and our treaties, instead of terminating affairs, often produce new divisions.'

The foregoing sentiments are just and animated; and these which follow are not less worthy our attention.

'Whatever the power be, that is at the head of the affairs of Europe, can it be believed, after what I said, that it can reasonably propose to grow greater by making conquests? Nay, if its superiority over its enemies seemed to authorize

writings of this author, his excellent *Observations on the* Romans, of which a translation was published here, in the year 1751.

* The Reader will please to observe, that the words printed in *Italics*, are thus marked as further proofs of our Translator's incorrectness.

'such

'such conquests, it would be imprudent to make the attempt; 'for, if it aspires only at small acquisitions, it excites a great 'deal of hatred against it, and exposes itself to great danger 'for a little advantage. If its ambition be as vast as that of the 'house of Austria, it must necessarily miscarry; because great 'enterprizes require a regular plan of policy, founded on a long 'series of operations, which is impracticable in the forms of go-'vernment known amongst us. The truth should not be con-'cealed. Excepting Venice and Switzerland, where the ma-'gistrate who governs, is himself governed by the spirit and laws 'of the nation, insomuch that the same policy is easily perpe-'tuated; no other form of government is capable of following 'a project of any extent: I except not even the nations which 'are judged to be most free.

'Public power in England is not divided into proportions, 'necessary to give the whole state a common interest, and con-'stant conduct with regard to strangers. In the perpetual ba-'lance of it, between the prince who has a mind to extend his 'royal prerogative, and his subjects who endeavour to preserve 'their liberty; in the midst of the intrigues of some ambitious 'men, who, by feigning to be attached to one party, endeavour, 'in effect, to turn the public passions to their particular advan-'tage; the interest of the nation *should* not be long considered 'in the same light. By turns, the court and country parties 'prevail in deliberations, and each one constantly follows prin-'ciples contrary to those of the party it has humbled. This is 'the cause why there are often convulsive motions in the body 'of the state; and this political conduct, ever varying, ren-'ders half their strength useless to the English.'

These are lamentable truths; and it is very unhappy for this nation, that foreigners are so sensible of our weakness.

The author observes, that 'The succour of the English will 'ever be advantageous to the house of Austria; but, on the con-'trary, there are circumstances wherein the court of Vienna 'would hurt England, by taking up arms in favour of it. The 'English, for example, having a maritime war on their hands 'against France, which is weaker than them by sea, it would 'be their interest to put an end themselves to the quarrel. If 'they engaged their allies to make war against France by land, 'they would, as it is said, attack the bull by his horns. If 'they were obliged to assist their allies, it would take them off 'from their principal object at sea; and probably they would 'be forced, when they entered upon articles of peace, to give 'back what they might have taken, in order to get what their 'allies lost, restored to them. It appears that the English have 'been thoroughly sensible of their situation at the beginning of

'this

'this preſent war, having at firſt negotiated only to hinder its
'being lighted up on the continent. But what can politicians
'think of the manner in which the court of London made uſe
'of the ſuperiority of their ſtrength this laſt year? They gave
'the French time to make up a navy, and to ſend ſuccours
'to America, where by their tyranny they forced the natives
'to revolt againſt them. Having exerciſed piracy, which was
'uſeleſs to their main deſign, unjuſt, and which ſhould have
'made them odious, they thought only of ſaving Minorca, when
'fort St. Philip was beſieged. The ſquadron they ſent to the
'Mediterranean was but a weak ſuccour; and a long ſeries of
'faults engaged them, at length, to kindle war in Germany,
'which probably, by taking them up too much on the conti-
'nent, will hinder their thinking, as much as they ought, of
'their ſea-affairs and of America.'

Here we cannot think the author's reaſoning altogether ſatisfactory and concluſive. Though it is true, that our engagements on the continent, muſt in ſome degree divert our attention from America, and our naval concerns; yet, it is equally certain, that our continental negotiations muſt likewiſe, in the ſame or a greater proportion, draw the thoughts of the French from the ſame darling objects: and perhaps the detriment they receive, by being obliged to bring ſuch numerous armies into the field, is more than the damage we ſuſtain, by the aſſiſtance we afford to our allies on the continent: if ſo, our continental connections operate to our advantage, as they tend to weaken the French, and prevent their increaſing their *maritime power:* the grand object of our jealouſy.

Indeed the Abbé himſelf ſeems to lean greatly towards this opinion; for in the foregoing part of his treatiſe, he ſays— 'I know that if the Engliſh did not ſacrifice a part of the im-
'menſe ſums which their commerce produces, in raiſing up ene-
'mies on the continent againſt France, this power, *to the great*
'*detriment of the Engliſh*, would turn its principal ſtrength to
'*maritime affairs.*

Though our naval force may be ſuperior to that of the French (which however is not evident from its effects this war) yet if we ſuffer them to lie ſtill on the continent, we may ſoon have the mortification to find them ſuperior to us at ſea; and when they have gained the ſuperiority on that element, they will not only ruin our commerce, but keep us in perpetual agitation for fear of invaſions.

The reflections of this ingenious Frenchman however, on our conduct at the beginning of the war, may ſerve to demonſtrate what a deſpicable opinion foreigners entertain of our politics.

What

What will they ſay now, ſince our glorious expedition to Rochefort? for ſhame! let the juſt reproaches of our enemies, animate us to recover our reputation. *Fas eſt & ab hoſte doceri.*

Our author thinks it impolitic in England to aggrandize the houſe of Auſtria.—'How has it happened (ſays he) that a nation which has ſo great an inſight into things as the Engliſh, could remain ſo long intoxicated with king William's ideas, without coming, but by chance, to the knowledge of their intereſt? It is ſurpriſing that lord Bolingbroke, a miniſter who judged not vulgar prejudices to be the rule of policy, ſhould ſee the Engliſh revolted againſt the peace of Utrecht, without letting them know, in his apologetical writings, that this peace was the baſis of their grandeur. He contented himſelf with repreſenting the Engliſh as the moſt ſanguine defenders of the balance of power, and demonſtrating to them, that if they had executed the project of giving all the Auſtrian ſucceſſion to Charles VI. they would ſoon be obliged to undo their own work, and to become the allies of France.'

It is not wonderful that, as a Frenchman, he ſhould ſpeak favourably of the peace of *Utrecht*. But, though it might have been imprudent in us to have ſettled the Auſtrian ſucceſſion on Charles VI. yet, conſidering the circumſtances of the French at that time, a peace might undoubtedly have been concluded more advantageous to this nation: and we have reaſon to deteſt the memory of thoſe perfidious ſtateſmen, who concurred in framing that pernicious treaty.

After we had ſpent our blood and treaſure in reducing *France*, and borne the greateſt ſhare in the war, to a ſhameful diſproportion, it might have been expected at the concluſion of a peace, that our advantages ſhould be at leaſt equal to thoſe of our allies; but the complaiſant miniſtry at that time, were more ſolicitous about ſettling *barrier towns* for the high and mighty *Dutch*, than in ſecuring any thing for *England*. They little thought that ſome of thoſe *barrier towns* would ſo ſoon fall again into the hands of the *French*; and that our good friends and allies the *Dutch* would be ſo very indifferent, as they are, about maintaining what we purchaſed for them at ſo great an expence.

As to the few acquiſitions which were confirmed to us by the peace of *Utrecht*, part of them were ſo negligently, ſo looſely, and ambiguouſly ſettled, that our right to them is the foundation of the preſent war. But to return to our author.

He is of opinion, that the court of Vienna is the *natural* ally of England. What will he ſay then of its unnatural conjunction with the court of Verſailles? He will find it difficult to apologize

apologize for the politics either of that court, or his own: and notwithſtanding his partiality to his country, which is viſible by his endeavours to obviate the opinion of their aiming at univerſal monarchy, and by his attempts to throw all the envy of rivalſhip upon the Engliſh; yet he will not eaſily perſuade mankind, that the ambition of France does not graſp at an extent of power, incompatible with the freedom and ſafety of the reſt of *Europe*. Though ſuch their views of greatneſs may be unattainable, and the purſuit repugnant to their true intereſt, yet, while they follow the chimera, it behoves the intereſted powers to check every progreſs which might encourage the deluſion, and flatter them with the hopes of overbalancing oppoſition.

Though the theory of the balance of power, as our author obſerves, may be chimerical, ſo far as it endeavours the eſtabliſhment of an equality among the ſeveral potentates of Europe, yet, when conſidered as a means of reſtraining the ambition and predominant influence of the *ruling* power, it is certainly no viſionary object, but an eſſential branch of policy.

We will conclude our extracts with the author's admirable reflections on the effects of luxury.

'Perhaps policy requires that a ſtate ſhould favour only cer-
'tain kinds of commerce, and protect them but to a certain de-
'gree; for there ſhould be a certain proportion between this
'part of government and the others, that they may all concur
'at once to the ſame end. Perhaps too great a commerce is as
'great an evil for a kingdom, as a too extended domination
'over vaſt provinces. When we write on commerce, we ſhould
'not think of commerce only, ſince there is no ſtate that is
'purely commercial.

'Tho' I ſpeak but briefly of the inconveniencies of luxury,
'ſtill I ought not to forget, that it renders even the riches uſeleſs
'which it procures for the ſtate; it is the characteriſtic of luxu-
'ry to impoveriſh the richeſt ſubjects, becauſe their wants are
'ſtill greater than their riches, when they give themſelves up to
'a taſte for ſuperfluity and elegance. The ſtate is obliged to
'manage their depravity; they cannot be of any ſuccour to it,
'but by its borrowing from them at great intereſt, or by ſink-
'ing the principal; and this fatal policy, which leaves no hopes
'to the poor of the diminution of their impoſts, encreaſes the
'taſte of the rich for uſeleſs expences, whilſt it completes the
'ruin of families.

'How far were the principles of the duke of Sully on com-
'merce preferable to thoſe of Mr. Colbert! *at leaſt I think*
'*ſo.* But if he had all the knowledge neceſſary to pronounce a

'certain judgment on this ſubject, I ſhould fear that theſe are 'but few ſtateſmen virtuous enough to follow the footſteps of 'the firſt. If the lands be better cultivated; if a ſort of 'abundance reigns in the laſt order of the ſubjects, no body 'will take notice of it, or deign even to give attention to it. 'But if new ſuperfluities are invented in a manufactory, they 'are ſet forth in palaces to public view; the miniſter who pro-'tects them is certainly reckoned a great man; and perhaps he 'has only given a freſh wound to the ſtate.'

Upon the whole, we recommend this work of the *Abbé de Mably*, as a treatiſe well worth the attention of the public; who will there ſee what our enemies think of our conſtitution, our power, and our politics. They will here and there find him ſomewhat verboſe, and attempting to give an air of novelty to the moſt threadbare remarks: but that is rather the failing of the French nation, in general, than of this author in particular.

R—d

The Works of Horace in Engliſh Verſe. By ſeveral Hands. Collected and publiſhed by Mr. Duncombe. With Notes hiſtorical and critical. 8vo. vol. I. 5s. Dodſley.

TO tranſlate Horace with eaſe and elegance, however trifling ſome may deem it, we have always conſidered as a work of great difficulty: accordingly we find, that an eminent poet of the laſt century, who had done ample juſtice to the philoſophical Lucretius, loſt all his laurels by an eſſay of this kind. The Roman Lyriſt has alſo been fatal to the reputation of ſome others: whoſe unſucceſsful attempts, however, did not deter Mr. Francis from purſuing the ſame path to the Temple of Fame; and it muſt be confeſſed, that his ambition has not been diſappointed. That gentleman's verſion, particularly of the Odes, is highly Horatian: it is moral without dulneſs, gay and ſpirited with propriety, and tender without whining. Hence few tranſlations have gone through more editions, or met with greater applauſe from the public. But as a new verſion is here offered to us, we preſume that Mr. Duncombe is of opinion, the old Venuſian bard has not, as yet, appeared in Engliſh with all his native excellencies. How far this ingenious editor (who, for theſe thirty years, as he himſelf informs us, hath been employed in the taſk, while both the dead and living have contributed to the tranſlation) has ſurpaſſed his immediate predeceſſor, the following ſpecimens will beſt determine.

Ode

ODE XXVI. BOOK I. By Mr. Duncombe.

LOV'D by the Muſes, to the wind
Be all my griefs and fears reſign'd,
To drown them in the Cretan main;
Quite careleſs I, what tyrants reign;
Or what beneath the Northern * ſphere
Excites the Parthian monarch's fear.

Rejoicing

---

* As Tiridates, the Perſian monarch mentioned in the text, was either in Syria, or at Rome, when this Ode was written; *northern ſphere* is a miſinterpretation of the original: vide Sanadon. We think we have alſo diſcovered another inaccuracy in Mr. Duncombe's tranſlation of

—— quid orat, de paterâ novum
Fundens liquorem? Ode xxxi. lib. I.

What boon at Phœbus' hallow'd ſhrine
Requires his bard, while *this year's wine*
He pours from chargers?

For here the *novum liquorem*, according to the ancient ſcholiaſt, ſignifies *vinum, per quod nova inſtaurabatur precatio*, in the temple built by Auguſtus on Mount Palatine, and lately dedicated to Apollo by that emperor: accordingly Mr. Francis has thus rendered it,

When at Apollo's hallow'd ſhrine,
The Poet hails the Power divine,
What is the bleſſing he implores,
When he the *firſt libation* pours?

Perhaps too, the new tranſlation of the thirty-ſecond Ode of the ſame book is no leſs inaccurate. Auguſtus Cæſar having commanded Horace to write the Secular Hymn, that poet, juſtly ſenſible of an honour which declared him the firſt lyriſt of his age, in rapture addreſſes his lyre,

Poſcimur, &c.

to inſpire him with a poem worthy of the ſolemn occaſion, and of the regard of poſterity:

—— quod & hunc in annum
Vivat & plures.

But who would imagine, from Mr. Duncombe, that this was Horace's intention?

If the ſoft verſe and warbling ſtrain,
Which I with thee have careleſs play'd,
O Harp, beneath the chequer'd ſhade,
May this whole year, and many more, remain;

To Latian ſong adapt thy ſound,
Firſt by the tuneful Leſbian taught, &c.

Mr. Francis has hit the true meaning:

If

Rejoicing in th' untaſted ſpring,
Hither thy ſunny Garlands bring,
O Muſe! and choiceſt Fragrance ſhed
Around my much-lov'd Lamia's head.
No honour can my ſtrains impart,
Unleſs thy breathings warm my heart.
Thee it becomes, and all the choir,
For Him to ſtring the Leſbian lyre;
And to immortalize, in lays
Divinely new, His worthy praiſe.

We ſhall take leave to ſubjoin a tranſcript of the ſame Ode, tranſlated by Mr. Francis.

IF beneath the careleſs ſhade,
Harmonious Lyre, with thee I play'd
What may live ſome paſſing year,
Hark! we are call'd, obedient hear;
Now the Latin Muſe inſpire,
And warm the Song with Grecian fire.

Will this ingenious gentleman excuſe one more obſervation? In the thirty-fourth Ode of the ſame book, Horace pretends to have been made a convert from Epicuriſm, by a peal of thunder happening when the ſky was clear.

—— namque Dieſpiter
Igni coruſco nubila dividens
Plerumque, per purum *tonantes*
Egit *equos* volucremque currum.

Which Mr. Francis thus accurately renders,

For lo! that awful heav'nly Sire,
Who frequent cleaves the clouds with fire,
Parent of day, immortal Jove!
Late thro' the floating fields of air,
The face of heav'n ſerene and fair,
His thund'ring ſteeds and winged chariot drove.

But who could gueſs at Horace's ſerious ridicule from Mr. Duncombe's expreſſion of it?

Since Jove himſelf, the Sire of day,
Who darts, by Nature's law, his ray
From opening clouds, his *Steeds* has driven,
And rolling car, thro' tracts of azure heaven.

For here the epithet *tonantes* is either forgotten, or but imperfectly expreſſed.

Notwithſtanding theſe ſlight ſtrictures, we entirely concur with Mr. Duncombe, in his interpretation of the twentieth Ode of the ſecond book. The late Mr. Hughes, as the editor candidly obſerves, was the firſt who gave that natural turn to this elegant compoſition.

WHILE in the Muſe's friendſhip bleſt,
Nor fears nor grief diſturb my breaſt;
Bear them, ye vagrant winds, away,
And drown them in the Cretan ſea.
Careleſs am I, or who ſhall reign,
The tyrant of the frozen plain,
Or with what anxious fear oppreſt,
Heaves Tiridates' panting breaſt.
Sweet Muſe, who lov'ſt the virgin ſpring,
Hither thy ſunny flowrets bring,
And let thy richeſt chaplet ſhed
Its fragrance round my Lamia's head,
For nought avails the poet's praiſe,
Unleſs the Muſe inſpire his lays,
Now ſtring the tuneful lyre again,
Let all thy ſiſters raiſe the ſtrain,
And conſecrate to deathleſs fame,
My lov'd, my Lamia's honour'd name.

Again, in this new verſion, the tenth Ode of the ſecond book is thus rendered:

BE wiſe, Licinius, and avoid
To ſail too near the ſhore;
Nor tempt too far the faithleſs deep,
Where tempeſts loudly roar.

Who loves the golden mean, ſhall live
From ſordid want ſecure;
Nor feel the tortures, which the great
From Envy's darts endure.

Huge pines with winds are oft'neſt rock'd:
The higher they aſcend.
Towers heavier fall; Jove's vengeful bolts
Aſpiring mountains rend.

A mind well-diſciplin'd is ſtill
Prepar'd for either ſtate;
In adverſe hopes, in proſperous fears
Another turn of fate.

Jove ſpreads the heavens with duſky clouds;
The clouds he chides away;
To-morrow's ſun may ſhine ſerene,
Tho' fortune lours to-day.

Sometimes Apollo tunes his lyre,
And wakes the Muſe to ſing;
Nor deals perpetual death around
With his unerring ſtring.

Bravely to bear afflictions, raiſe
And fortify your mind;
But wiſely furl your ſails, that ſwell
With too indulgent wind.

Mr.

Mr. Francis has thus tranſlated the ſame Ode:

LICINIUS would you live with eaſe,
Tempt not too far the boundleſs ſeas;
And when you hear the tempeſt roar,
Preſs not too near th'unequal ſhore.
The man, within the golden mean,
Who can his boldeſt wiſh contain:
Securely views the ruin'd cell,
Where ſordid want and ſorrow dwell,
And in himſelf ſerenely great,
Declines an envied room of ſtate.
When high in air the pine aſcends,
To every ruder blaſt it bends:
The palace from its airy height,
Falls tumbling down with heavier weight;
And when from heaven the lightning flies,
It blaſts the hills which proudeſt riſe.
He who enjoys th'untroubled breaſt,
With virtue's tranquil wiſdom bleſt,
With hope the gloomy hour can chear,
And temper happineſs with fear.
If Jove the winter's horrours bring,
Great Jove reſtores the genial ſpring;
Then let us not of Fate complain,
For ſoon ſhall change the gloomy ſcene.
Apollo ſometimes can inſpire
The ſilent Muſe, and wake the lyre;
The deathful bow not always plies,
Th'unerring dart not always flies.
When Fortune, changeful goddeſs, lours,
Collect your ſtrength, exert your powers,
But, when ſhe breathes a kinder gale,
Wiſely contract your ſwelling ſail.

We ſhall give another ſpecimen, from one of the *ſublime* Odes of this excellent Lyriſt, viz. the firſt of the third book, New tranſlation.

KINGS rule their flocks with awful ſway;
Yet kings themſelves muſt Jove obey:
The ſpoils of conquer'd giants crown the god.
And all things tremble at his ſovereign nod!
Th'ambitious try, by various arts,
To bribe, and win the people's hearts:
One candidate his large poſſeſſions grace;
Another ſues, diſtinguiſh'd by his race:
On fame and morals this relies;
That, throng'd with clients, claims the prize:
But Death ſhall level all; for each man's name
Is rolling in the urn's capacious frame.
The wretch who views, with conſcious dread,
A ſword hang threat'ning o'er his head,

Starves, tho' Sicilian banquets crown the board,
Nor ſofteſt ſtrains can balmy ſleep afford;
Yet will not balmy ſleep diſdain
The cottage of the humble ſwain;
Nor the cool grove; nor Tempé's happy vales,
Still gently fann'd by Zephyr's genial gales.
He, who can curb his wild deſires,
Nor more, than Nature aſks, requires,
Beholds Arcturus ſet, devoid of fear,
Nor trembles when the ſtormy Goats appear;
Repines not, when his vines with hail
Are ſtruck, or blighted harveſts fail;
Or that his drooping orchards now complain
Of ſummer's heat, and now of winter's rain.
Not ſo the man, by high-rais'd moles
Confining ev'n the finny ſhoals
To narrower bounds; for, ſee the crowded ſhore
By builders ſeiz'd, where waves were heard to roar.
The lord, diſdainful of the land,
Bids the wild billows leave the ſtrand;
But could his lofty turrets reach the ſky,
Yet menaces and fears would mount as high.
Care climbs the brazen veſſel's ſides,
Behind the flying horſeman rides;
Nor quits th'applauded conſul's gilded car,
Marching triumphant from the finiſh'd war.
Then ſince nor ſtately domes, nor wealth,
Can yield content, or purchaſe health;
Since purple robes, which gay as Phoſphor ſhine,
The ſpice of Araby, Falernian wine,
And Perſian odors, can impart
No balm to heal a wounded heart;
Why ſhould I wiſh to rear a ſtately pile
On Phrygian pillars in the modern ſtyle,
Gaz'd at with envy? or to change
My vale, where flocks and heifers range,
And quit my rural eaſe, and Sabine ſeat,
For the more cumb'rous riches of the great?

FRANCIS's tranſlation of the ſame Ode:

MONARCHS on earth their power extend,
Monarchs to Jove ſubmiſſive bend,
And own the ſovereign god,
With glorious triumph who ſubdu'd
The Titan race, gigantic brood!
And ſhakes all nature with his nod.

When rival candidates contend,
And to the field of Mars deſcend
To urge th'ambitious claim,
Some of illuſtrious birth are proud,
Some of their clients' vaſſal croud,
And ſome of virtue's fame.

Others

Others the rural labours love,
And joy to plant the ſpreading grove,
The furrow'd glebe to turn;
Yet with impartial hand ſhall Fate,
Both of the lowly and the great,
Shake the capacious urn.

Behold the wretch with conſcious dread,
In pointed vengeance o'er his head
Who views th'impending ſword;
Nor dainties force his pall'd deſire,
Nor chaunt of birds, nor vocal lyre
To him can ſleep afford;

Heart-ſoothing ſleep, which not diſdains
The rural cot, and humble ſwains,
And ſhady river fair;
Or Tempe's ever blooming ſpring,
Where Zephyrs wave the balmy wing,
And fan the buxom air.

Who Nature's frugal dictates hears,
He nor the raging ocean fears,
Nor ſtars of power malign,
Whether in gloomy ſtorms they riſe,
Or ſwift deſcending thro' the ſkies
With angry luſtre ſhine:

Whether his vines be ſmit with hail,
Whether his promis'd harveſts fail,
Perfidious to his toil!
Whether his drooping trees complain
Of angry winters, chilling rain,
Or ſtars that burn the ſoil.

Not ſuch the haughty lord, who lays
His deep foundations in the ſeas,
And ſcorns earth's narrow bound;
The fiſh affrighted feel their waves
Contracted by his numerous ſlaves,
Even in the vaſt profound.

High tho' his ſtructures riſe in air,
Threatning remorſe and black deſpair
This haughty lord ſhall find;
O'ertake his armed galleys ſpeed;
And when he mounts the flying ſteed,
Sits gloomy care behind.

If purple, which the morn out-ſhines,
Or Marble from the Phrygian mines,
Tho' labour'd high with art,
If eſſence, breathing ſweets divine,
Or flowing bowls of generous wine,
Ill ſooth an anxious heart.

On Columns, rais'd in modern Style,
Why ſhould I plan the lofty Pile
To riſe with envied State?
Why, for a vain, ſuperfluous ſtore,
Which would encumber me the more,
Reſign my Sabine ſeat?

Though the foregoing compariſon may not turn out greatly to the advantage of Mr. Duncombe, yet it muſt be acknowleged, that many of the imitations in this volume are both ſpirited and elegant; and we could have wiſhed, that this method, which truly brings down an Antient to our own times, had been purſued through the whole: in which reſpect, the collection of Odes commonly called the Wits Horace, might have afforded more advantage to this edition, than has been drawn from it.

The Notes will aſſiſt thoſe who have not leiſure to conſult other Commentators. Dacier is the chief contributer to them.

This volume comprehends the four books of Odes. The Epodes, Epiſtles, Satyrs, and Art of Poetry, as it is called, are to be contained in two other volumes, which will, it is ſaid, ſoon be publiſhed.

G—r

The Culture of Silk: or, an Eſſay on its rational Practice and Improvement. In four Parts. I. *On the raiſing and planting of Mulberry-trees.* II. *On Hatching and Rearing the Silkworms.* III. *On obtaining their Silk and Breed.* IV. *On Reeling their Silk-pods. For the Uſe of the American Colonies. By the Rev.* Samuel Pullein *, M. A. 8vo. 5s. Millar.

IT is well known that one of the principal inducements for ſettling the colony of Georgia, was the hope that large quantities of Silk might be produced in that province. Nor was this hope in the leaſt chimerical; the country is happily ſituated for the culture of this valuable production; the ſoil is extremely proper for raiſing mulberry-trees; and conſequently it was natural to expect that the inhabitants would, for their own advantage, employ themſelves in the production of Silk. But it ſhould be remembered, that the firſt ſettlers were, in general, ignorant of the methods uſed in breeding the ſilk-worm, and, at the ſame time, obliged to ſtruggle through difficulties in order to pro-

* The ingenious Tranſlator of the SILK-WORM, a Poem, by VIDA. See Review, vol. VIII, page 153, ſeq.

cure

cure the neceſſaries of life; and it is ſufficiently evident, that if theſe two interfere, the former muſt give way to the latter. The colony has, indeed, now, been planted a ſufficient time for the inhabitants to have raiſed plantations for their ſupport, and, conſequently, may now apply themſelves to this advantageous branch of trade. But ſtill inſtructions are wanting; for among all the treatiſes hitherto publiſhed, little or nothing can be learned, moſt of their Authors appearing themſelves totally ignorant of the art they undertake to explain.

This deficiency Mr. Pullein has endeavoured to ſupply in the treatiſe before us; in which he has delivered the whole art in ſo plain and intelligent a manner, that every perſon concerned in this branch of commerce may reap very great advantages from peruſing it: eſpecially as the Author has, beſides laying down the preſent practice in the Silk countries, given many hints for its improvement.

He begins his treatiſe with the following introductory obſervations on the breeding of Silk-worms, with regard to different climates.

'Neither animals nor plants,' ſays he, 'when tranſported 'from one climate to another of a different temperature, are 'immediately naturalized; there is ſometime required, and 'often ſome ſucceſſions of generation, before their nerves and 'fibres can adapt themſelves to the different influence of the air 'and ſun; and if the ſeaſons are ſteady and regular in their na-'tive country, but mutable and irregular in that to which they 'are brought, ſome time muſt be neceſſary before their fibres 'can acquire a facility of contracting and extending with ſuffi-'cient quickneſs, to anſwer the ſudden changes of the weather. 'Thus we may obſerve, that the natives of England and Ire-'land, are not ſo affected by the variableneſs of our ſeaſons, as 'thoſe born under the ſteady climates of Italy and France: 'hence alſo we can account why old perſons, whoſe fibres, by 'growing rigid, have loſt the power of adapting themſelves to 'the ſudden changes of the weather, are very ſenſibly affected 'by its variations.

'The conſequence I would draw from the foregoing obſerva-'tions, is, that it cannot be expected by us, that Silk-worms, 'bred from eggs, imported recently from Italy or France, can 'immediately thrive. Thoſe, therefore, who attempt the 'breeding of Silk-worms in England, had better raiſe their 'ſtock from eggs which have, for ſome preceding generations, 'had their original among us.

'With regard to our colonies on the continent of America, 'Silk-worms might be reared in them all, to perfection, from

'New-England to Georgia inclusive; for the mulberry-tree 'will grow in moſt of them without any culture, and the ſum-'mers in the moſt northerly provinces are ſufficiently warm; 'but many of them are ſo engaged in planting tobacco, that 'no hands can be ſpared, for the management of that and of 'the Silk-worms being at the ſame time of the year; and thoſe 'who are employed about tobacco are very unfit to attend Silk-'worms; and yet I believe it would ſcarce be a loſs to England, 'if the former was ſomewhat neglected for the ſake of the lat-'ter. The great quantities of Silk which might thence be 'imported, the number of hands which it would employ, the 'various manners in which it might be mixed with the manu-'facture of wool, and the revenue that might in time ariſe up-'on its importation, ſeem to be things well worth the encou-'ragement of the Engliſh; and, in America, the comfortable 'ſubſiſtance and enrichment of many ſmall families, by raiſing 'Silk, would be of much more benefit to our colonies, than 'that the labour and induſtry of the poor ſhould be laid out only 'for the advantage of ſome rich Planters.

'In ſome of the colonies a double produce of Silk might be 'obtained in one ſeaſon, and the warmth of the climate would 'make the ſlighteſt accommodation of houſes, or even ſheds, 'ſufficient, and many of the cautions and obſervations deliver-'ed in this treatiſe unneceſſary; ſo that, there, what regards 'the keeping of the Silk-worms warm, need not be ſo much 'attended to as what gives them air and keeps them clean. 'I ſuſpect, however, that the moiſture, which is occaſioned in 'ſeveral parts of our American colonies by their not being yet 'cleared of their woods, may be of diſſervice to their rearing 'of Silk-worms; at leaſt, I believe, this may make it a mat-'ter of ſome importance, to chuſe thoſe places where the woods 'are well cleared away, and to avoid thoſe which are ſituated 'near ſwamps and great lakes, or expoſed to the north, and 'north-weſt winds, which, in our parts of America, are the 'moſt cold and piercing.'

Mr. Pullein proceeds to make ſome obſervations on the me-thod of raiſing Silk in England; and points out its abſurdity, in order to induce ſuch as make it an amuſement to rear Silk-worms, to lay aſide their preſent practice, and ſet out upon a new method, the only thing that can make the breeding of the Silk-worm in England pleaſant and entertaining; and ſhews, that by following the rules laid down in this treatiſe, one or two large mulberry-trees, or a proportional number of ſmall ones, will feed a ſufficient number of worms to make above a pound of Silk; that the ſtand which holds theſe worms will not take up a yard's ſpace in a room; that one perſon ſkilled in reeling,

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can, with the help of a boy to turn the reel, wind off two or three pounds of Silk in a day; that one pound of this Silk will make near five yards of paduaſoy; that the whole time from the hatching of the eggs to the reeling off the Silk, amounts to no more than ſix weeks; and that a ſmall part of the day is ſufficient for their attendance.

The manner of cultivating mulberrry-trees, their different kinds, and the method of raiſing them from ſeeds and cuttings, are the next particulars conſidered by our Author, who has here delivered every thing neceſſary for raiſing plantations of theſe trees; conſidered their different properties, and ſhewn in what particulars the white exceeds the black mulberry-tree for raiſing Silk-worms. He has alſo given inſtructions for pruning theſe trees, and gathering their leaves for feeding the worms.

Having diſpatched theſe neceſſary obſervations, he returns to the Silk-worm, which he conſiders in every ſtate, from its being hatched from the egg, to the time of ſpinning the Silk; ſhews the manner of treating theſe inſects in every ſtage; and the diſeaſes and mortality to which they are incident.

The fourth Part is employed in giving inſtructions for reeling the Silk from the pods, taking off their Floſs or looſe Silk, ſorting them into different degrees of fineneſs, disbanding the Silk from the reel, and tying it up in ſkains. In ſhort, Mr. Pullein ſeems to have omitted nothing that has any tendency to promote the Culture of Silk; and in order to this, he has often deſcended to particulars which many will, perhaps, think too minute: but it ſhould be remembered, that even theſe are ſometimes wanting, and, conſequently, will then be of uſe to remove the difficulty, or ſuggeſt ſome remedy.

We ſhall conclude this article with the following extract from the firſt chapter of the third part, as a ſpecimen of the method in which Mr. Pullein has delivered his inſtructions.

'I have now brought the Silkworms to that period of their 'lives, at which your labour of feeding them ends; for from 'the time that they are quite ready to ſpin, they no more take 'any kind of food, though their life, in different forms, laſts 'above a month longer, and in cold climates a good deal more. 'Yet, though you will be eaſed of the trouble of feeding thoſe 'which are come to their ſpinning time, you will, for a few 'days, till they are all ſettled in their work, be obliged to give 'them a diligent attendance.

'In order to dreſs the ſhelves for your worms to ſpin their 'Silk, you ſhould have prepared before hand good quantities of 'broom, heath, pruning of vines, or ſuch like materials, of

'which broom is the beſt, which ſhould be very well dryed in the 'ſun ſome time before you uſe them, and ſhould be free from 'leaves, and all dirt, moiſture, mouldineſs, or offenſive ſmell; 'theſe branches ſhould be laid in bundles like a whiſk or beſom, 'their ſmall tops placed as equal together as you can, and then 'you ſhould, with a bill-hook, cut off their thick ends, ſo as to 'leave them half a foot longer than the diſtance between each 'ſhelf, that, when the thick ends are ſet on the ſhelf, the ſmall 'twigs being bended, may bear againſt the bottom of the ſhelf 'which is above it. With theſe twigs you are to form ſeveral 'long arbours, arched at top, quite acroſs each ſhelf; the diſ-'tance between the ſides of theſe arbours, ſhould leave the 'arch open quite through, about a foot wide, that there may be 'room to put in your arm, and feed thoſe worms which are not 'yet quite ready to ſpin.

'You muſt form theſe arbours by the following method: firſt 'place one row of twigs within two or three inches of the edge 'of your ſhelf, bending their tops inward, ſo as to bear on the 'ſhelf above; then place another row of twigs, at about a foot 'diſtance, with their tops bending ſo as to meet and form an 'arch with the firſt row. The third row of twigs, which is 'to form one ſide of the next arch, muſt be placed within two 'or three inches of your ſecond row, with the tops bended 'the contrary way; and the fourth row, which compleats this 'ſecond arbour, at about a foot diſtance, with the tops bended 'ſo as to meet and arch with the third row: and thus proceed 'till you have formed as many of theſe arbours as the ſhelf will 'contain, which will not be above two in a ſhelf of three feet 'ſquare, or three on a ſhelf of four feet ſquare; becauſe the 'buſhy partitions between the arches, and alſo thoſe of the 'outer ſides, will each be four or five inches in thickneſs. You 'muſt ſhift the worms aſide, to make vacant lanes where each 'partition ranges.

'You ſhould form theſe arbours ſo as to have a ſort of buſhy 'appearance without being too thick or too thin, but ſo that 'the worms may have room enough to ſpin, and yet the vacui-'ties among the twigs not be ſo large as that they ſhall waſte a 'great deal of their ſilk before they can fix on a proper place; 'the ſize of their balls, which is that of a pidgeon's egg, will 'direct you in this matter; and the better to accompliſh this 'end, you may leave the vacant ſpaces among the partitions of 'the arbours, pretty large and open, till you have done forming 'the arbours; and then you may thicken them properly, by 'placing in theſe vacancies, either ſmall twigs, or ſome kinds 'of large hollow tubes, ſuch as thoſe of full grown Angelica, 'and others which have no bad qualities. You ſhould gather

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'these tubes the year before, when they are white and withered; and if you ſlit them lengthwiſe from end to end, they 'will make a very good conveniency for the worms to form 'their balls in, being very light, and dry, and ſoft, and ſmooth 'on the inſide, and of ſuch a form that the worm will immediately fall to work in them, and make very little floſs or uſeleſs Silk; and if you bundle, and lay them by when you have 'done with them, they may ſerve you many times over: you 'may thruſt theſe along the vacancies, into the partitions of 'your arbour, among the twigs and branches, and you will 'find the advantage of them; ſince, as I mentioned before, 'the more any place is adapted to the ſize and figure of the ſilk-'ball, the leſs Silk will be waſted in floſs and uſeleſs web; beſides that the worms will more quickly ſet about, and finiſh 'their balls.

'With theſe, therefore, or any branchy materials, you may 'fill up the partitions of your arbours; obſerving ſtill to leave 'the arches clear and open, ſo that you may readily thruſt in 'your arm, and feed your worms that are placed under them, 'which muſt be ſupplied with leaves, moderately, till they 'climb up among the branches to ſpin.

'I have ſaid that, whatever materials you make uſe of, in 'forming theſe arbours, they ſhould be very dry, and clean; 'for freſh branches with the ſap in them are not proper, nor 'ſhould there be any leaves on them, for theſe would ſo ſtick 'among the floſs ſilk of the balls as to render it uſeleſs; it is 'beſt therefore to cut the branches of broom in winter, and 'have them dried againſt ſummer, for broom, on account of 'its pliableneſs, is very convenient for forming theſe arbours, 'the ſtructure of which I have given from Iſnard, a French 'Author, who treats the management of Silkworms.

'If the making of ſuch arbours as thoſe I have mentioned 'be thought too nice, and troubleſome, it may ſufficiently anſwer the ſame purpoſe, to place branches of broom round the 'ſides of the ſtands. And to do this; firſt ſurround the ſtand 'with a cord tied very looſely to the uprights, ſo as to leave 'room to thruſt in a ſufficient quantity of branches; the branches 'now may be as long as the height of the ſtands, and their 'thick ends, being thruſt down between the cords and the ſtands, 'may reſt upon the floor; and thus you may thicken them to 'what degree you pleaſe; but you muſt remember to keep an 'open on one ſide of the ſtands, to feed thoſe worms which 'ſhall not yet have climbed the branches; and becauſe the low-'er ends of the branches are not ſo buſhy as the upper ends,

'you may place ſome with the buſhy part up, and others down, 'to make it all alike branchy.

'If the branches are not tall enough to reach as high as you 'have worms on the ſtands, you muſt place other branches 'reſting on theſe where they end, and ſupported by other cords; 'and thus you may quickly furniſh your worms with a conve- 'nient place for ſpinning their Silk.

'If the hurdles are very broad, you may, when the worms 'are near ſpinning, draw them towards the ſides where the 'branches are, by ſcattering the leaves toward the branches 'when you feed them; or you may, if neceſſary, place them 'near them with your hands; or, which is eaſier, you may 'make buſhy partitions acroſs the end of each hurdle, by 'branches laid horizontally.

'Du Halde, in his Hiſtory of China, ſays, they there make 'uſe of matts for their Silkworms to ſpin on; in the middle of 'this a thin ſtrip of about an inch broad is fixed on its edge, 'and forms ſpiral rounds, at about an inch diſtant, over the 'whole ſurface of the matt; and between theſe rounds the 'worms ſpin. There would be leſs floſs made in this method, 'but then the breadth of mattings muſt exceed the breadth of 'all the hurdles whereon the worms were fed, becauſe a ſilk- 'pod takes up much more room than a ſilkworm.

'It would be endleſs to recite all the methods which might 'be contrived for this purpoſe, for a ſilkworm will ſpin in any 'corner where it can ſtretch its threads, ſo it is able after- 'wards to form its oval pod upon them; that contrivance 'which, with little trouble, will have the leaſt floſs produced, 'would be the beſt.

'Note, that in placing the broom round the ſtands, it may 'be uſeful to place ſome branches acroſs, mixing them with 'thoſe which ſtand upright, to give them ſome ſtiffneſs; other- 'wiſe the ſpring of the thread which the worm ſpins, may, 'after it has begun its ball or pod, draw the twiggs too cloſe, 'and not leave it ſpace enough to ſpin in, which I have ſome- 'times ſeen happen among ſome of the ſmall detached twigs, 'that were not made firm by others mixing with them.'

The curious Reader will find, in the tenth volume of our Review, p. 492, an account of the manner of breeding and managing Silk-worms in France. In our *twelfth* volume, p. 9, are alſo ſome hints on the ſame ſubject.

The Ruins of Balbec, otherwiſe Heliopolis, in Coeleſyria. Folio. 3l. 10s. in ſheets. Millar.

OF all the antiquities that have been communicated to the world; of all the remains of antient monuments brought from the Eaſt, none can be compared with the ruins of Palmyra, and of Balbec; not only on account of their ſtupendous magnificence, but for the extraordinary diligence of thoſe gentlemen who have favoured the public with this view of them, and the accuracy, and elegance of the deſigns. We are authoriſed in ſaying thus much, by the unanimous conſent of all the Literati in Europe. But it is with peculiar pleaſure we obſerve ſuch a work as this produced at a time when war ſeemed to have engroſſed the attention of mankind. The drawn ſword has not yet frightened the muſes from their ſeat: they have more dangerous enemies in the Chineſe and Goths, than in the ſons of Mars. Such ſpecimens of architecture as have already been communicated to the public, by the learned and ingenious Editor of the Ruins of Balbec, with others which are expected of Athens, &c. will, we hope, improve the taſte of our countrymen, and expell the littleneſs and uglineſs of the Chineſe, and the barbarity of the Goths, that we may ſee no more uſeleſs and expenſive trifles; no more dungeons inſtead of ſummer-houſes.

It will not be expected that we ſhould give a deſcription of forty-ſix copper-plates: we ſhall therefore, with the Editor, refer the Reader to them, 'where his information will be more 'full and circumſtantial, as well as leſs tedious and confuſed, 'than could be convey'd by the happieſt preciſion of language.'

This work begins with an account of the return of our Travellers from Palmyra *. Their Arabian eſcort was impatient, apprehending a premeditated ſurprize from the Bedouins, or wandering Arabs; to prevent which, they concealed the real time of their departure, and the road they intended to take. They paſſed through the ſame tireſome deſart, deſcribed in their journey to Palmyra, as far as Sudud; and when they arrived at Cara, a village of ſome note on the great caravan-road from Damaſcus to Aleppo, they took leave of the greateſt part of their caravan, and ſent their manuſcripts and marbles, on camels, to their ſhip at Tripoli. The houſes in Cara and Damaſcus are built of brick made of mud, dried in the ſun, which at a diſtance has the appearance of ſtone; but makes the ſtreets dirty when there is rain, and duſty when there is wind. Here they reſted only one

* See Review, Vol. IX. p. 439.

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day, after a month's fatigue in the deſart, and ſet out the next for Balbec: in their way to which place, they paſſed through no more than one ſmall village, forſaken of the inhabitants, the houſes open and empty, occaſioned by the encampment of the Governor of Balbec's brother in that neighbourhood, who being then in open rebellion, ravaged the country. Here they ſtaid all night, and in five hours and a half, the next day, reached Balbec. This city was formerly under the government of Damaſcus, and the Governor of it ſhould have paid ſomething to the Baſha of Damaſcus, but being under the protection of the Kiſlar Aga, or black Eunuch, he evaded it; for which reaſon the Baſha of Damaſcus, who had civilly granted letters to all other places, excuſed himſelf from giving any to Balbec. Emir Haſſein, who commanded this diſtrict, received them very civilly, and very friendly, at firſt, telling them all that he had was theirs; but being a man of an infamous character, he made demands upon them every day, and at laſt declared that they ſhould be attacked and cut to pieces in their way from Balbec: but theſe menaces not having the effect he expected from them, and they preparing to ſet out with about twenty armed ſervants, he ſent to them to deſire that they might interchange preſents, and part friends; and allow his people to guard them as far as Mount Libanus.

The Obſervations the worthy Editor * has made upon the hoſpitality of the Eaſtern people in general, and upon the avarice and extortion of their men in power, are ſuch as we ſhall make no apology for giving in his own words.

'No part of oriental manners ſhews thoſe people in ſo amiable a light as their diſcharge of the duties of hoſpitality: indeed the ſeverities of Eaſtern deſpotiſm have ever been ſoftened by this virtue, which ſo happily flouriſhes moſt where it is moſt wanted. The Great forget the inſolence of power to the ſtranger under their roof, and only preſerve a dignity, ſo tempered by tenderneſs and humanity, that it commands no more than that grateful reſpect, which is otherwiſe ſcarce known in a country where inferiors are ſo much oftener taught to fear than to love.'—

'Avarice is no doubt as much an Eaſtern vice as hoſpitality is an eaſtern virtue; but we muſt obſerve, that we found the moſt ſordid inſtances of the former in men of power and public employment, while we experienced much generoſity in private retired life: we are therefore cautious of charging to the character of a people what the nature of their government ſeems to require. For in the uninterrupted ſeries of

* Robert Wood, Eſq; now Deputy-Secretary of State.

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'shameless venality, which regulates the discharge of every 'public duty, from the Prime Vizir downwards, and which, in 'the true spirit of despotism, stops only at the wretch who is 'too low to make reprisals, every subaltern in power must sub-'mit to that portion of the common prostitution which belongs 'to his rank, and which seems therefore the vice of the office 'rather than of the man.'

Balbec is situated on a rising ground, immediately under Anti-Libanus, between Tripoli of Syria and Damascus, at the distance of sixteen hours from each, near the north-east extremity of the plain of Bocat, which is more fertile than the vale of Damascus, and better watered than the rich plains of Esdralon and Rama. The rivers that wash it are, the Litane, rising from Anti-Libanus, and the Barbouni, from the foot of Libanus, which joins the other river, about an hour from a village called Barrillas. These streams, augmented by the melting snows of Libanus, form the Casimiah, and enter the sea under that name near Tyre. The connection of that great emporium with this beautiful plain, through which, in all probability, passed the caravans from Palmyra and the East, must have been a very great advantage.

The Inhabitants of Balbec are about 5000, of which, some few are Christians, some Jews.

Mr. Wood observes, that the antients used the proper names of Syria and Assyria very indistinctly. He with great modesty and diffidence proposes it as a conjecture that may throw some light upon a subject little understood, if 'we suppose, that 'under the name Cœlosyria, the antients included not one tract 'of contiguous country, but those different vallies which wind 'among the mountains of Libanus and Antilibanus, in that 'sense in which the lowlands of a country are opposed to the 'highlands.' The name, as well as Strabo's distinction of Cœlosyria in general, and Cœlosyria properly so called, favours this opinion: The latter is precisely the plain described.

It is strange, that the Age and the Undertaker of such works, whose ruins prove them to have been raised upon the boldest plan, perhaps, ever attempted in architecture, should be so difficult to discover, that our Authors cannot promise to give entire satisfaction to their readers on that head. The first pretension they examine is of the Jews, and other inhabitants of the country, who confidently assert that Solomon built Palmyra and Balbec: but whatever may be said in favour of the former, which is called Tadmor in the inscriptions, nothing more is offered in support of his having built Balbec, but some idle and ridiculous stories founded upon his character as a voluptuous Prince. The second opinion

opinion is, that these temples might have been erected by the Phœnicians. The same object of adoration was sacred to both; the sun, who was worshipped in Balbec, was worshipped by that people when they possessed Balbec, that is, the vale of Baal, the Heliopolis of Phœnicia; a name it derived, together with its worship, from a city so called in Ægypt. To prove this, the following words are cited from Macrobius, 'In the city 'called Heliopolis, the Assyrians worship the sun with great 'pomp, under the name of Heliopolitan Jove, and that the 'statue of this god was brought from a city in Ægypt, also called 'Heliopolis, when Senemur, or Senepos, reigned over the Æ-'gyptians, by Opias, Ambassador from Delebor, King of the 'Assyrians,' &c. According to this Author, the Divinity here adored, was both Jupiter and the sun.

That the Greeks did not raise these temples, is evident from the total silence of all writers concerning them, from the time of Alexander's conquest of this country, till that of Pompey. They must therefore be works of a later date, for notwithstanding Palmyra existed at that time, and escaped the notice of historians, so long as it remained an independant state, by a most singular separation from the rest of the world, 'the history of 'the Seleucidæ is known, and hath recorded less important 'works of those Kings than the buildings of Heliopolis.' From the time that Pompey went through this place to Damascus, this country must have been well known to the Romans, and therefore some notice would have been taken of these stupendous edifices, by those who admired many less remarkable buildings, if they had been raised earlier than the reign of Antoninus Pius, who, according to John of Antioch, surnamed Malala, 'built 'a great temple to Jupiter at Heliopolis, near Libanus, in Phæ-'nicia, which was one of the wonders of the world' This is the only historical evidence of the time of building these temples yet discovered. 'Heliopolis was constituted a colony by Julius 'Cæsar, received part of the veterans of the fifth and eighth 'legions from Augustus, and was made *juris Italici* by Septi-'mius Severus,' as Ulpian, who was a native of this country, informs us. These temples are found upon the coins of Julia Domna and Caracalla, and there is good reason to believe they did not exist earlier than the reign of Antoninus Pius, whose actions are little known, though he reigned twenty-one years, and acquired the character of one of the best of Princes. This is further confirmed by the following inscriptions upon the pedestals of the columns of the great portico.

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I.

Magnis Diis Heliopolitanis pro ſalute
Antonini Pii Felicis Auguſti et Juliæ Auguſtæ Matris Domini Noſtri caſtrorum ſenatus Patriæ—
—— columnarum dum erant in muro inluminata ſua pecunia ex voto libenti animo ſolvit.

II.

Magnis Diis Heliopolitanis—
—— oriis Domini Noſtri Antonini Pii Felicis Auguſti & Juliæ Auguſtæ Matris Domini Noſtri caſtrorum—
—— toniniane capita columnarum dum erant in muro inluminata ſua pecunia.—

By the word *inluminata* our Authors underſtand, 'the carving or finiſhing of the capitals,' which was generally done after the columns were fixed: they obſerve alſo, that 'it was 'common among the antients for particular perſons to contribute to public buildings, by executing ſome part at their private expence, and ſuch benefactions were generally recorded.'

'Abulfaragius ſays, that Conſtantine built a temple here;' but the truth is, according to the Chronicon Paſchale, he converted the temple of Heliopolis into a Chriſtian church. In this paſſage are two ſtrange words, Βαλανίου, which relates to Baal the idol of the temple; the other, τρίλιθον, which, as theſe very learned and ingenious gentlemen think, is certainly made uſe of to expreſs the immenſe ſtones of the ſubaſſement: and this word will determine to which of the two great ruins all that has been ſaid of the temple built by Antoninus, and converted into a Chriſtian church by Theodoſius, may be particularly applied.

After ſome obſervations upon antient coins with the temple of the Heliopolitan Jove upon them, which are not always exact with regard to the form of the building they mean to repreſent, is the following remark concerning the cauſe of ſuperſtition in various climates, and particularly in Syria; which, as it is very ingenious, and finely expreſſed, we ſhall give in the words of the excellent Writer.

'As travellers through thoſe antient ſeats of idolatry, we imagined we could diſcover, in many of the deviations from the 'true object of worſhip, ſomething in the climate, ſoil, or ſituation of each country, which had great influence in eſtabliſhing its particular mode of ſuperſtition.

'If we apply this obſervation to the country and religion of 'Syria, and examine the worſhip of the ſun, moon, and ſtars, 'called in Scripture, Baal, Aſtaroth, and the Hoſt of Heaven, 'we may perhaps not only ſee how that early ſuperſtition, which miſled

'miſled the inhabitants of a flat country, enjoying a conſtant 'ſerenity of ſky, was naturally produced; but we may alſo ob- 'ſerve ſomething of the origin and progreſs of that error, in a 'certain connection between thoſe objects of worſhip conſidered 'phyſically, and their characters as divinities.

'Thus, the pomp and magnificence with which the ſun was 'worſhipped in Syria and Chaldæa, the name of Baal, which 'in the Eaſtern language ſignifies Lord, or Maſter, and the 'human victims ſacrificed to him, ſeem altogether to mark an aw- 'ful reverence paid rather to his power than to his beneficence, 'in a country where the violence of his heat is deſtructive to 'vegetation, as it is in many other reſpects very troubleſome to 'the inhabitants.

'But the deification of the inferior gods of the firmament, 'ſeems to have taken its riſe from different principles, in which 'love ſeems to have been more predominant than fear; at the 'ſame time that their worſhip has ſtronger characteriſtics of its 'Syrian extraction than that of Baal, if the following obſer- 'vations be well founded.

'Not only the extenſive plains and unclouded ſky, already 'mentioned, have been long ſince obſerved to point this out, 'but we imagine, that the manner in which the inhabitants of 'this country live, and which is as uniform as their climate or 'their ſoil, hath greatly contributed to direct their attention to 'theſe objects.

'It has ever been a cuſtom with them, equally connected with 'health and pleaſure, to paſs the nights in ſummer upon the 'houſe-tops, which for this very purpoſe are made flat, and 'divided from each other by walls. We found this way of 'ſleeping extreamly agreeable, as we thereby enjoyed the cool 'air, above the reach of gnats and vapours, without any other 'covering than the canopy of the heavens, which unavoidably 'preſents itſelf, in different pleaſing forms, upon every interrup- 'tion of reſt, when ſilence and ſolitude ſtrongly diſpoſe the mind 'to contemplation.

'No where could we diſcover in the face of the heavens more 'beauties, nor on the earth fewer, than in our night-travels 'through the deſarts of Arabia; where it is impoſſible not to 'be ſtruck with this contraſt: a boundleſs dreary waſte, with- 'out tree or water, mountain or valley, or the leaſt variety of 'colours, offers a tedious ſameneſs to the wearied traveller; 'who is agreeably relieved by looking up to that chearful mov- 'ing picture, which meaſures his time, directs his courſe, and 'lights up his way.

'The

'The warm fancy of the Arab ſoon felt the tranſition from 'wild admiration to ſuperſtitious reſpect, and the paſſions were 'engaged before the judgment was conſulted. The Jews, in 'their paſſage through this wilderneſs, (where we are told in 'the Scriptures * they carried the ſtar of their god, which St. 'Jerom ſuppoſes to have been Lucifer, worſhipped in the ſame 'country in his time) ſeem to have caught the infection in the 'ſame manner, and "their hearts † went after their idols." 'This bewitching enthuſiaſm, by which they were ſo frequent-'ly ſeduced, is ſtill more ſtrongly characterized in the ſame 'expreſſive language of Holy Writ, which tells us, that "their "eyes went a whoring after their idols §:" and an antient 'father of this country, a man of real piety, ſeems to acknow-'ledge the danger of contemplating ſuch beauties, and to diſown 'his having yielded to the temptation in the following words ‖: "If I beheld the ſun when he ſhined, or the moon walking in "her brightneſs, and my heart hath been ſecretly enticed, or "my mouth have kiſſed my hand; this were an iniquity," &c.

'However unconnected the natural hiſtory of a country and 'its mythology may ſeem, yet their relation might bear a more 'minute examination, without running into wild conjectures. 'Even Egypt had ſome objects of divine worſhip, ſo peculiarly 'the growth of that ſoil, that they could never bear tranſplant-'ing, notwithſtanding the complaiſance of antiquity for her 'abſurdities.

'As ſuperſtition travelled northward, ſhe changed her garb 'with her country, and the picturesque mixture of hill, vale, 'grove, and water, in Greece, gave birth to Oreades, Dryades, 'and Naiades, with all the varieties of that fanciful mythology 'which only ſuch a poet as Homer, in ſuch a country as Greece, 'could have connected into that form or ſyſtem, which poetry 'has ever ſince thought proper to adopt.

'We may add, as a further confirmation of our opinion, that 'this ſame mythology, examined on the ſpot where Homer 'wrote, has ſeveral plauſible and conſiſtent circumſtances, which 'are entirely local. Should health and leiſure permit us to give 'the public that more claſſical part of our travels, through thoſe 'countries which are moſt remarkable as the ſcenes of antient 'fable, we may illuſtrate by ſome inſtances what is here only 'hinted at.'

That climate influences men, and manners, is unqueſtionable, but that human ſacrifices can be accounted for from the violence of the ſun's rays, or his ſuperior force as Baal, Lord, or Maſter,

* Amos v. 26. † Ezek xx. 16. § Ezek. vi. 9. ‖ Job xxxi. 26.

may be doubted. Ignorance and fear will account for many ſuperſtitions; every thing in nature that could ſtrike the beholder with pleaſure or awe, was connected with the Gods. Every grove was the reſidence of ſome divinity; the mountains had their genii; the plains and the rivers their nymphs: the neriades, or water-gods, is a word taken from the Arabic, in which language Nahar ſignifies a *river* and *to flow.*

We muſt take leave of this noble work, for the preſent; but cannot cloſe the book without lamenting the loſs the public hath ſuſtained by the death of Mr. Dawkins, whoſe name will be as much reſpected in future ages, as his perſon was dear to all who knew him.

Sh:

To the PUBLIC.

THE concluſion of the ſhort hiſtorical account of Perſpective, which we propoſed to give in the Review for this month, muſt be deferred to another opportunity, on account of the indiſpoſition of the Gentleman who drew up that article; mean time, we ſhall preſent our Readers with ſome Remarks, not foreign to the ſubject, which we have received from an unknown hand; and which may, perhaps, caſt ſome light on the merits of a late conteſt between two Artiſts of ſome eminence in this way.

Remarks on Mr. Kirby's laſt Treatiſe, entitled, Dr. Brook Taylor's Method of Perſpective, compared with the Examples lately publiſhed on this ſubject, as Sirigatti's, by Iſaac Ware, Eſq; being a parallel between thoſe two Methods of Perſpective, &c.

THE Author of theſe remarks is informed, that Mr. Kirby hath the character of a modeſt and good-natured man; if he deſerves this character, will it not be difficult to account for his manner of treating Mr. Ware, in this performance?

The aſſuming air and ſufficiency with which this Comparer dictates, appear very unbecoming; and would be offenſive, though his principles and his practice were without an error: but if his errors are apparent, and if he is miſtaken even where he exults in his own ſuperior ſcience, how ſhould ſuch a man be treated?—The following citations from his own book, in his own words, will ſhew how he is diſpoſed to treat others in ſuch caſes.

" Page 15,

Page 15, we have a quotation, as from Sirigatti, in theſe words.

'I cannot avoid obſerving in this place, that ſince the degra-
'dation of a circle is nothing but an oval figure, which the
'Greeks called an ellipſis, that this gradation may be performed
'by a much eaſier method; that is, by taking the greateſt
'breadth, marked *P d*, upon the ſection-line, and the greateſt
'length 9. 1. as the leſſer diameter, from the ellipſis.'

Upon this paſſage Mr. Kirby has the following remark, in a note, viz.

'That a regular ellipſis is the perſpective repreſentation of a
'circle, is an abſurdity, I believe, not to be met with in any
'other book upon this ſubject: for every one muſt know (who
'knows any thing of Perſpective) that the forepart of a figure
'which repreſents a circle, is more round than the back part of
'it, becauſe the former is nearer to the eye than the latter; and
'and therefore the figure cannot be deſcribed by any two dia-
'meters whatever.'

Now let us ſee whether it is Sirigatti, or Mr. Kirby that is wrong here.

Is it not univerſally true, that the figure which repreſents a circle in perſpective, is a regular ellipſis, and can be nothing elſe? Let Mr. Kirby, therefore, aſk himſelf the following queſtions:

1. Whether he does not ſee the original circle by means of viſual rays, that form a cone, of which his eye is the apex?

2. Whether the picture is not, neceſſarily, a ſection of that cone?

3. Whether every ſuch ſection is not a regular ellipſis?

As to the parabola, hyperbola, and triangle, they are foreign to the preſent queſtion, becauſe none of theſe repreſent a complete circle. Indeed when the cone is cut parallel to the baſe, the repreſentation itſelf will be a perfect circle, as it will alſo in one other ſection, not parallel to the baſe of an oblique, or ſcalene cone.

If this be ſo, then, according to Mr. Kirby's note, above cited, that gentleman himſelf knows nothing of Perſpective; for he ſays "every one (who knows any thing of it) muſt know that," &c. but if what he affirms be not true, no one can know it to be true; therefore he cannot know it: conſequently, by his own argument, he knows nothing of Perſpective.

'Tis pity Mr. Kirby is ſo poſitive as to draw upon himſelf ſuch conſequences; which, though fair *ad hominem*, are not concluſive, either againſt him, or againſt thoſe for whom he deſigned them: and which might ſo eaſily be avoided by a leſs confident manner of writing.

He cannot think it ſtrange, if thoſe againſt whom he writes ſhould retort upon him, in his own proper terms, page vii. of his preface.—"*He* may perhaps be prevailed upon, for the future, "to think, or at leaſt to ſpeak, more modeſtly of what he doth "not ſeem to underſtand; and *he* may poſſibly be induced to "confeſs, if it be only ſoftly to himſelf, that the greateſt hu"man ſelf-ſufficiency is not abſolutely infallible."

This, however, is language which would never have been uſed, in theſe Remarks, if it was not *his* own, and which is repeated only for his peruſal, that he may be able to gueſs how it muſt be reliſhed by any one to whom he applies it.

In the long note, page 21, is a minute examination of the ſhadow of the well repreſented by Mr. Ware; in which Mr. Kirby has ſhewn ſeveral miſtakes, reſpecting the lines that terminate the ſhadow; and he concludes, with reaſon, that theſe lines are falſe, and drawn at random: but leſt he ſhould be thought too ſeverely critical, he ſubjoins,

'If any one ſhould think, that we extend our criticiſm too 'far, (as Mr. Ware hath not even mentioned the perſpective of 'ſhadows) he is, it is preſumed, miſtaken; becauſe errors of 'this kind are unpardonable, when a tranſlator either attempts 'to correct, or make additions to his author, for what end can 'be propoſed by it? Perhaps it was intended to convey ſome 'imaginary inſtruction, or to pleaſe the eye of his reader: but 'ſurely he who knowingly endeavours to impoſe on any man's 'ſenſes, in order to miſguide his underſtanding, deſerves repre'henſion; and he who ignorantly doth ſo, in things of this na'ture, muſt infallibly be contemptible; nor hath this trite ex'cuſe (ſo frequently made uſe of to palliate ignorance) *it is a 'matter of no conſequence, it is a thing never wanted, and there'fore not worth notice*, either modeſty or ſenſe it,—becauſe the 'moſt ignorant may produce the ſame kind of plea for their 'want of capacity to underſtand ſuch things as might be of the 'utmoſt conſequence to themſelves, and to thoſe they pretend 'to inſtruct.'

Now though Mr. Kirby's ſhadow to the well he has drawn be allowed true, as to the lines that terminate that ſhadow, yet is it as falſe, in another reſpect, as it is poſſible to be; he having made

made it ſtrongeſt where it ſhould be fainteſt, and fainteſt where it ſhould be ſtrongeſt; inſomuch that it is not the true repreſentation of any ſhadow that could ever happen in nature: and by examining his other ſhadows, we ſhall find ſome of them equally erroneous, in the ſame reſpect, and others worſe.

How juſtly therefore may this note be again applied to himſelf—"If any ſhould think that we extend our criticiſm too "far, *as Mr. Kirby* hath not ſo much as mentioned the *aerial* "perſpective of ſhadows, he is, it is preſumed, miſtaken, be- "cauſe errors of this kind are unpardonable," &c. &c. to the end of the note.

Page 24, he ſays, "it is impoſſible to find the ſhadows, but "on the principles of Dr. Taylor;" in which he is much miſtaken: it may require more lines and points, but it *is* to be done, and has been done, by others,—particularly by A. Boſſe, and Deſargues, above an hundred years ago.

He adds, that Sirigatti's book is by no means calculated for the arts of deſign, becauſe the perſpective of ſhadows is, in many caſes, as neceſſary to be known as that of lines and planes. —But this is ſo far from being true, that if the Perſpective of a picture be juſt in all other reſpects, and the ſhadows be determined by gueſs, *i. e.* by the gueſs or judgment founded, by an able Artiſt, on obſervation and experience, (which is generally the caſe with the moſt celebrated painters of architecture) and at the ſame time the *Keeping** and the Reflections, (neither of which depend on Linear Perſpective) be well underſtood,—ſuch a picture will be much better than one where the mere ſhape of the ſhadow is ever ſo perfectly determined and theſe latter circumſtances wanting, or rather reverſed, as in moſt of the examples produced by Mr. Kirby.

However, it is not pretended, that the Linear Perſpective of ſhadows is uſeleſs: far from it; but at the ſame time it is of much leſs importance than that of lines and planes, which is abſolutely neceſſary to be exactly determined according to the rules.

He has given no rules to determine the ſhadows which every object receives, not by the interpoſition of another body between it and the luminary, but by a mere privation of light in the parts turned from the luminary, as thoſe on his pedeſtal, fig. 15; his baſe, fig. 16; his chair, fig. 20, &c. which ſhadows

* By which term is meant, Preſerving the degrees of ſtrength or weakneſs of the ſhadows, in proportion to their nearneſs or diſtance.

are as eſſential as any whatever: his rules relating only to the mere ſhapes of the ſhadows caſt by theſe objects on the ground, or on ſome other plane or object, and not that ſhadow on the object itſelf, which we have juſt defined, and in which particular the examples he has given us are egregiouſly defective. For inſtance, the ſhadows on the legs of his chair, which ſhould be at leaſt as ſtrong as thoſe on the back of the ſame chair, are, however, in no degree of compariſon with them. Thoſe of the double croſſes in fig. 19, are defective in ſeveral reſpects; that for inſtance at *C*, is ſtronger than that at *A*, though farther from the eye; and all of them are extremely defective for want of the ſhadows which one cube would neceſſarily caſt on another: ſo that they make an appearance impoſſible in nature. There are many other ſtrange defects in moſt of his ſhadows, and particularly in his winding ſtairs, in the ſhadow from his pedeſtal on the ground, &c. &c. All which would not have been thus noticed, if he had not juſtly drawn it upon him by the ſeverity of his laſt cited note, to which the reader is once more referred, that he may ſee how applicable the ſeveral parts of it are to Mr. Kirby himſelf.

If Mr. Kirby ſhould reply, that the kind of ſhadows mentioned in the beginning of the foregoing paragraph, are always determined by the judgment and experience of the artiſt, unleſs drawn immediately from the life, it is allowed;—but then will it not follow, that the moſt eſſential of all (for theſe are certainly ſuch) are ſo determined? and will it not alſo follow, that the Perſpective of ſhadows is, for this very reaſon, among others, of leſs importance than that of lines and planes, as hath been already obſerved?

Mr. Kirby has fallen into a manifeſt error in the repreſentation of the winding ſtairs, fig. 13; for inſtead of the middle ſtep there are two disjointed pieces, one above the other, which ſhould have made only one ſtep on the ſame plane; but as this does not appear to be owing to want of ſkill, it is mentioned as a caſual miſtake; and *perhaps* Mr. Kirby *himſelf* has diſcovered it, on a review.

Page 26. The note ſeems a very unjuſt cenſure, for it would ſurely have been abſurd, when the baſe was propoſed as an object, by way of example only, to have taken a diſtance for the whole column; it might as reaſonably have been inſiſted, that the diſtance ſhould have been taken for the whole building, of which that column is a part.

Mr.

Mr. Ware, or Sirigatti, hath repreſented it truly; which is what he undertook to do: and as to the number of points, the Torus is, by their means, the more accurate, and ſo would be a circle with ſixteen, rather than with eight points, &c. Mr. Kirby's has fewer, but then his Torus ſeems drawn by hand, not by rule.

Pages 28, 29. The Tetrahedron by Mr. Ware, or Sirigatti, is falſly repreſented, as Mr. Kirby juſtly obſerves; but the fault is rather in the geometrical conſtruction of the original figure, than in the Perſpective.

Mr. Kirby hath alſo truly corrected the original figure by his pricked lines: but his inference in the note at the bottom of this laſt page ſeems ſuch as neither truth nor juſtice can warrant. His words are,

"Had Mr. Ware known how to put only this ſingle object "into Perſpective upon true principles, he would never have "given himſelf the trouble of publiſhing the tranſlation of a "work which does not contain one true principle (as Sirigatti "has managed it); but is thoroughly diveſted of all mathema- "tical *data*, and hath not even a ſingle figure that is truly "drawn, or which diſcovers the leaſt taſte or elegance."

It is however very probable, that even this geometrical figure might have been truly drawn in Sirigatti's original deſign; but if not, it is ſuch a kind of miſtake as, in all probability, was owing to inattention; like Mr. Kirby's ſtep in his winding ſtairs; for it cannot be imagined that Sirigatti, or any mathematician, ſhould be ignorant of the geometrical conſtruction of any of the five regular ſolids.

Page 30. He is again miſtaken, in ſuppoſing it impoſſible to perform what he has produced in his 20th figure, without the knowlege of Dr. Taylor's principles; becauſe theſe things have been done many years before that gentleman was born, and truly done, but by more complicated methods; which is not advanced to leſſen the merit of Dr. Taylor, whoſe ſyſtem is, without compariſon, preferable to all that ever appeared, (as far as we know) for univerſality of principles, and ſimplicity of operation: and the higheſt praiſe may be juſtly given to him, without depreciating the merit of other ingenious Writers, who have deſerved well of the public. Neither is it true, as the comparer aſſerts, that the Perſpective of ſhadows, the reflections of objects in poliſhed planes, and the inverſe practice of Perſpective, are not to be found in any other Author. All theſe are to be found in Ditton's Perſpective, written before Dr. Taylor's; though Ditton treats of ſhadows more ſlightly than of any

of the other parts, as what ſeemed to him leſs important; but A. Boſſe, above cited, is very explicit on the ſubject of ſhadows.

Mr. Kirby ſays, in his note, p. 29, that as Sirigatti has managed it, his work does not contain one true principle, and is thoroughly diveſted of all mathematical *data*.

What can he intend by this extraordinary ſentence? The obvious ſenſe of the former part ſeems to be, that there are principles in it, but that they are all falſe. Now if by principles he means theory (as it is ſuppoſed he does) there appears not any pretence to theory; it ſeems rather a practical treatiſe, as is that of Pozzo: and then, if there are no principles, in this ſenſe, there can be none that are falſe; but if he means that the practical rules are falſe, he is miſtaken, nor has he ſhewn it in any one inſtance. That they are tedious, and embarraſſed with a multitude of lines and points, which are unneceſſary in Taylor's better method, is acknowleged, but the rules are not falſe for that reaſon.

And as for the latter part of his ſentence, "thoroughly di-"veſted of all mathematical *data*," we own our ignorance of the ſenſe in which he uſes the term *data* in this place, and apprehend he does not himſelf underſtand the meaning of the word.

In page 31, he takes upon him to rehearſe the praiſes of Sir Iſaac Newton. But does Mr. Kirby imagine, that he will be thought to underſtand the works of that great man becauſe he extolls him? Would he inſinuate, that *he* has read and comprehends them? that *he* is acquainted with what was known before Newton? wherein he excelled, and particularly with his peculiar diſcoveries? All which knowlege, it is preſumed, Mr. Kirby will not pretend to have acquired; and yet without it, how is he authoriſed to give Sir Iſaac the preference to all others? And if not from his own knowlege, but from common fame only—ſo might every man in Britain talk, without underſtanding a word of Sir Iſaac's writings.—What would our Comparer have ſaid of Mr. Ware, had he given himſelf all this conſequence? And yet it doth not appear that Mr. Kirby hath more mathematical knowlege in general, than Mr. Ware.

Page 32, he ſays, "all Perſpective repreſentations, which are "not produced by a proper diſtance of the eye, will be falſe "and erroneous." And in his note, (ſpeaking of the Author of the print repreſenting the Horſe-guards and Treaſury) Mr. Kirby ſays, "He did not know, I preſume, ſcientifically, that "there was an abſolute neceſſity of chuſing a proper diſtance."

Now

Now if by *proper diſtance*, he means one only true and certain diſtance, determinable by ſome rule, and capable of demonſtration, as he ſeems to do, (and ought to mean nothing leſs by what he aſſerts) it may be fairly replied, that there is no ſuch thing in nature; nor can he, nor any one aſſign ſuch a diſtance, but that either nearer or farther will be equally true; nor will any diſtance whatſoever, at which the object or objects can be diſtinctly ſeen at one view, render the Perſpective falſe or erroneous.

It may, indeed, be convenient to take one diſtance rather than another, in order to exhibit more eminently what is intended to be principal in a picture; but this is altogether matter of diſcretion, and has nothing to do with true or falſe.

But he talks as if a certain diſtance was to be aſcertained by principle, and that no other would exhibit the objects truly; whereas they may be repreſented from different diſtances with equal truth, but not from all diſtances with equal prudence.

All that can be aſſerted on this head is, that the diſtance ſhould not be leſs than ſuch as will admit the whole compoſition of the picture to be ſeen at one view; but any greater diſtance may be taken with equal truth.

And if, for inſtance, an angle of forty degrees be ſuppoſed ſuch leaſt diſtance, the repreſentation would be equally true from a diſtance making an angle of thirty-five, or of thirty degrees, &c.

Upon the whole, if Mr. Kirby had contented himſelf with the reputation he had deſervedly acquired, by the publication of a treatiſe, wherein the principal rules for the practice of Perſpective, founded on the theory of Dr. Taylor, are explained, he would have behaved like a prudent and a modeſt man.

Indeed, the appearance of modeſty diſcoverable in his firſt performance, may have warded off that cenſure which might have been paſſed upon ſome miſtakes in that work: miſtakes which, though eſſential in theory, were not thought of the greateſt conſequence in practice. And pity it is, that in this latter publication he diſcovers ſo much arrogance and ſelf-conceit. It may not, therefore, be improper to remind him, that even MERIT acquires new charms, when attended by that graceful nymph called MODESTY.—That IGNORANCE herſelf does not ſhock us, when ſhe chances to be ſeen with this amiable Companian.—But when ſhe is obtruded on the Public by her uſual aſſociates, ARROGANCE and OBLOQUY, a more diſguſtful appearance is hardly to be met with.

High-re *Epiſtles*

Epiſtles to the Great, from Ariſtippus in Retirement. 4to. 1s. 6d. Dodſley.

THE anonymous Author of theſe poetical Epiſtles has embelliſhed his title-page with a piece of ſculpture, humorouſly deſigned and well executed, which an intelligent Reader will conſider as the argument and ſcope of the Epiſtles. Our Writer aſſuming the name and character of Ariſtippus, that graceful, or, to borrow the epithet of a late critic, that taſteful Antient, (who, according to Horace, became every ſituation, and adapted himſelf properly to all circumſtances) makes of courſe the principle figure in the piece. He is ſeated conſpicuouſly, crowned with roſes, by the groves of Epicurus or Academus, with the Loves hovering above him; and appears diſmiſſing his attendant-ſatyr among the high-born and high-ſtationed group of mortals, in different profeſſions, who are figuring it much beneath him, in attitudes ſufficiently poignant and ludicrous. The Editor, or the Author under that appellation, premiſes, in a ſhort advertiſement, That the peculiar manner and freedom of rhyme and diction, in theſe epiſtles, though new to us, has been long uſed in France by different Authors, whoſe chief point in view ſeems to have been that of perfect eaſe and familiarity. Poſſibly, indeed, Horace himſelf might intend his epiſtles, which he calls, *Sermoni Propiora*, (however excellent in matter and manner) to deſcend into ſomething of this character; but we may obſerve in the ſame epiſtle, he diſclaims their right to be conſidered as poetry. This was agreeable to his own great merit and modeſty; but whether the admired Greſſet, and the other French hunters of eaſy writing, thought as temperately of their familiar productions, is not ſo generally known. It is certain, however, that Mr. Wycherly affirmed ſome of his cotemporaries were admirers of what they called eaſy writing, and which he ſuppoſed *ſuch* as any one might eaſily write.

But beſides theſe familiar French verſifiers, our Ariſtippus has probably thought of a French Author in proſe, who has rambled away prettily and eaſily enough ſometimes, and who has likewiſe entertained his Readers with not a little concerning himſelf. In truth, the principal drift of our Engliſh Author throughout theſe Epiſtles, is to regale the Public with a detail of the exquiſite taſte and mental elegance in which he lives and converſes, ſurrounded with wit and ſcience, the pleaſures, graces, &c. And the particular purpoſe of the firſt, entitled, *The Retreat of Ariſtippus*, is to convince the nameleſs Peer to whom it is addreſſed, of his Addreſſer's philoſophical ſuperiority to courts and courtiers. His ſoft ambling muſe, though with a hitch in her pace, ſometimes,

times, from too many lines, which read like parentheſes, thus ſets off:

In courts, my Lord, let others lead
(Exchanging happineſs for ſtate,
Seiz'd with the rage of being great)
The croud of tinſel'd ſlaves, who tread
The miry miniſterial road
To modern HONOR's dark abode,
And keep deſpis'd ſociety
With th' high-born vulgar of the town,
By ENGLAND's common courteſy,
Politely call'd *good company*,
To give bad fellowſhip renown.

This reminds us of a humourous reſolution of Montagne's, at the beginning of ſome chapter, viz. "Since we cannot be "great, let us rail at greatneſs.' And we may obſerve at the cloſe of this epiſtle to his Lordſhip, the modern Ariſtippus values himſelf on much better company than even the ribbon'd and gartered Peerage; to whom, with their levees, he thus modeſtly contraſtes himſelf and his own.

On me, my Lord, on *humble* me,
The *intellectual* train attends;
SCIENCE oft ſeeks my company,
And FANCY's children are my friends,
Here bleſs'd with independency,
I look with pity on the Great,
For who, that in tranquility,
Around him ſees the PLEASURES wait,
The LAUGHS and GRACES at his gate,
And little LOVES attending nigh,
Or fondly hov'ring o'er his head,
To wing his orders through the ſky,
Whilſt warbling MUSES round him ſhed
The flowers of immortality,
Would wiſh, in ſplendid poverty,
St. JAMES's titled badge to wear,
Diſtinguiſh'd by a ſilver ſtar,
From ev'ry other pariſh P.?

Now ſuppoſing *humble* a typographical error for *haughty*, theſe verſes will read with a due conſiſtence throughout. But if our Author really meant to apply *humble me* to his proper ſtate of mind here, we apprehend a more important miſtake of his own; and muſt beg leave to aſſure him negatively, (as Bays does his Thunder and Lightning) that indeed he is not humble.

His ſecond epiſtle, entitled, *The Temper of Ariſtippus* (a ſubject of the laſt importance to the Public) is addreſſed to the Hon.

Hon. Mrs. *****, by the poetical name of Meliſſa. The polite Author, environed by the Loves and Graces, having introduced this Lady, for a ſhort variety, to inform himſelf and his readers, (who muſt conſiderably conſtitute the world) what the world ſays of him, which happens to be no ways to his diſadvantage, he immediately diſmiſſes her *ſans Façon*, without a ſingle compliment, as they were all pre-engaged; and we hear no more of poor Meliſſa, who probably muſt have longed to give us, in her turn, a very enamouring account of herſelf. We confeſs this *impoliteſſe* to a lady, appeared to us an inconſiſtency in an admirer of French poetry, and ſeemed an Antigalliciſm in addreſs. But as ſaying any thing to her, or leading her to ſay any thing, foreign to the main ſubject, might ſeem impertinent, or even perilous, to our Author, we hope Meliſſa will comfort herſelf with the honour of his avowed acquaintance, and of her having given occaſion for his comment on the world's opinion of himſelf, which of courſe diſpoſes him to reſume the favourite topic in *propria perſona*. To this he ſubmits with perfect complacency, and embelliſhes it, as uſual, with ſuch innumerable *agremens*, as muſt excite all but the invidious, to diſcover and embrace this moſt amiable happy mortal; who has obtained the valuable ſecret of extracting 'rapture even from melan-'choly,' as he aſſures us, juſt previous to the following pretty verſes (of this ſecond epiſtle); wherein the principal image of Philomela, and thoſe which accompany it, however trite among the poets, are agreeably expreſſed, and in numbers very pleaſingly modulated.

When, in the ſilent midnight grove,
Sweet PHILOMELA ſwells her throat
With tremulous and plaintive note,
Expreſſive of diſaſtrous love,
I with the PENSIVE PLEASURES dwell,
And, in their calm ſequeſter'd cell,
Liſten with rapturous delight
To the ſoft ſongſter of the night.
Here ECHO, in her moſſy cave,
Symphonious to the love-born ſong,
Warbles the vocal rocks among,
Whilſt gently-trickling waters lave
The oak-fring'd mountain's hoary brow,
Whoſe ſtreams united in the vale,
O'er pebbled beds loquacious flow,
Tun'd to the ſad melodious tale,
In numbers querulouſly flow.

The third epiſtle, entitled, *The Apology of Ariſtippus*, is addreſſed, with a polite gradation and decorum, by this deſpiſer of grandeur, and worſhipper of eaſe, to a plain nameleſs Eſquire.

This

This apology is for his writing verſes, when he ſuppoſes the ſupercilious cenſors may object ſuch an employment to him at the decline of his youth. But if his Readers ſhall acquieſce in his own eſtimate of the merit of his verſes, ſuch cenſors ſhould be hanged, and his erroneous apology ſhould be recanted, or burnt; ſince it would be an impoſſibility to aſſign him an employment more delightful to his Readers, and better adapted to himſelf. Having then informed us, that they are not heroic verſes, but that he prefers the roſe to the bay, he thus characterizes them in this epiſtle, p. 39, 40.

On NATURE's lap reclin'd at eaſe,
I liſten to her heav'nly tongue,
From her derive the pow'r to pleaſe,
From her receive th' harmonious time,
And what the goddeſs makes my ſong
In unpremeditated rhyme,
Melliſluous flows, while young DESIRE,
Cull'd from the Elyſian bloom of Spring,
Strews flow'rs immortal round my lyre,
And FANCY's ſportive children bring,
From bloſſom'd grove, and lillied mead,
Freſh fragrant chaplets for my head.

Admirablement! Pit, Box, and Gallery!—*Dicite Io Pæan!* As we experience this gentleman's inceſſant beatitudes have a power of communicating a degree, or modification of felicity, called merriment, to his readers and reviewers, we could gladly aſpire to the honour of joining hands with him and his immortal attendants, with the indulgence of only a ſingle primroſe on each of our heads, in deference to his chaplet; and then circling away through the laſt invented dance, called, *Ariſtippus's Levee*, cloſing with the extatic chorus of,

Who are ſo happy, ſo happy as we!

Res eſt dulciſſima deſipere!

But to do our Author the juſtice of owning he has ſome favourite *external* objects, of more than ideal exiſtence, we ſhall obſerve the ſequel of this epiſtle gives his friendly Eſquire (the ſole correſpondent to whom he has ſpared *en paſſant*, the ſlighteſt compliment) a liſt of his favorite Greek and Latin, Italian, French, and Engliſh poets. We muſt teſtify, at the ſame time, our ſurprize to hear him allege, as one motive or excuſe for his writing verſe, p. 36,

That in theſe meaſures I convey
My gentle precepts, how to live,
Clearer than any other way.——

when after repeatedly reading over theſe epiſtles, we could diſcover

diſcover no direct precept throughout them; but a continual aſſumption, that all our Ariſtippus does is right and elegant, and all he avoids is wrong or inſipid: whence of courſe, the conduct of a gentleman, who ſtiles himſelf a pliable voluptuary, muſt be conſidered by himſelf as a model for that of his Readers. And in fact, the ſole *inference* from the ſum and concluſion of theſe epiſtles, for it cannot be termed a *moral*, is, that their Writer prefers amuſing with the poets, and poetizing about himſelf, in his retreat, to aſſociating in the purſuits or employments of the Great (ſuppoſing him to have reſigned) as indeed is hinted in his motto, which aſſures them, 'he no ſooner di-'veſted himſelf of ſuch embarraſſments, than he commenced 'monarch;' and then, we find, he directly conferred on himſelf the office of his own laureat.

Suppoſing, however, theſe clouds of ſelf-incenſe diſſipated, will it be eligible to imitate the French in an arbitrary diſpoſition of rhyme, to which the unfitneſs of their language for better poetry ſeems to have reduced them, when that is not the caſe of ours? Since imitation ſeems ſcarcely to merit attention for its own ſake. but for the contingency of ſome improvement to reſult from it. And if thoſe modes of rhyme, adapted to ſportive, familiar, and, indeed, to various ſubjects, and long eſtabliſhed by the uſe of good Writers in our own langnage, ſhall be at leaſt full as applicable to every purpoſe for which the preſent is deſigned, the introduction of it will be uſeleſs at the beſt, though it ſhould not ſtrictly ſubject the introducer to Quintilian's imputation of the *frivolæ in parvis jactantiæ*. Butler in the laſt century, and Prior ſince in his *Alma*, *&c.* have abundantly demonſtrated our ſhort meaſures of eight ſyllables in ſingle, and of nine in double rhymes (beſides the Engliſh Anacreontic of ſeven) to be excellently well adapted to ſubjects of humour and pleaſantry, and to be capable of comprizing much wit, and many beauties, in diction of equal eaſe and vivacity. Indeed had Ariſtippus infuſed an equal proportion of wit, and of original conceptions, in equally happy expreſſion, into his epiſtles, it might have gone far towards reconciling us to the arbitrary return, and frequent uncouth ſameneſs of many of his rhimes, which read too proſaically, and rather with an ill grace. But where ſuch a ſpecies of novelty is predicated as the principal recommendation of a work, we conceive its applauſe will be limited to the admirers of that eaſy French poetry, which has been thought by ſome of our beſt judges too frothy and ſpiritleſs.

Having thus mentioned what appeared to us moſt reprovable in theſe epiſtles, it is but juſt to acknowlege their Author ſeems a gentleman of erudition; that his ſentiments, though ſeldom new,

new, are often liberal and juſt; and that, notwithſtanding ſeveral exceptions, his verſe is generally ſo fluent, and his diction ſo proper and eaſy, as to denominate him, upon the whole, poetical, though no excellent Poet. The parts we have occaſionally cited will, in our apprehenſion, ſupport us in this diſtinction. He will obſerve our capital objection has been to his manner of pourtraying his dear ſubject, without any of its ſhades or blemiſhes, which has only a tendency to produce that *faultleſs monſter* the Duke of Buckingham objects to: and his cooler abſtract reflection will induce him to agree with us, that a pound of ſelf-knowlege is equivalent to a tun of ſelf-admiration.

K.

Conjugal Love and Duty: a Diſcourſe upon Hebrews xiii. 4. *Preached at St. Ann's in Dublin, September* 11, 1757. *With a Dedication to the Right Honourable Lady Caroline Ruſſel, aſſerting the Prerogative of Beauty, and vindicating the Privileges of the Fair Sex.* 8vo. 1s. Wilkie.

AS this Sermon is ſomewhat out of the ordinary courſe, our Readers will not be diſpleaſed if we alſo ſtep a little out of our uſual way, to give ſome account of ſo curious a piece.

And yet it is not the *Sermon* alone, but rather the *Dedication*, that claims our peculiar notice.

'Madam,' ſays the Dedicator, 'there is an Italian proverb* 'which ſays, that *handſome girls are born married:* the meaning whereof is not what hath been vulgarly ſuppoſed, that '*Marriages are made in Heaven:* but that ſuch is the power 'of beauty over the human heart: that when they *will*, they '*may.*

'This being ſo, the intimation to your Ladyſhip is, to look 'out, and provide for a change of condition: To remain ſingle, will not be long in your power, for Beauty that ſtrikes 'every eye, will neceſſarily charm many hearts: Nature ordained it univerſal ſway, and the corruptions of nature, multiplied as they have been through a ſeries of five thouſand 'years, have yet been able to give it but one rival: In the human heart, (I ſpeak it to their ſhame) temples have been 'erected to the god of wealth: many fair victims have we ſeen 'too bleeding at his altars; and, what is worſe, the very hand

* Le Belle Naſcono Maritate.

'now

'now writing to your Ladyſhip hath ſometimes been the *Sa-*
'*crificer.*

'To this ſhameful hazard happily your Ladyſhip never can
'be ſubject: what therefore you have to learn; is only to chuſe
'with diſcretion; to maintain with dignity the proffered ſove-
'reignty which contending ſuppliants will intreat you to ac-
'cept.

'At a ſeaſon when the mind is juſt opening to receive the
'impreſſions which determine to happineſs, or its contrary; a
'Diſcourſe of Conjugal Love and Duty, will not, I hope, be
'thought an improper offering: a poor one, indeed, it is; all
'offerings are ſo, in reſpect of the divinities to which they are
'offered: but it hath that which only can conſecrate any gift,
'it is the offering of a fond devoted heart: not the wax, but
'the honey of the hive; recommended by kind intention, to
'help you forward to felicity, and to make that felicity endleſs:
'to make you, Madam, as beloved as you are lovely, as hap-
'py, if that be poſſible, as you are handſome.

'When we talk, Madam, of endleſs felicity, our thoughts
'by early tutoring are apt to look forward to a different ſcene,
'whitherto the higheſt, healthieſt, and faireſt, ſhould often
'turn their eye, that the opening of that ſcene may never be
'unwelcome: but as the religion you profeſs gives you no oc-
'caſion for a Confeſſor, and even the honour of being your fa-
'ther's Chaplain, will not intitle me to the ſaucy privileges
'uſurped in that character, my diſcourſe muſt turn only upon
'ſuch incidents, as ariſe from the ſcene we are in, by a proper
'repreſentation to inſtruct you how to preſerve and improve the
'character imprinted in your form.'

Our Author goes on to ſhew the natural ſuperiority of the fair ſex; and to prove, from various authories, that in all ages, and in moſt *civilized* countries, the huſbands have been, as they always ought to be, under the government of their wives. This doctrine he pleaſantly maintains through the next fourteen or fifteen pages; and among other entertaining paſſages, the following may be ſelected.

He obſerves, that we need not be at a loſs to learn when women firſt began to know the extent of their power, to be ſenſible of their own importance, and to exerciſe their ſovereignty; for Hiſtory will convince us, that 'they have *ever* known, and *ever* uſed it.

'Let,' ſays he, 'the inſtance be ſpecified, and I will under-
'take to ſhew, however high the authority was carried, *That*
'*their mothers did ſo before them.* From *Madam Eve* down to
'*Madam Pompadour*, the ſceptre hath ever been in the hands
'of

'of the Fair: and the men who have pretended leaſt ſubjection, have in fact been the greateſt ſlaves. All the great Heroes, the moſt renowned in their generations, the Scripture Worthies in particular, have had their *Dalilahs*, to whoſe bewitching charms they have one and all yielded: reluctantly ſome, and fondly others: *theſe* proving their wiſdom, and *thoſe* their folly, ſince *there is no inchantment againſt Beauty*, nor any thing which it cannot inchant. He muſt be ſomething more, or ſomething worſe than a man—i. e. a God or a Devil, who hath eſcaped, or who can reſiſt its power: the Gods of the Heathens could not; Jupiter, Mars, Mercury, Apollo, their amours are as famous as their names: So that that ſturdineſs in human nature, wherever it is found, which can reſiſt, argues plainly how much of the Devil is wrought up in the compoſition: if the native power were not ſo great as it is, ſo many arts, ſo many opportunities to ſooth and to perſuade, would make it impoſſible.

'In a point then, whereto all hiſtory ſuffrageth and gives conſent; let no vain ſophiſms juggle you out of your ſenſes; tho' gloomy pedants tell a different tale, that in wedlock you throw off your ſupremacy, and undreſſing for the marriage-bed, diveſt yourſelf of power; there is no ſuch thing, no medium, nor any inſtance to prove it by: See Henry, ſirnamed the Great: in the cabinet, how politic and wiſe! in the field, how perſevering, valiant, and intrepid! was even He the ſovereign of his own will? no, but the ſervant of Madam Gabrielle d' Etrees: See him attending her in her *accouchement*, ſeaſoning her gruels, and warming her flannels, doing all the offices of a Valet or a Chambriere: his ſoul, we muſt ſay, was undoubtedly in her hands, ſhe could turn it whitherſoever ſhe willed.

'But why talk of Kings and ſuch like petty and frail mortals? even the papal chair, when its power and credit were at the higheſt, and no one dared to diſpute its infallibility, gave in this reſpect frequent proofs of its ſubjection and weakneſs: nor did their character for *holineſs* ſuffer any impair or diminution, having their miſtreſs ſaluted by the title of Patriarcheſſe and Papiſſa*.

Our gallant Divine has ſome remarks on the *abſurdity* of the French *Salic Law*; ſhews the impolicy of barring females the ſucceſſion; and to enforce his arguments, appeals to the glorious figure the Engliſh made in the reigns of the Queens Elizabeth and

* As in the inſtance of Heraclius, and in the little epigram.

Papa, pater patrum
Papiſſe pandito partum.

Anne.—'In ſhort, Madam,' ſays he, 'in all my reading I remember but one inſtance where beauty, by the tribute it paid, interpretatively acknowleged a ſuperioriority in our ſex; for its oddneſs, you will allow me to mention it; it is ſo much to our honour I cannot paſs it over:

'In the fifteenth century it happened, there lived a man in France, Alain Chartier by name; from whoſe lips ſo many *Beaux mots*, and fine ſentences had iſſued, that Margaret Stuart, then wife to the Dauphin, paſſing one day with her attendants, through a chamber where the good man lay aſleep, taking it, perhaps, into her head that poſſibly his lips might be as ſweet as the words that came out of them; gently ſtooped and gave him *a kiſs*.

'Whether the good man at that time was in any ſuch reverie as might give him a ſenſe of his felicity, as the hiſtory is ſilent in this point, I know not. But this I know, that had I been Alain and your Ladyſhip the Dauphineſs, though I had been *Maſter of the Sentences*, I was going to ſay, even Author of the book of Proverbs, I would have accepted this honour in compenſatien and full payment for the whole, as of more value than the annual prizes diſtributed by the aca- of Inſcriptions and Belles Lettres, or even thoſe more renowned of old at the Iſthmian games.'

We muſt not paſs over what the Doctor (for *a Doctor, and of Divinity* too, we underſtand he is, as well as *Matrimonial Miſſionary in our modern* CYTHERA, *the land of* HONEYS *and* JOYS) ſubjoins upon KISSING: one of the ſweeteſt, and if we may be allowed the expreſſion, one of the moſt *ſenſible* ſubjects in nature.

'The Learned have diſtinguiſhed Kiſſes into three kinds*, one denoting duty, or the office of friendſhip: another ſweetneſs, or the office of love; and a third ——— or ——— here therefore a controverſy is likely to riſe among Critics, under which of theſe predicaments the kiſs given by this good Lady to the Philoſopher ought to be claſſed; and becauſe the Learned are divided about the proper idea marked out by the two laſt†, after offering to their conſideration the reaſon of my

* 'Oſcula, Soavia, Baſia.

† 'The Commentator upon Apuleius inſiſts, that Baſium gives the idea of ſweetneſs, *oſculum pudicorum*, and Suavium that of *oſculorum impudicorum*. Apuleius uſes Baſium in this ſenſe I grant, and his Commentator to this adds the authority of Catullus not inconſiderable. But Petronius, as good, or, perhaps, better authority than

'my own perplexity. I ſhall only beg in defence of the Fair, 'that till it is decided, the modeſty of the Dauphineſs may paſs 'unſuſpected: for whether ſhe, at a proper opportunity, ſup-'poſing Monſieur Chartier to have been a Cadenus, or Abelard, 'might have been drawn ſo far into the Platonic ſcheme, as to 'have played the Eloiſa or Vaneſſa, without judging from the 'character of her kinſwoman *Mary of Scots*, preſumptively, 'that certain qualities run in the blood, I ſee no medium of 'proof that can lead to demonſtration.'

By this time ſome of our Readers have, probably, concluded this loyal ſubject and Advocate of Love and Beauty, to be a young Beau Divine, or ſpruce Proteſtant *Abbé*, ambitious to eſtabliſh himſelf in the favour of the Fair: but no ſuch thing, we can aſſure you, on our Author's own word; for, towards the end of his Epiſtle Dedicatory, he ſuppoſes the Lady thus to exclaim againſt the length of his addreſs.

"This prating *old* man! will he never have done?" 'not 'yet, Madam,' replies he, with infinite gallantry, 'for to you, 'and of you, I could prate for ever. Garrulity is, indeed, the 'vice of old age: the higheſt honorary tribute that youth pays 'to it, is patient attention: we grow fond of prating when we 'are good for nothing elſe. It is generally the laſt faculty that 'leaves us, a ſymptom of life, when hardly any other remains: 'ſo that it is good natured to let us live as long as we appear to 'live, ſince barred of this we would not think we live, and 'thus intellectual life would go out with the animal, which 'ſeeing it doth not, is a kind of preſumptive proof, that one 'may be, when the other will not be.

'Beſides, Madam, it is, though I am ſorry to remind you 'of it, a vice I have obſerved common to both ſexes; old wo-'men can prate as well as old men, and the ſame allowance on 'your part, if ever you come to it, will be demanded: and 'alas! young, gay, and blooming as you are, to this you will 'come at laſt: lovely as that form is, it will wrinkle and wi-'ther, that vermilion will be turned into paleneſs, thoſe bril-'liant eyes grow dim and faint: in the gazing crowd, that now 'ſurrounds you, notwithſtanding the blaze you make, the 'luſtre with which you enamel and gild the ſpot you ſtand up-

'than either, conſtantly uſes Baſium in the latter ſenſe: as any one 'may ſee, from many paſſages in his Satyricon: It is certainly *Dignus Vindice Nodus*. And therefore to be hoped that ſome of the *Golden Aſſes* of the age, who being initiated into the myſteries of 'the chaſte Goddeſs, often at the nocturnal aſſemblies of the *Bona Dea*, and undergone ſuch metamorphoſes as Apuleius did, will help us to ſolve it.

'on: though you reanimate, give life, ſenſation, appetite, a 'kind of rejuveneſcence, a deſire at leaſt, a wiſh to live and be 'young again, to every thing you touch and look upon, the 'meaneſt of your admirers, even I, wizened and worn out by 'labour, age, nay worſe, by diſappointments, in the courſe of 'a few ſuns and moons, will be as much reſpected, heeded, 'and liſtened to. Pity, indeed, it is! but it muſt be ſo: what 'are you then to do? why briefly this, look as well into your-'ſelf as at yourſelf, and thence learn how to preſerve and to 'improve the authority which beauty gives, to make it *inde-'feſtible*, and as I maintain it may, *interminable*.'

He concludes this addreſs by an anticipation of the cenſure he expects from 'that *curſed** ſpirit which condemned *Douglas*, 'and cenſured the Author: from a late experiment, I have rea-'ſon to know that the ſour leaven is working in ſome of the 'ſame *pious Breed* here: as our Eccleſiaſtical Conſtitutions are 'ſome of them very ambiguouſly worded, and often leſs expli-'cit than might be wiſhed in determining what is, or is not 'Hereſy: ſome Inquiſitor of the holy office, warm in the ſearch 'and ſagacious in detecting it, might poſſibly take up both me 'and my Sermon, and ſo effectually put an end to my prating 'at any time hereafter, unleſs I am allowed to take ſhelter un-'der your Ladyſhip's wings [*petticoats* he means, we ſuppoſe]; 'there, indeed, I ſhall be ſafe, there I will laugh at their reſent-'ment, and defy their malice.

'And as a fair face is always the index of a ſweet mind, and 'Beauty and good temper, in all the inſtances I have ever ob-'ſerved, go inſeparably together; yours muſt be of the ſofteſt 'and ſweeteſt kind. Whence I draw this comforting aſſurance, 'that whatever ſentence I may incur from others, you will not 'ſlightingly reject, but patronize and kindly accept the reſpects 'which are here tendered by,

'Madam,

'Your Ladyſhip's then much obliged, now
'moſt faithful, and for ever devoted
'humble Servant,

'The AUTHOR.'

As to the *Sermon* itſelf, it is a truly ſerious diſcourſe, in de-fence of the matrimonial inſtitution, againſt all that *Monks* or *Libertines* can object to it. Towards the concluſion we meet with a paſſage or two that deſerve to be ſelected.

* The Scotch Clergy, no doubt, will think themſelves vaſtly ob-liged to their good brother, for this pious epithet.

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In bar to what he had offered in recommendation of this pleasing bondage, he obſerves, that an objection may be drawn from Lord Bacon, who hath aſſerted, "That wives and children are "hindrances to great atchievements and enterprizes, either of "virtue or miſchief; and that the beſt works, and of greateſt "merit to the public, have been performed by unmarried, or "childleſs men."

Our Author comes now to conſider 'how far this is true, 'and whether there is any thing in the allegation, except the 'authority of the man who ſaid it, to give it credit or weight.

'As to the enterprizes of miſchief,' ſays he, 'I intirely agree 'with him, and conſent to give it all the authority you will; 'for I own that I never ſee a ſingle man, who hath paſſed the 'current age of celibacy, where no particular ſecurity ariſes 'from his profeſſion, or character; but I think I ſee an unſafe 'ſubject, and a very dangerous inſtrument for any miſchief, 'that his own parts may inſpire, or other mens may prompt him 'to: And as to atchievements of virtue, a diſtinction I inſiſt 'ought to be made, becauſe in common acceptation there is a 'variety of things which paſs under that name, and generally 'applauded, which in fair account do not deſerve it. A ſingle 'man, as he hath fewer uſes for money than a married man, 'may be likelier at his demiſe to leave a fund for building an 'alms-houſe, a church, &c. from the view, perhaps, of com-'muting for thoſe very treſpaſſes which his celibacy had run him 'into; or to leave a name at his death which he had not ſenſe 'or virtue enough to raiſe in life. Of ſuch piety we have, it is 'true, many fair monuments in the world; but then if we con-'ſider, that it is by the vices moſtly of ſuch perſons that ſome 'of theſe foundations are at all neceſſary, the merit of the at-'chievement is much leſſened, if not entirely deſtroyed; and 'the argument ſo far loſes of its weight.

'But not to inſiſt upon this; all hiſtory, I think, witneſſeth 'againſt the aſſertion: it is there undeniably plain, that moſt 'of the great Heroes of the world, Law-givers, Soldiers, Phi-'loſophers, have been all married men; a regard to poſterity 'hath carried arms, arts, and literature, farther than any other 'motive ever did or could. Who is ſo likely to be influenced 'by this regard, as they who are to leave behind them the dar-'lings and pledges of their affection, in whom they hope to 'have their names continued, and all the fruits of their ſtudy, 'toil, and exploits, abiding and permanent.

'On the other hand: how rare is it to ſee an unmarried per-'ſon, who carries his views farther than the ſhort term of his 'own tranſitory being, and confined to the gratification of his

'own humour and ſenſes? Self is their only concern, eaſe 'and pleaſure their only purſuits.

'And if the utility of it, with regard to the public, be ſo 'great, its advantages in private life are rather more obvious: 'by this ſweet and intimate union, how are the hearts of men 'cheared and comforted? every evil of life alleviated and leſſen-'ed; every joy of it raiſed and improved: where the diſpoſitions 'tally and are mutually ſweet, it is ſo bliſsful, ſo truly paradiſai-'cal, that he who is in it would hardly deſire to change it for 'another: It hath this, the greateſt and only inconvenience, 'that it ties our affections too faſt to the world, ſo faſt, that 'we are with difficulty weaned of that affection, and hardly 'torn but by violence from it.

'Without this partnerſhip, hardly any condition or fortune 'yields much content: a ſour and peeviſh inquietude, which 'in the long run turns ever into melancholy, grows upon the 'beſt tempers in a ſolitary and ſingle ſtate, which the ſweetneſs 'and chearfulneſs, peculiar to the ſex either baniſhes or pre-'vents. Between man and man, the cloſeſt and deareſt friend-'ſhip rarely continues long, becauſe they never can bring their 'obligations and intereſts to be the ſame. Here the ties of both 'lead one way; and as the knot is indiſſoluble, ſo, for that 'reaſon, may the friendſhip. Upon the whole, I cannot help 'thinking, that even the great man quoted, decided againſt 'himſelf, when he ſaid, "That a man at no age can want a "good reaſon to marry." '*For wives are young mens miſ-'treſſes, the companions of middle age, and old mens nurſes.* There 'are, indeed, numerous circumſtances in this ſtate to make it 'eligible, and very few to make any wiſe man decline it.

'Thus it is one mighty recommendation, that where it finds 'men virtuous, it generally keeps them ſo; and where it finds 'them immoral or vicious, it as often reclaims them.——

'Men may not brook to be told this; but as I am here luckily 'out of the reach of contradiction, I will tell them, that 'for the little virtue many of them have, they are indebted ſole-'ly to the advice and example of their wives, agreeably inſi-'nuated at ſeaſons when none other can reach them, and operat-'ing in a variety of ways that no words can deſcribe; nor any 'judgment but theirs, who are ever with them, and about them, 'could dictate; as may be ſeen from the many inſtances of 'ſuch as turn idle contemptible ſots, to the ruin of their affairs 'and families, who uſed to be tolerably ſober and decent, whilſt 'they had the awe and advantage of a *Curtain Lecture.*'

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The Author admitting that there are many unhappy marriages, inſiſts, however, that the fault is not in the inſtitution; and that 'if a man hath chanced ill, it is odds he either had not 'diſcernment to chuſe well, or prudence to manage well after 'wards; or brought with him unreaſonable computations, and 'falſely reckoned that ſhe, who was deſigned by nature, and 'appointed by God for his companion and equal, ſhould be the 'ſlave of his humour; or for a reaſon beautifully intimated by 'Solomon, which I muſt leave to your own underſtandings to 'explain: *Haſt thou found honey; eat ſo much as is ſufficient for 'thee, leſt thou be filled therewith, and vomit it.*'

He concludes with 'ſome hints to explain in what way the 'honour of this eſtate may be beſt kept up, and the advantages 'of it ſecured.' Some extracts from theſe may cloſe the article.

'I would recommend to ſuch as are very ſelfiſh, and very humourſome, not to marry, at leaſt till they had corrected and 'ſweetned their temper. Becauſe in this ſtate they muſt yield 'to many reſtraints, and ſometimes recede from their humours, 'or they cannot be happy: and it is no objection, that people 'who are ſo very ſelfiſh, that, as the great Author already cited 'obſerves, *their very garters and buckles are bonds and ſhackles to 'them*, are miſerable in it. Such can be happy in no ſtate; 'they are as unfit for ſociety as for marriage; and convents and 'cloiſters, if only ſuch were to be put into them, would deſerve 'encouragement, as much as hoſpitals for idiots or lunatics.—

'Let love therefore tie the knot; let hearts be joined as well 'as hands, and all the little incidents which are the common 'occaſions of ſtrife and vexation, will rarely happen, or if they 'do, find an eaſy remedy: where there is mutual love, there 'will be mutual deſire to pleaſe, and deſire will both beget and 'quicken endeavour: it will either prevent or extinguiſh every 'ſuſpicious jealouſy, diſpoſe the party in the wrong to make ſuitable acknowlegements, and the other grateful requitals. When aſunder, it will inflame them with a deſire to ſhorten abſence; when together, it will be a ſpring of laſting ſatisfaction; they will part with regret, and they will meet with joy.

'But ſtill love muſt have eſteem for its foundation, and virtue 'for its ſupport, otherwiſe brutal luſt will as well deſerve the name; 'and every trifling incident will give it ſome allay: they who 'are cautious and diſcreet in their choice ſeldom find reaſon to 'repent: and wiſdom in men, and chaſtity in women, ſhould 'weigh moſt in that ballance, which is to determine their mutual choices; for the ſtrongeſt bond of chaſtity and obedience 'in the wife, is the opinion ſhe hath of her huſband's wiſdom,

'and the ſtrongeſt bond of the huſband's love, is the opinion he 'hath of her modeſty and fidelity.

'Let me adviſe men, however, never to preſume too much 'upon their wiſdom, nor women too much upon their chaſtity; 'for women rarely brook contempt, and men as little care to 'be thought under obligations that they cannot repay: let each 'therefore refrain from upbraiding for defects on either ſide 'where one hath a viſible ſuperioriority; for upbraidings leave 'a ſting in the breaſts both of men and women, which put them 'too often upon retaliating. They create ſuſpicions of ſome 'latent diſaffection, that others may be higher in their eſteem, 'that they are weary of their lot, and repent of their choice; 'which jealouſy will raiſe rancour and bitterneſs, that preying 'inwardly will either deſtroy the perſon, or burſt into rage and 'fury, that will make both compleatly wretched.

'It is a bad method which ſome men take to cure theſe evils 'by flying from them: if a huſband's conduct hath provoked 'the wife to clamour, if he runs to a tavern to avoid it, he 'will hardly find her in better temper when he returns: for by 'this he gives her a reaſon to juſtify herſelf, which ſhe will 'rarely neglect to lay hold on.

'There are men ſo unreaſonable, as to expect, whatever ir-'regularities they commit, in gaming, drinking, late hours, 'and bad company, ſtill to find their wives at home in good 'humour; and I have known wives ſo unreaſonable, as to ex-'pect that their huſbands ſhould always be at home, and in their 'company, though their carriage is ſuch, as muſt neceſſarily 'make home more diſagreeable than any other place.

'Here now I own it is hard to adviſe, for men rarely gain 'much by any rough or boiſterous methods of aſſerting their pre-'rogative; the leſs this is brought to trial, the more ſecure it 'is, and more likely to be reſpected. All I can ſay is, that as 'this is a caſe werein cuſtom alone hath in all countries aſcer-'tained the privileges of both ſexes, and here hath left little 'more than a nominal ſuperiority to the man, the likelieſt me-'thod to ſoften and make them obſequious is, by careſſing and 'endearments; and where this won't do, the caſe, I doubt, 'was either without remedy at firſt, or is paſt it now.

'But what ſaith the Apoſtle in this matter, writing to the 'Epheſians? he adviſeth women *to reverence their huſbands, to 'ſubmit themſelves to them, to be ſubject to them in every thing.* 'He doth; yet let not the huſband plume himſelf too highly 'upon this: for this reſtriction comes after, *as it is fit in the 'Lord:* i.e. in the ſenſe of an ancient Father, *where nothing is*

'*required*

'*required contrary to good ſenſe, or any rule of virtue:* And if 'good ſenſe is to determine either as to decency or virtue, I 'doubt the ſuperiority will be often on the female ſide.'

The good Doctor finally cloſes with ſome pious reflections, applicable to the ſubject; as well as more ſuitable to the gravity of a pulpit diſcourſe, and to his own character, as a Chriſtian Divine, than ſome parts of the *Dedication* appear to be.

G.

MONTHLY CATALOGUE,

For JANUARY, 1758.

POLITICAL.

Art. 1. *Candid Reflections on the Report of the General Officers, appointed by his Majeſty's Warrant, of the 1ſt of November laſt, to enquire into the Cauſes of the Failure of the late Expedition to the Coaſts of France. In a Letter to a Friend in the Country.* 8vo. 1s. Hooper.

THough this pamphlet profeſſes candour in the title-page, yet we can diſcover but few ſpecimens of it in the body of the work; which is a ſophiſtical attempt to exculpate the Generals in the late Expedition, and to fix the blame of its miſcarriage on the Projectors.

Speaking of the Report, the Author ſays—'I begin with fairly 'owning to you, that it paſſes my comprehenſion. Could ſo extra- 'vagant a caſe be ſuppoſed, as that there was a colluſive compromiſe 'agreed on between the Projectors of the expedition and the Com- 'manders of it; that ſince ſome Report muſt neceſſarily paſs, ſuch 'an one ſhould be dictated as ſhould neither acquit the one, nor con- 'demn the other; I ſhould think there could not have been a more 'admirable piece framed for ſuch a purpoſe.

'Not a word is, indeed, ſaid in it that might impeach the wiſdom 'of the projection, or impute the failure of the expedition to its in- 'ſufficiency. But not a word too is there in it, but what the Com- 'manders might even glory in avowing and ſubſcribing to. If it 'ſatisfies the public but half as much as it ought to ſatisfy them, then 'all parties owe to thoſe honourable perſonages who paſſed the Report 'the jufteſt thanks.'

Having gone through his Comment on the Report, he concludes thus:

'Even then by the Report itſelf, abſtractedly conſidered, you may, 'Sir, eaſily diſcern, whether the failure is imputable to the original

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'ſin of inſufficiency in the project itſelf, or to the perſons commiſſioned to carry it into execution. You may ſafely pronounce, without the hazard of a raſh judgment, on the materials of information before you, whereon the enterprize was it ſeems embraced and planned, whether all the pre-requiſites of knowlege were duly obtained before the diſpatch in the armament (that is to ſay, on ſuppoſing that it was ever ſeriouſly meant, or hoped that it ſhould ſucceed) or whether a ſet of Gentlemen of unattained characters, and truſted with the arms of their country, could be ſo groſly wanting to its honour, and to their own, as to return back with ſo bad a grace, if a better knowlege, and a perſonal view of things, had not forced them to it, with a regret they rendered but too apparent, by perſiſting in it ſo much beyond the bounds of their duty, that one would have thought them willing to prefer the bare *opinion* of others at a diſtance, to their own actual and palpable recognition on the ſpot.'

A diſcerning Reader will perceive, from theſe extracts, that the Writer can no more boaſt of his impartiality, than his ingenuity. His ſole merit ſeems to conſiſt in having wreſted the ſenſe of the Report, to make way for his own diſingenuous reflections. His ſtile is extremely incorrect: and upon the whole, we rather think this to be the effort of ſome Mercenary in the pay of a Bookſeller, than of an honeſt Advocate in the cauſe of Truth. R—d

Art. 2. *The Expedition againſt Rochefort fully ſtated and conſidered. In a letter to the Right Hon. the Author of* The Candid Reflections on the Report of the General Officers, &c. *By a* Country Gentleman. 8vo. 1s. 6d. Towers.

This Letter, is an anſwer to the preceding pamphlet; and addreſſes the Author of it by the title of Right Hon. which leads us to ſuſpect ſome piece of author-craft between the two Writers. But be that as it may, we cannot but applaud the letter under our conſideration, as an animated and ingenious performance.

The Author condemns the reſolution, taken on the remonſtrance of Vice-Admiral Knowles, not to attack Fort Fouras by ſea; and declares his opinion, that Fort Fouras was acceſſible by ſea, though the Vice-Admiral had not the *good fortune* to find out the channel.

'In the firſt place,' ſays he, 'though I have by no means that high 'opinion of the French wiſdom and ability which you entertain, and 'on every occaſion extol ſo highly; yet I do ſuppoſe, that in matters 'of defence, they do conduct themſelves on principles ſimilar to thoſe 'which are adopted by the reſt of mankind. I do ſuppoſe, for inſtance, that when they build a fort, it is intended either to defend, 'or offend. Fouras was weak to the land; it ſtood at the water's 'edge to guard the channel; it ſtood even on a bank which ran into 'the water; and as Colonel Wolfe, who ſeems to be the firſt officer 'who thought of reconnoitering it, tells us. *Eng.* p. 30. it had twenty-four embraſures to the water-ſide. What was the uſe of this 'fort? Was it to guard a bank of ſand, over which ſcarce a Thames Wherry

'Wherry could paſs? If the guns of no ſhip whatever could reach 'the fort, could the guns of the fort reach any ſhip? According to 'Mr. Knowles, there was no channel at all, or it lay out of gun-ſhot 'of the fort. At two miles diſtance the Vice-Admiral's Maſter found 'but ſix feet water at high-water; at near three miles diſtance the 'bomb-ketch, which drew but eleven feet water, went aground. 'The Coventry-frigate did the ſame further out than that, and the 'Barfleur at a ſtill greater diſtance. Now, though *after* all this de-'lay, and hazard to the ſhips, that Admiral thought fit to ſound, and 'try the depth of the water *at a diſtance from the fort, where no can-'non could reach*; yet it is aſtoniſhing to find not a ſingle proof at-'tempted to be given of the depth of the water near the ſhore, and 'within gun-ſhot of the fort. Is it impoſſible, then, that the chan-'nel, a narrow one, might run in ſhore! Is it not demonſtrable that 'it did ſo, both from the circumſtance of the thing, and the evidence 'of thoſe who knew, and had navigated it? What ſays Bonneau 'the fiſherman, examined by General Conway and others, *Enq.* 'p. 53? There were four fathom (twenty-four foot) water at half 'cannon-ſhot from Fort Fouras, a depth ſufficient for a ſixty-gun 'ſhip. Now, though the land officers did not chuſe to truſt to the 'intelligence of a fiſherman for the ſtate of the fortifications at Roche-'fort, yet it ſeems to be the beſt evidence as to the depth of the 'channel, that could have been wiſhed. There was the united teſti-'mony of Thierry and Bonneau, joined to the reaſon of the thing, 'that there muſt be a channel within gun ſhot of the fort, though the 'ſhips miſſed the entrance of it. I might add, that though the Vice-'Admiral could not conduct a ſhip to the fort, there were Captains in 'the fleet, who, it ſeems, offered it: Captain Colby offered to carry 'the Princeſs Amelia, *Enq.* 30. How then can we unriddle this 'myſtery, for a myſtery there certainly is? Perhaps it is eaſier to 'gueſs the ſolution than to explain it.'

He proceeds to obſerve, that if Fort Fouras had been inacceſſible by ſea, yet it was not impracticable to take it by land.

'If Fouras,' ſays he, 'could have been attacked by ſea, undoubt-'edly one or more of the ſea commanders failed in their duty. But 'does it follow, that becauſe the ſea-officers were guilty of a failure, 'the land officers were juſtified in their immediate reſolution to go 'home again? Undoubtedly not. Was Fouras ſo abſolutely neceſ-'ſary, that without an attack upon it from the ſea, it was impoſſible 'to land; and did it, *upon full enquiry*, appear impracticable to take 'it by land, without the aſſiſtance of ſea operations? Neither of 'theſe juſtifications can the council of war boaſt. The Admirals and 'Captains report two fit landing places, independent of Fouras. *Enq.* 'p. 15. And as to the taking that fort by land, without a ſea-ope-'ration, it does not appear ſo much as to have entered into the heads 'of any of the council, even to order it to be reconnoitered, with a 'view of taking it, and making it a place of retreat, though all the 'Generals concur, that the principal objection to the attack at Roch-'fort was, the want of a place of retreat; and Sir John Mordaunt 'declares, *Enq.* p. 28, That had Fort Fouras been taken, *there would*

'*have*

'*have been great eaſe in the reſt of the enterprize*; ſurely, then, it was 'the higheſt imputation on the council of war, never to have conſi-'dered this point, *till after they had determined* to lay aſide the only 'meaſure which made the fort worth attacking.

'But to go ſtep by ſtep, let us conſider the difficulties which pre-'vented the attempt to land. Sir Edward Hawke, in his letter to Mr. 'Pitt, *Enq.* p. 101. ſays, *He, and every one elſe, were of opinion, the 'landing might be effected.* The Admiral and reconnoitering Captains 'report, *Enq.* p. 102, two convenient landing-places, where the tran-'ſports might come within a mile and a half of the ſhore, and where 'no batteries on the ſhore could annoy the landing *. Admiral Bro-'derick ſays, *Enq.* p. 45, that the landing was ſo good, *that he could 'have got out of the boats without wetting his ſhoes.* That no ſhot 'from any battery could reach the boats. That men of war could 'come within two miles. That the ſand-hills were forty yards diſtant 'from high-water mark. That the bomb-ketches, if they could come 'near enough, might have been uſeful to annoy any troops hid be-'hind the ſand-hills; and p. 44, Admiral Knowles ſays, a bomb, at 'an elevation of forty-five degrees, will go two miles and two 'thirds.'

Having ſcrutinized every article of the report, and endeavoured to prove, that the taking of Rochefort was practicable, he concludes with the following ſpirited paragraph.

'But alas! the call, the enthuſiaſtic call of glory and honour, is 'heard no more among us; we are grown a ſolid and wiſe people; 'we have ſubſtituted realities to chimæras, and we ſeek after eſſen-'tials rather than empty popular applauſe. *Populus me ſibilat, at 'mihi plaudo.* Who is there, in this enlightened day, who has not 'courage enough to withſtand popular clamour? No wonder! What 'does a man get by being popular, and who is there that thinks any 'farther than *how he can get?* Is he a ſoldier, of family, perhaps, 'of rank, of p——y connections, and foſtered in the boſom of 'ſome powerful faction. Shall ſuch a man expoſe himſelf uncalled, 'uncommiſſioned by his faction? Shall he brave danger in order to 'ſerve *only* his country, and at the ſame time, perhaps, increaſe the 'reputation of ſome abſurd, chimerical beggar of a Miniſter, who 'is fool enough to think his country worth ſerving under the moſt un-'pleaſant circumſtances, and in the moſt dangerous conjunctures? 'Why ſhould he? His faction will be powerful enough to ſecure his 'future preferment: they will ſtand between him and danger; they 'will reſcue him from puniſhment; they will reſcue him from the re-'ſentment of his S——. They will reſcue him from every thing, 'but DISHONOUR.

It would not become us, as Reviewers, to arraign the conduct of the Generals, which has been juſtified, in a legal manner, before a *court-martial*. But, as the conviction of criminality, and juſtification of innocence, chiefly depend on examining the evidence with judg-

'* I have heard, that an order was actually ſigned by Sir Edward Hawke, 'to run the tranſports on ground cloſe under the ſhore at high-water, in 'caſe the Generals would have landed.'

ment

ment and acuteneſs, ſo as to deteſt the former, or manifeſt the latter, we are bold to ſay, that ſome interrogations were omitted, which might have produced anſwers tending to place the reputation of the commanders in a fairer light before the Public: and to men in their rank, the vindication of their *honour* is more material than the preſervation of their perſons.

We ſhould not ſcruple to add, that as the end of all judicial proceedings is, or ought to be, the diſcovery of truth, no article of evidence ought to be ſuppreſſed: the witneſſes ſhould be ſuffered to deliver every circumſtance which they are inclined to diſcloſe; and ſhould be indulged in relating their narrative after their own manner. Men who are incapable of a connected chain of reaſoning, have generally a ſtrange circuitous method of expreſſing themſelves; but their confuſed matter, which, to one accuſtomed to argument, may appear nugatory and impertinent, is to them a neceſſary medium, leading to the concluſion they have drawn in their minds: and they ought for that reaſon to be heard with patience and attention.

The practice of court-martials therefore, which does not allow the witneſſes to declare any farther than what is immediately relative to the queſtion propoſed, is certainly againſt reaſon, and rather tends to cloud than to develope truth.

We may defy the moſt ſubtle advocate to bring any valid arguments in defence of this uncertain and deluſive way of collecting evidence: and while it is continued, all deciſions in conſequence of ſuch trials, will be very unſatisfactory to judicious and penetrating obſervers.

R—d

Art. 3. *A Sixth* * *Letter to the People of England, &c.* 8vo. 2 s. Morgan.

The intent of this inflammatory letter is to prove, that, ever ſince the revolution, the welfare of Great Britain has been ſacrificed to Dutch and Hanoverian intereſts.—On this occaſion we cannot help expreſſing our fears, that the *Liberty of the Preſs* may hereafter fall a ſacrifice to ſuch inſtances of flaming licentiouſneſs. Deſigning Miniſters may ſnatch ſome favourable opportunity, and avail themſelves of ſuch pretexts, to fetter the preſs with ſlaviſh reſtrictions: every friend to freedom therefore cannot fail to expreſs his abhorrence of ſuch glaring abuſe of liberty, as is conſpicuous in the pamphlets of this virulent Letter-writer.

* For the preceding Five, ſee Review, Vol. XIII. p. 238, 400. Vol. XIV. p. 260. Vol. XV. p. 292. Vol. XVI. p. 280.

R—d

MISCELLANEOUS.

Art. 5. *The Hiſtory of Mira, Daughter of Marcio. Interſperſed with a Variety of entertaining Subjects relative thereto.* 12mo. 2 vols. 6s. Wilkie.

Mrs. Mira is as engaging a Lady as any of her companions, Sally Sable, Katty N. the proſtitutes of quality, and the reſt of that amiable Siſterhood, who, within theſe few years paſt, have ſucceſſively appeared upon the town;—to the exquiſite entertainment and delight of all who had the happineſs of their acquaintance.

Art.

Art. 8. *The Report of the General Officers appointed by his Majeſty's Warrant of the 1ſt of November, 1757, to enquire into the Cauſes of the Failure of the late Expedition to the Coaſts of France.* Publiſhed by Authority. 8vo. 1s. 6d. Millar.

Abounds with information, but no determination.

Art. 9. *The Proceedings of the General Court Martial held in the Council-Chamber, Whitehall, on Wedneſday the 14th, and continued by ſeveral Adjournments to Tueſday the 20th of December, 1757, upon the Trial of Lieutenant-General Sir John Mordaunt, &c.* Publiſhed by Authority. 8vo. 1s. 6d. Millar.

The charge exhibited againſt Sir John was, "That he being appointed by the King Commander in chief of his Majeſty's forces, "ſent on an expedition to the coaſt of France, and having received "orders and inſtructions relative thereto from his Majeſty, under his "royal Sign Manual, and alſo by one of his principal Secretaries of "State, had diſobeyed his Majeſty's ſaid orders and inſtructions."

As it would require a very long article to give a proper extract of this pamphlet, we ſhall only obſerve, that the Members of the Court-Martial unanimouſly acquitted Sir John of the charge, it appearing to them from the evidence, that Sir John had done his duty. B.

[*The Remainder of this Month's Catalogue in our next.*]

The following New Books have been imported ſince our laſt Publication, and are to be had in London, of the Bookſellers whoſe Names are reſpectively affixed.

1. HISTOIRE des Navigations aux Terres Auſtrales, 2 vol. 4to. Paris 1757. Vaillant and Nourſe.
2. ——— de la Revolution du Royaume de Naples, par Madame de Luſſan, 4 vols. 12mo. Paris, 1757. Nourſe.
3. ——— du Bas Empire en commençant à Conſtantin, par M. Le-Beau, tom. 1. 12mo. Paris, 1757. Nourſe and Vaillant.
4. ——— Naturelle du Senegal. par M. Adanſon. 4to. tom. 1. Paris 1757. Nourſe.
5. ——— & Memoires de l'Academie Royale des Inſcriptions & Belles Lettres. 4to. tom. 22, 23, et 24. Paris 1757. Vaillant and Nourſe.
6. ——— des Empereurs, par Crevier, in 4to. tom. 2, 3, 4, 5, et 6. Paris 1757. Nourſe.
7. ——— de France, par le Pere Daniel, Nouvelle Edition, augmentée des Notes, &c. 17 vol. 4to. Paris 1757. Nourſe.
8. ——— Abrégé des quarante premiers Eveques de Rome de L'Anglois de M. Bower, 2 vol. 12mo. Amſt. 1757. Nourſe.

9.

9. ——— & Memoires de l'Academie des Sciences de l'annee 1749, Edition de Hollande, 3 vol. 12mo. Vaillant.

10. ——— Generale des Huns, des Turcs, des Mogols, et des autres Tartares Occidentaux, &c. avant & depuis Jesus Christ jusqu' a present, ouvrage tire des Livres Chinois et des Manuscrits Orientaux de la Bibliotheque du Roy, par M. De Guignes, 3 vol. 4to. servant de Suite des Memoires de l' Academie des Inscriptions. Vaillant and Nourse.

11. L'Ami des Hommes ou Traité de la Population, 3 vol. 12mo. Vaillant.

12. Examen du Fatalisme ou Expositon & Refutation des differens Systemes de Fatalisme qui ont partagé les Philosophes, 3 vols. Vaillant.

13. Description de l'Empire Russien, 2 vol. Vaillant.

14. L' Observateur Hollandois, Lettres 21 ad 29. Vaillant.

15. Bibliotheque des Sciences & Beaux Arts, tom. 8. Premier Partie. Vaillant and Nourse.

16. Carte des Troupes de la Majesté Prussienne. Vaillant.

17. Cours de Science Militaire de la Marine, par M. Bardet de Villeneuve, 4 vol. 8vo. Vaillant.

18. Memoires de l' Academie Royale de Chirurgie. 4to. Tom. 3. Paris 1757. Nourse and Vaillant.

19. ——— les Memes, in 12mo. tom. 7, 8, 9. Vaillant.

20. Physique des Corps Animés, par le P. Bertier, 12mo. Vaillant.

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22. Le Pyrrhonisme de l' Eglise Romaine, 8vo. Vaillant.

23. Recueil des pieces du Proces de François Damien, 4 vol. 12mo.

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26. Halleri Disputationes ad Morborum Historiam & Curationem. 3 vol. 4to. Lausanæ. 1757. Vaillant and Nourse.

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28. Bibliotheca Smithiana, seu catalogus librorum D. Josephi Smithii per Cognomina Autorum Dispositus, 4to. Vaillant.

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47. Traité de la Culture des Terres, par Du Hamel de Monceau. 12mo. tom. 5. Paris 1757. Vaillant and Nourſe.

48. Dictionaire des Theatres de Paris contenant toutes la pieces qui ont été repreſentees ſur la Theatres Francois avec des Anecdotes ſur les Auteurs & ſur les principaux Acteurs, Actrices, Danſeurs, Danſeuſes, & Compoſiteurs de Ballets, &c. 7 vol. 12mo. Vaillant.

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THE MONTHLY REVIEW,

For FEBRUARY, 1758.

Abubeker to Zelim. Occaſioned by a late Defence of the Earl of Shafteſbury's Writings, &c. Folio, 6d. Sandby.

THERE is not any particular, perhaps, in which we are more inferior to the antients, than in the art of controverſy. The philoſophers of old, however widely they differed in opinion, generally oppoſed each other with candor, good-nature, and at leaſt an apparent zeal for truth. Among us, controverſy is degenerated into wrangling, and rather tends to perpetuate differences by irritating reflections, than to enforce conviction by temperate reaſoning.

It was a laudable practice among the antients, to hold public debates on the moſt intereſting ſubjects, which they canvaſſed with an amiable freedom of diſquiſition; and, conſequently, grew patient of contradiction. We, on the contrary, being little accuſtomed to reaſon out of our cloſets, are dogmatical in our tenets, and ſo tenacious of our opinions, that we receive the moſt diſtant token of diſſent as an affront to our underſtandings.

This malignant pertinacity, has been moſt obſervable in our religious controverſies. To recount the numerous ſectaries which have ſtarted up among us ſince the reformation, would weary recollection. It will be ſufficient to obſerve, that though they have all in general agreed, that it is the duty of religion to inculcate charity and moderation, yet their practice has by no means correſponded with their principles. Inſtead of endeavouring to convince each other by fair and candid arguments, they have perplexed the ſubject with wilful miſrepreſentations, and inflamed debate with acrimonious invectives.

They have been evidently actuated by the pride of opinion, more than a charitable zeal for piety. Charity, invites Converts by mild perſuaſion: Pride, keeps Proſelytes at a diſtance, by its arrogance and preſumption.

The religious diſputes among us of late years, have been chiefly between the *Believers* and the *Freethinkers*. They who are, or at leaſt fancy they are, *Believers*, ſtigmatize every one with the name of *Infidel*, whoſe meaſure of belief does not riſe to the ſame ſtandard with their own. They, on the contrary, who are, or at leaſt imagine they are, *Freethinkers*, brand every one with the name of *Bigot*, who is not as great a Latitudinarian as themſelves.

In this ſpecies of religious controverſy, we are to claſs the Letter from Abubeker to Zelim, now under our conſideration. This little piece was occaſioned by two letters, which appeared in the *London Chronicle*. The one * was written from Zelim to Selima, to perſuade her againſt the principles of Lord Shaftesbury's philoſophy, as incompatible with the belief of a Deity, and the doctrine of Chriſtianity. The other †, ſigned *Ruſticus*, is an anſwer to the foregoing, tending to reſcue Lord Shaftesbury from the unjuſt imputations which Zelim had laid to his charge; and contains ſome ſevere reflections on the *Orthodox*, which in decency, perhaps, had been better ſuppreſſed.

The letter before us warmly eſpouſes Zelim's tenets, in oppoſition to Ruſticus, and ridicules Lord Shaftesbury's notions of the Deity. But in order to ridicule them, he has been firſt obliged to miſrepreſent them, and make them the foundation of unnatural inferences.

He ſuppoſes himſelf in a dream, viewing the moſt lovely landſkip fancy can draw; and taking advantage of his Lordſhip's expreſſions with regard to the Deity, whom he calls the *Supreme Beautiful*, and the *Supreme Good*, the Letter-writer breaks into the following rhapſody:—'Does not goodneſs imply kindneſs—benevolence—affection—pity—infinitely produced into act? And that no envy—no malevolence—no irreconcileable anger, can dwell, or find place in, the Supreme Mind? Does not every object I ſee confirm this? Do I not alſo, in myſelf, enjoy every good that my nature is capable of? Is not his rain alſo on the juſt and unjuſt?" Does not he equally provide for the herds now in the vale below? Does even the ant under my foot find herſelf neglected by this our common parent? And ſhall I ever *fear* that he can be provoked to withdraw his kindneſs from me, or need to be ſupplicated and fought

* See Cronicle, Oct. 25. † See D°. Nov. 8.

after

'after by hecatombs, to deprecate his wrath? By no means. "My ſong ſhall always be that of praiſe and thankſgiving," 'and "my mouth ſhall ever be open" to extol his love: but 'ſhall not injure *that love* ſo much, as to deprecate *a wrath* 'which the Supreme good is not *capable* of retaining againſt his 'creatures.'

But the principles of Lord Shaftesbury's philoſophy do not ſeem to juſtify this ſarcaſm. His Lordſhip ſays, "that the "Deity is regarded either in the way of his *power*, or of his "*excellence*. "If," ſays he, "the Deity is ſerved through *hope* "or *fear*, ſelf-love is predominant, and the creature is vicious "and defective; if through *honour* and *love*, on account of the "excellence and amiableneſs of his nature, it raiſes the affection "towards virtue: the Divine Preſence creates a ſhame of guilty "actions, and herein perfect *theiſm* is conducive to *virtue*, and "*atheiſm* deficient.

"The love of life," ſays his Lordſhip, "is an obſtacle to pie- "ty: and reſignation, grounded on the expectation of *infinite* "*reward*, is no proof of virtue. But if by the hope of reward "be underſtood *the deſire of virtuous enjoyment*, this is not de- "rogatory from virtue, nor any ſelfiſh principle."

His Lordſhip adds, "that notwithſtanding the injury this ſel- "fiſh paſſion does to virtue, yet the principle of fear of *future* "*puniſhment*, and the hope of *future reward* is in many caſes a "great ſupport to virtue."

He ſays likewiſe, "That the hypotheſis of perfect *Theiſm*, that "whatever the order of the world produces, is, in the main, "both juſt and good, muſt needs create the higheſt conſtancy "in any ſtate of ſufferance, and make us ſupport whatever hard- "ſhips are to be endured for virtue's ſake."

It appears from theſe extracts, that Lord Shaftesbury is not the author of ſuch abſurd and impious notions, as may render men *fearleſs* of provoking the Deity, or indifferent about deprecating his wrath, when conſcious they have offended him.

Is it to be conceived, that he who ſerves the Deity through honour and love, on account of the excellence and amiableneſs of his nature, can be without an earneſt deſire of rendering himſelf acceptable in his ſight; without anxious *fear* of giving him offence; and without fervent ſupplication to obtain forgiveneſs of his *faults*, and reconcile himſelf to the Being he adores?

Wherever there is *love*, there is a degree of *fear*. We are naturally *afraid* of offending, or of doing any thing which may leſſen us in the eſteem of an object we admire as excellent and

amiable; and if we are conſcious of any act by which we may have incurred diſpleaſure, we are impatient and miſerable till by ſupplication, and tokens of repentance, we have expiated the offence, and are reſtored to favour.

But this is not that ſlaviſh kind of *fear* which deters baſe minds from evil, by their apprehenſions of the Deity's *power*. To a rational creature, who has made a free exerciſe of his faculties, it is puniſhment enough to have offended an excellent and amiable Being. A rational agent does not abſtain from ill, becauſe he trembles leſt the *power* of the Deity ſhould avenge his tranſgreſſions; but the ſole conſideration which reſtrains *him* is, leſt he ſhould be agonized with the conſciouſneſs of his own turpitude, which muſt neceſſarily throw him at ſo great a diſtance from the divine object of his love and adoration.

Such an one will regard the Deity with reverential awe, but not with abject terror. He will view the lovely landſkip which the Letter-writer has painted, with pleaſing tranſport, and pious thankfulneſs. He will behold the ſcene of horror and devaſtation* which enſues, with ſolemn compoſure and religious awe. He will know that every ſcene in nature, is the work of the Creator's power. He will admire his greatneſs, and acknowlege his goodneſs, in all: and though the ſweet ſerenity of the azure ſky will moſt delight his ſenſes, yet even amidſt the terrors of the tempeſt he will admire the Majeſty of the Almighty, and conclude, that all the dreadful confuſion around him, tends to promote ſome divine purpoſe, infinitely wiſe and juſt.

But however tremendous the *power* of the Deity may appear, it has no ſhare in influencing the will of a rational and virtuous agent. His duty to the Supreme Being ariſes from nobler principles. The light of reaſon furniſhes him with convincing proofs of the perfection of the Deity: he perceives his own ideas to expand beyond the narrow circle of mortality, and to aſpire at ſomething more than worldly enjoyments. From hence he derives aſſurance of immortality; this gives him an earneſt of that excellence of which at preſent he has but a faint conception, and which he labours to deſerve, by doing all things which he deems acceptable in the ſight of that divine Being whom he regards as ſuperintendent over all his actions.

Indeed, where the intellects are weak, and the affections corrupt and depraved, there the power of the Deity is the only conſideration which can properly influence the will. And the hope of future reward, and dread of future puniſhment, are neceſſary

* Abubeker (the Author) by way of contraſt to his pleaſing landſkip, afterwards paints a ſcene of horror; repreſents himſelf as ſeized with a *religious dread*; and tells us, that he called his *favourite philoſophy* to his aid in vain.

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to lead ſuch a creature to good, and to deter him from evil. But nevertheleſs, he cannot be deemed virtuous, who is moved by ſuch principles; neither can he be ſo acceptable in the eyes of the Creator, as one who ſerves the Deity through love.

Lord Shaftesbury does not oppoſe, nor will any reaſonable man attempt to oppoſe, the belief of future rewards and puniſhments. He evidently acknowleges them to be, as they undoubtedly will be, the *conſequences* of our actions, good or evil; but he arraigns them as ſelfiſh and ſordid principles, when conſidered as *motives* to influence the will.

That man is not eſteemed virtuous, who only pays obedience to *human laws* from a dread of their penalty; much leſs then can any one be accounted *virtuous* whoſe *motives* for the obſervance of the *divine law* are only founded on the fear of puniſhment, or hope of reward.

It has been ſaid, and indeed conceded by the noble Writer, "that there is no other principle of human action, but the immediate or foreſeen happineſs of the agent." From this conceſſion, his opponents have taken occaſion to conclude, that even the deſire of virtuous enjoyment muſt be of the *ſelfiſh* kind. But this is the wilful fallacy of metaphyſical refinement: for thoſe paſſions only can properly be accounted *ſelfiſh*, by which we propoſe to ourſelves ſome *immediate* or *future* happineſs, abſtracted from the pleaſing conſciouſneſs of having diſcharged our duty to God, and our fellow-creatures.

Perhaps no Writer has ever been more ſtrangely miſapprehended, or miſinterpreted, than Lord Shaftesbury. His elevated notions of virtue, have been cenſured as dangerous to religion; and he has been branded with infidelity, for having ſhewn divine truths conſpicuouſly by the light of reaſon; which, as the Orthodox ſeem to think, are not to be viewed without a crime, otherwiſe than through the medium of revelation.

It muſt, indeed, be allowed, that Lord Shaftesbury is ſometimes tranſported to ſuch a pitch of Stoical enthuſiaſm, as may at firſt ſight give room to conclude, that he conſiders *virtue* as an original quality, antecedent to, and independent of, religion. Thus he ſays, "Men are ſuppoſed to have a ſenſe of *right* and "*wrong*, before they have any notion of God." True; they have a *mechanical* ſenſe of *right* and *wrong*, before they have any notion of God; but a *moral* ſenſe of right and wrong, which can only be the reſult of their own reflection, muſt be poſterior to, and abſolutely dependant on, their notions of the Deity.

The idea of Divine Excellence firſt begets in us a *moral* ſenſe of our duty, and renders us anxious to regulate our conduct ſo,

as to appear acceptable in his ſight, whom we eſteem as the fountain of all perfection. The conviction of ſupreme ſuperintendency, and the confidence of immortality, confirm us in the practice of thoſe duties.

It would be paying too great a compliment to virtue, to ſuppoſe that men would diſcharge the ſecret and ſelf-denying duties of morality, were they not conſcious, that an all-ſeeing eye was witneſs to their triumph over themſelves. Sophiſtry may refine this noble motive into a ſpecies of ſelf-love. But it cannot be deemed ſelfiſh in the common acceptation of the word, which is generally taken in a bad ſenſe. It is a virtuous deſire of recommending ourſelves to the favour of the Deity, from a ſenſe of his excellence, not from a conſideration of his power. It is the latter inducement only which is an evidence of ſelfiſhneſs.

To prove that theſe arguments are not ſophiſtical, we will draw an illuſtration from the familiar ſcenes of human life. In the common courſe of ſocial commerce, we may frequently obſerve, that when men are in company with one, of whoſe ſuperior eminence they are conſcious, they are careful to preſerve the moſt ſcrupulous decorum of conduct, leſt they ſhould do or ſay any thing which may diſgrace them in the opinion of him whoſe ſuperiority they acknowlege: but when they are free from the check of his preſence, then they are looſed from reſtraint, and return to their natural levity of behaviour.

So will it fare with *virtue*, when *religion* is removed. The diſtance which the moſt humble mortal conceives between himſelf and the moſt eminent of his ſpecies, is infinitely little to that which an intelligent mind perceives between itſelf and its Creator.

But it is obſervable, that, by partial quotations, we may make a Writer guilty of the moſt glaring abſurdities; for if we take Lord Shaftesbury's writings altogether, we ſhall find that he did not conſider virtue as independent of religion: and notwithſtanding ſuch critics as Abubeker and Zelim brand him as an unbeliever, yet we may trace in him, throughout all his works, the ſtrongeſt conviction of divine truths.

When it is evident, that men have an undoubted veneration for the moral precepts of religion, and only differ about matters of faith, perhaps it might be more prudent in the Orthodox, to ſuffer ſuch, whom they ſtile Unbelievers, to remain quiet in their opinions. By analyſing their writings, and partially culling out dependent paſſages, they ſtagger weak minds with doubts of their own creating, which do not exiſt in the original, and which all their reaſoning will never ſettle and compoſe.

Such

Such opponents as Abubeker and Zelim, however, are meer huſſars in controverſy; we therefore take our leave of them, and proceed to examine the reaſoning of the ingenious Dr. Brown, their maſter, who has attacked his Lordſhip in logical array. He has laboured to overthrow the noble Author's ſyſtem, by firſt endeavoring to explode his definition of virtue, and to ſubſtitute one of his own to ſupply its place. Let us examine therefore whether he has improved upon my Lord's, or only changed one ambiguity for another.

His Lordſhip tells us, that "Virtue conſiſts in a certain *juſt* "diſpoſition, or proportionable affection of a rational creature "towards the *moral* objects of *right* and *wrong*." But, ſays Dr. Brown, "Have we not the ſame general idea from the word "*virtue*, as from the ſubſequent phraſe, *the moral objects of right* "*and wrong?* They are all," ſays he, "general names rela-"tive to ſomething which is yet unknown."

To which it may be replied, that there is a phyſical or abſolute rectitude, and a moral or relative rectitude. What is phyſically right and wrong is as yet unknown, and, to Beings of our finite apprehenſions, probably lies beyond the reach of diſcovery. The moſt diſintereſted acts of juſtice often prove eventually wrong, as daily experience evinces.

But we are under no ſuch difficulty to decide what is morally right and wrong. The moral rectitude of human actions is determined by the intention of the agent.

An inſtance drawn from the buſineſs of human life will illuſtrate our meaning. All men will agree, that to condemn a man to death, for a fact of which he is innocent, is *phyſically* wrong; but though the ſentence of condemnation is *phyſically* wrong, yet the judge who pronounces it may not act *morally wrong*; for he proceeds intentionally right, if the condemned perſon has been found guilty upon evidence, the falſhood of which the judge was not able to diſcover.

Theſe reflections may perhaps lead us to a more ſatisfactory definition of virtue, than has been hitherto offered: but let us firſt examine that which Dr. Brown has given us as the only true one.

This gentleman, having proved the inſufficiency of Lord Shaftesbury's, and likewiſe of Dr. Clark's and Mr. Wollaſton's, proceeds to expreſs his own definition in the following terms: Virtue, ſays he, "is no other than the conformity of our *affec-*"*tions* with the *public good*:" or, "the voluntary *production* of "the greateſt happineſs."

Now is not this running the ſame circle with thoſe who have gone before him? Might they not retort his own interrogations, and ſay, Have we not as clear an idea from the word virtue, as from theſe diffuſed expreſſions of the *public good*, and the *greateſt happineſs?* Do not they all relate to ſomething yet unknown, and which is no more explained by the pretended definition, than by the word attempted to be defined? Are we not ſtill at a loſs for a general *criterion*, or *teſt*, by which the virtue of our actions is to be determined?

It certainly ſtill remains to be explained what is the *public good*. Men will ſooner agree, perhaps, in their opinions of the *moral objects of right and wrong*, than in their notions of *public good*. There cannot well be a more equivocal expreſſion. By *public good*, many underſtand the ſeparate good of a diſtinct community, or a particular country. According to this ſenſe, the Doctor has rather defined *political*, than *moral* virtue. *Moral* virtue certainly claims a more extenſive regard, and lays us under the ſame obligations to the moſt diſtant inhabitants of the globe, as to our own immediate neighbours.

But when this point is determined, yet (whether *public good* is conſidered as relative to the intereſt of a particular kingdom, or of mankind in general) ſtill it may be aſked, What conſtitutes that *public good?* Endleſs controverſies will ariſe upon this queſtion: and when this debate is ſettled, the Doctor's definition does not bring us nearer to a preciſe idea of virtue.

"It is no other," ſays he, "than the conformity of our affections with the *public good*." To this it may be anſwered, that our affections may *not* be conformable to the *public good*, and yet we may nevertheleſs be *virtuous*. Reaſon operates variouſly in different minds. We may view the public good through a falſe medium; but if, from right motives, we purſue what *appears to us* as the *public good*, we may be eſteemed ſtrictly virtuous.

Again, our affections *may* be conformable to the *public good*, and yet we may *not* be virtuous. Some powerful motive may ſuddenly impell us to act againſt the bent of our affections; and, by directing us to an end oppoſite to the public good, may render us vicious.

The word *affections* likewiſe ſeems to leave room for great ambiguity. Virtue is undoubtedly an *active* quality, but our actions are not always governed by our affections. Our affections may be vicious, yet reaſon may reſtrain us from carrying thoſe vicious affections into action, by repreſenting to us the turpitude attending vice.

If

If we could conceive a creature whoſe affections carried him *immediately* and *primarily* to good, yet we could not juſtly ſtile him virtuous. It would be *conſtitution* in him, not *virtue*. One man, for inſtance, is tempted by the violent depravity of his affections to ſpoil innocence of its charms; but he refuſes to gratify his unruly appetite, from a ſenſe of the injury it will do to the object of his deſires, and the baſeneſs it will reflect on himſelf. Another, from the weakneſs of his affections, or the imperfection of his habit, has no propenſity towards ſenſuality. In the former, continence is a virtue; in the latter, it is at moſt a negative goodneſs, but can never challenge the title of virtue.

Virtue therefore does not ſeem to reſide in our affections, much leſs does it conſiſt, "in the conformity of our affections with "the *public good*." Let us ſee therefore whether we gain a clearer idea of it from the ſubſequent explanatory phraſe,—or, "the voluntary PRODUCTION of the *greateſt happineſs*."

This, we are afraid, will be found as imperfect as the former. This is only explaining *ignotum per ignotius*. For we are as little determined about the *greateſt happineſs*, as we are about the *public good*; and both theſe expreſſions require definition, as much as virtue, which is pretended to be defined by them.

But admitting what is meant by the *greateſt happineſs* to be clearly underſtood, yet it will not be juſt to ſay, that virtue "is "the voluntary PRODUCTION of that *greateſt happineſs*: Neither can we agree with the gentleman, that "the *eſſence* of vir-"tue is procuring happineſs."

The procuring, or the *production* of, happineſs, may be the *conſequence* of virtue, but the *eſſence* of it ſeems to be, the *intention* to procure, or produce happineſs. Events are diſpoſed by Providence. An action which was intended to produce happineſs, may occaſion the production of the greateſt miſery to ourſelves and others, but nevertheleſs, the action itſelf bears in it the *eſſence* of virtue. The unſucceſsful efforts of zealous patriots in the cauſe of liberty, have often afforded tyrants a plea to increaſe oppreſſion, and rivet the chains of ſlavery. But their efforts were nevertheleſs of the *eſſence* of virtue, becauſe intended to procure liberty, one of the capital articles ſuppoſed to conſtitute the greateſt happineſs.

It is the meer phrenzy of metaphyſical preſumption, to ſay that virtue is "the voluntary PRODUCTION of the *greateſt happineſs*." Our finite faculties are too circumſcribed to comprehend ſuperlative felicity. And was it within the reach of our weak conception, yet we have not ability to produce it, or judgment to diſpenſe it juſtly. It better becomes our humble ſtate to leave this concern to the care of the Deity, who alone has power to produce

produce the *greateſt happineſs*, and wiſdom to direct it towards deſerving objects.

It is the misfortune of men who are warm in the progreſs of a ſyſtem of their own contriving, to impoſe upon themſelves by taking words for ideas; and when once they are poſſeſſed of a favourite opinion, they endeavour to make all objections give way to their leading propoſitions. Thus, Dr. Brown's ſagacity quickly diſcovered the defects of the former definitions of virtue, and his learning and ingenuity furniſhed him with arguments to invalidate them; but his imagination was ſo heated with his own, which he has pronounced to be juſt and adequate, that he overlooked its imperfections.

He was ſo tranſported by his enthuſiaſtic theory, that he has endeavoured to make every thing bend to his principles. He has even been hurried ſo far, as to attempt ſeriouſly and ſoberly to argue all private friendſhip out of the world, as incompatible with the production of the *public good*, or *greateſt happineſs*.

A moment's reflection, nay, an appeal to his own breaſt, would have ſuggeſted, that ſuch limitted Beings as we are, cannot, in a *moral* ſenſe, promote the public good otherwiſe than by diſcharging our duty to individuals. If every one acts for the good of the little community he is connected with, the good of the public will neceſſarily follow: and thus private friendſhip will be made the baſis of public felicity. It belongs only to the capacious view of Almighty Providence, to diſcern the good of the whole, and then deſcend to parts: but man, as Pope ſays,

Muſt riſe from individuals to the whole.

It is obſervable, that Dr. Brown, and indeed the other definers of virtue, ſeem to conſider it only as it regards our duty towards our fellow-creatures. But perhaps this is arrogating too much to the excellence of our own ſpecies. There are undoubtedly obligations from us to inferior Beings. To uſe thoſe of the brute creation, who toil for our pleaſure, or labour for our profit, with hard and ungrateful treatment, is a ſpecies of inhumanity, which all men allow to be derogatory from virtue; and we cannot paſs the ſtreets without hearing the authors of wanton cruelty towards the dumb creation execrated for their barbarity.

As we do not heſitate to declare, that all the definitions which have been hitherto given of virtue, are vague and ambiguous, it may properly be imagined, that we are about to offer one of our own, which we have the vanity to obtrude as entirely ſatisfactory and unexceptionable: But this is more than we preſume.

What

What Virtue is, may perhaps be better underſtood than expreſſed. Nevertheleſs, among ſo many unſucceſsful efforts of the Learned, to define it, we ſhall not bluſh to hazard one more fruitleſs attempt to explain ſo important a ſubject.

Virtue then, as we humbly conceive, is no other than "That "Principle by which our Actions are INTENTIONALLY *directed* to produce *Good* towards the ſeveral objects of our free "Agency."

We agree with Dr. Brown, that thoſe actions which we denominate virtuous, have not any abſolute and independent, but a relative and reflected beauty; and the ſource from whence they derive their luſtre, is, as we apprehend, the INTENTION which guided them. If *well intended*, whether they produce good or evil, they are equally virtuous. The producing good or evil are the *accidents*, the INTENTION to produce good, is the *eſſence* of virtue. And this is the *criterion*, or *teſt*, by which Virtue is to be determined.

We could produce many other arguments in ſupport of the theory we have endeavoured to eſtabliſh; but we are ſenſible, that the pleaſure of the ſubject has already carried us beyond our limits, and led us into conſiderations, perhaps, foreign to the article. The matter of our Inquiry, however, will be a ſufficient apology for the digreſſion. It is an Inquiry which all good men will purſue with delight, and applaud our humble endeavours to remove the dangerous opinion, that a noble Writer, eminent for learning, and diſtinguiſhed for his defence of morality, ſhould have attempted to ſeparate *Virtue* from *Religion*.

R—d

A Refutation of the Work intitled, Remarks on the King of Pruſſia's Manifeſtoes of War, Circular Letters, and other Memoirs publiſhed ſince the Commencement of the War to the preſent Time. Tranſlated from the French Edition, publiſhed by Authority at Berlin. 4to. 3s. G. Woodfall.

GERMAN Quarrels, and German Controverſies, are proverbial expreſſions, to ſignify, the firſt, a quarrel without cauſe, the ſecond, a controverſy without end.——This before us has already laſted long, and extended far; nor has the proſpect as yet any termination. However, reſpect to the public, which Princes are not always in a humour to regard, being pleaded on both ſides, as the reaſon for prolonging it, it would not become the public to be weary till they are. It is, however,

however, with the parties concerned in it, as with all others in the like circumſtances, they can ſee nothing favourably but what favours themſelves: they are reciprocally angry for reciprocal treſpaſſes; and they have equally contributed to convince the world, that Billingſgate is not the only place where people give one another their own. Fallacies, fictions, prevarications, falſhoods, and all the offenſive expreſſions of which the French or German languages are capable, the Auſtrian charges on the Pruſſian. Lies, calumnies, impudence, the Pruſſian retorts upon the Auſtrian. Each thinks he can never ſay enough for his Client, or againſt his Adverſary. Hence every circumſtance, how minute ſoever, is brought to account, and the whole is ſpun into detail without end.

To the phlegm of Germany, this may, perhaps, be grateful; but to the impatience of England it is far otherwiſe. We want to know every thing, it is true; but then if knowlege is not to be attained almoſt as eaſy as if it flowed from inſpiration, we grow tired of the purſuit, and in diſguſt give it over.

In conformity, therefore, to this national impetuoſity, and in full aſſurance that this, like other controverſies of the kind, when once the ſword is drawn, can be decided by the ſword only, we ſhall diſpatch this article, perplexed and entangled as it is, in the moſt compendious manner poſſible.

Says the Auſtrian: "On the previous explication of a queſtion like this, inconteſtibly depends the juſtice of the concluſions that flow from it, in regard to the parties actually at war in the empire of Germany. It conſiſts only in this, viz. Which of the two has been the firſt in making extraordinary preparations for war, and by that means has occaſioned the dreadful diſorders that have ariſen."

Says the Pruſſian: 'It is of little importance to know, which of the parties in arms began the warlike preparations, if we do not examine the motives of the preſent war. Has the court of Vienna actually concluded an *unjuſt* alliance with another Power, againſt the King? Has that Court, with a view to the conqueſt of Sileſia, endeavoured to kindle, by *unlawful* methods, a war between Pruſſia and the Ruſſians? Has that Court put itſelf into a ſituation, by concerting meaſures that have been diſcovered, for attacking the King with its own forces joined to thoſe of its allies; or of obliging his Majeſty to make uſe of the firſt acts of hoſtility? Has not a diſcovery of thoſe deſigns authorized the King to make uſe of the ſteps we have ſeen him take? This is what the Court of Pruſſia had to prove: this is what the Court of Vienna had to defend.' And it is certainly ſo. This is a fair and full ſtate of the Queſtion.

in

in diſpute: and that of the Auſtrian is, on the contrary, as partial and diſingenuous. It was apparent to all Europe, that the Empreſs-Queen would never ſleep in peace, till ſhe had done her utmoſt to wreſt Sileſia out of the powerful hand which had wreſted it from her; and that if Sileſia was worth holding at ſuch an expence, his Pruſſian Majeſty could only hold it, by keeping up a force ſufficient to deter her from attempting it.

Thus the two Courts, notwithſtanding they were nominally at peace with each other, were in a ſtate of reciprocal diffidence and apprehenſion: and what has happened is no more than what was always expected.

The *unjuſt alliance* referred to by the Pruſſians, is that of May 22, 1746, between the Courts of Vienna and Petersburg; by the fourth ſecret article of which it is thus ſtipulated. "If "the King of Pruſſia firſt broke the Peace of Dreſden, by act- "ing in an hoſtile manner againſt the Empreſs-Queen, or in "attacking in an hoſtile manner the Empreſs of Ruſſia, or the "Republic of Poland, the rights the Empreſs-Queen has ceded "to Sileſia, ſhall revert to her again, and the two Empreſſes "ſhall each give ſixty thouſand men to make a conqueſt of it."

How *unjuſt* this article was, has been already manifeſted in the former part of this controverſy. The *unlawful* methods taken to kindle a war between Ruſſia and Pruſſia, to bring this *unjuſt* treaty into operation, are alſo explained, and proved by documents not to be conteſted. The Auſtrian Miniſter Pretlack boaſted to the Miniſter of Saxony, Vitzthum, "That in a ſe- "cret interview with the Empreſs of Ruſſia, he found means, "by *confident communications on the part of his Court*, to inſpire "her with ſentiments, that have carried her enmity to ſuch a "height, that, according to that Ambaſſador's belief, there "wanted but very little to make her rage burſt out in ſome *act* "*of violence*." Bernes alſo, the Auſtrian Miniſter at Berlin, thus writes to Pretlack, May 27, 1747: "That the ſecret Re- "ſcript which he found means to get addreſſed by the Court of "Ruſſia to the Count de Kayſerling, its Envoy at Berlin, had "already produced a good effect. That this Miniſter had de- "manded of the Miniſter at Berlin, that the Ruſſian deſerters, "who entered into the territories of Pruſſia ſhould be delivered "up; and that he, Kayſerling, had been extremely irritated at "his meeting with a refuſal." Pretlack again brought the Ruſſian Miniſter to charge the Count de Kayſerling, "not to men- "tion in his diſpatches the military diſpoſitions of the King of "Pruſſia ſo ſuperficially as he had hitherto done, but to repre- "ſent them as *much more dangerous*." Bernes alſo informed the Empreſs-Queen, July 22, "That he had encouraged the ſaid

"Kayſerling

"Kayſerling to ſpeak with *more force* in his diſpatches, relating to the Pruſſian affairs." And that the latter, according to his uſual principles, had ſaid in reply, "He ought rather to "mitigate than inflame the quarrels of Courts, and to endeavour to keep them all upon an amicable footing.' In conſequence of theſe and the like falſe inſinuations, it is acknowleged by Pretlack, in a letter of May 30, 1747, "The Empreſs of "Ruſſia had kept on foot for ten months, ninety thouſand men "in Livonia, to aſſiſt the Court of Vienna."

The like artifices, it is affirmed, were alſo made uſe of, after the Treaty of Aix la Chapelle, and with the like effect as before. It was inſinuated to the Empreſs of Ruſſia, that the ſucceſſor to the Crown of Sweden ſought for an opportunity of introducing abſolute Monarchy into that kingdom, by the aſſiſtance of Pruſſia; and Waingarten, the Auſtrian Secretary, was ordered to follow the example of Pretlack, in prompting Kayſerling to make the great armaments of Pruſſia a ſtanding article in his diſpatches. It is urged, that theſe proceedings were carried to ſuch an exceſs of wickedneſs, that the Count de Bernes did not bluſh at the end of the year 1749, to deſire the Count de Puebla, the Auſtrian Miniſter at Berlin, to inſinuate to the Sieur Groſs, the Envoy of Ruſſia, "That a conſpiracy "was formed in Sweden againſt the perſon of the Empreſs of "Ruſſia, in which the King of Pruſſia was concerned; with a "view, that the ſaid Envoy, by ſending advice of it to his "Court, might, by that means, raiſe the hatred againſt Pruſſia "to its greateſt heighth."

It is further ſaid, that, notwithſtanding his Pruſſian Majeſty had, by his firm and moderate conduct, avoided all occaſion for a rupture, the Court of Vienna ſo far ſucceeded in their practices on the Empreſs of Ruſſia, that in the year 1750, ſhe firſt recalled her Envoy from Berlin, and afterwards ordered the Pruſſian Miniſter to leave Peterſburg, which put an end to all correſpondence between the two Courts. That the ſame influence ſtill prevailing, it was eſtabliſhed as a maxim of ſtate, in the ſeſſion held at Moſcow on the 14th and 15th of May, 1753, "That they ought not only to oppoſe all further increaſe of the "King of Pruſſia's power, but alſo to endeavour, with all their "forces, to reduce the Houſe of Brandenburg to the ancient "and moderate ſtate in which it has been placed; and that it "ſhould be done not only in caſe Pruſſia ſhould attack Hanover, but alſo when they ſhould judge it neceſſary themſelves "to declare and begin a war againſt Pruſſia." And in a ſubſequent council held at Petersburg, October 7, 1755, the former reſolution was further amplified and corroborated as follows.—"That, taking for a baſis the firſt reſolution of the laſt grand "council,

" council, they eſtabliſhed it as a fundamental maxim for the
" future, that they would oppoſe with all their ſtrength, the in-
" creaſe of the power of the Houſe of Brandenburg; and that
" they would put themſelves, for this purpoſe, in ſo good a ſitua-
" tion, as to be able to take advantage of the firſt opportunity
" that might be offered; and reſolved to attack the King of Pruſ-
" ſia, not only in caſe that Prince ſhould attack one of the Al-
" lies, but alſo if the King of Pruſſia ſhould be attacked by one
" of the Allies of that Court."

Theſe ſeveral reſolutions are ſaid to be taken out of the diſpatches of the Sieur de Funck from Peterſburgh; and it is evident from them, that war was to be made upon Pruſſia, at all events, whether he was the aggreſſor or not, whenever any other power had ſtruck the firſt blow.

It is further neceſſary for the Readers information, to ſubjoin the two following ſections.

' The troubles in America, appeared to the Court of Vien-
' na, to afford a favourable opportunity for engaging the King
[of Pruſſia] ' in a war that would promote its views. The trea-
' ty of ſubſidies concluded in 1755, between England and Ruſ-
' ſia, was to anſwer this purpoſe. It was, doubtleſs, in relati-
' on to theſe circumſtances, that the grand council of Ruſſia
' took the reſolution againſt the King juſt mentioned, while
' this treaty was negociating; and to this alſo the *declaration*
' muſt relate, which that Court would have forced the Court
' of London to receive in ſpite of itſelf: a declaration by which
' the treaty of ſubſidies appeared only directed againſt the King
' of Pruſſia. In ſhort, it was with the ſame view, that the
' Court of Vienna made a propoſal at Hanover, that was re-
' jected there, and it was *after* that propoſal was ſo rejected, that
' it refuſed all aſſiſtance to his Britannic Majeſty.

' The Convention of Neutrality concluded on the 16th of
' January, 1756, between the King and England, for the ſafe-
' ty of Germany, broke all theſe meaſures. This treaty, tho'
' entirely innocent, entirely diſintereſted, highly diſpleaſed the
' Courts of Vienna and Dreſden, and, at their inſtigation, that
' of Peterſburg. This we can prove, if it were neceſſary, by
' an infinite number of documents, but we ſhall content ourſelves
' with here calling to mind, for this purpoſe, the anſwer given
' at Vienna to the Engliſh Miniſter, when he communicated the
' news of that Convention of Neutrality. It was then more
' through revenge, and the view of arriving more eaſily at the
' execution of its deſigns againſt Pruſſia, than to watch over the
' ſafety of the Netherlands, that the Court of Vienna addreſſed
' itſelf to France, and concluded with that nation, not only a
' Convention

'Convention of Neutrality, ſufficient to anſwer the end made 'known, but even a formal alliance. That Court, no doubt, 'principally propoſed, by the treaty of Verſailles, entirely to 'detach France from Pruſſia, as it had already endeavoured to 'do for ſeveral years before, by means like thoſe it had made 'uſe of in Ruſſia, in order to be certain, that no oppoſition 'would be made by that power, to the execution of the projects 'formed againſt the King. The Court of Vienna then ima-'gining that it had at laſt accompliſhed its ends, was unwill-'ing to loſe any farther time, and immediately reſolved to at-'tack the King, in 1756, in conjunction with Ruſſia; but the 'obſtacles which aroſe, obliged thoſe Powers to defer the exe-'cution of this project to the ſpring of the year 1757.'

To render this combination of the two Powers againſt Pruſſia yet more undeniable, recourſe is again had to the documents formerly publiſhed; the moſt intereſting paſſages of which are again recited: and upon the whole matter it is ſhewn, that the military preparations of the Empreſs-Queen in Bohemia and Moravia, were ſuch as abundantly verified what Count Kaunitz himſelf had ſaid, namely, *That it was no longer neceſſary to wear the maſk.*

Again: The Auſtrian Advocate diſcharges the following irritating ſtroke againſt Pruſſia.

"Nothing more remains, than to explain the grand myſtery, "by the publication of which the King of Pruſſia has thought "to juſtify, when too late, his precipitate rupture. The plun-"der of the cabinet of Dreſden, muſt furniſh matter, and ſup-"ply his deficiency of motives to the firſt invaſion.—In civil, "or private affairs, it is a determined truth, that a Judge will "not accept as a legal and inconteſtable proof, what one Party "ſhould obtain by forcibly ſearching another's pocket; but in "political affairs, no ſuch examples have yet ever happened, "that may, in this caſe, ſerve as a rule for the Law of Na-"tions."

The Pruſſian replies as follows.

—'The King's army had not yet begun its march when his 'Majeſty had already given an abſtract of the moſt remarkable 'and invenomed diſpatches that are to be found in the *Memoire 'Raiſonne.* This abſtract was on the 28th of Auguſt, 1756, 'ſent to the King's Envoy at Paris, London, and the Hague; 'who not only read it to the Miniſters of thoſe Courts, but 'even gave them copies of it. M. de Rouillé, Miniſter and 'Secretary of State to the French King, will not deny, that 'the Baron Knyphauſen read this abſtract to him, the ſame day

'in

'in which he declared to him the march of the King's army, 'that is on the 7th of September, and that he gave him a copy 'of it ſometime afterwards. Now the cabinet of Dreſden was 'not opened till the 10th of September, and the papers in 'queſtion did not arrive at Berlin till the 20th of the ſame 'month. This is doubtleſs more than ſufficient to ſhew, that 'the King had the copies of theſe papers in his poſſeſſion before 'he had the originals.—It might alſo be proved, if there was a 'neceſſity for more proofs, from the teſtimony of the Emperor 'and Empreſs, who have with their own mouths confeſſed it, 'as we are able to ſhew from original letters, in which this is 'mentioned.'

To which he afterwards adds. 'In civil life the Judge may 'oblige the parties mutually to deliver the papers that may ſerve 'as a proof of what they advance: but the King had not, with 'reſpect to the Courts of Vienna and Dreſden, any Judge, by 'whoſe aſſiſtance he could hope to obtain the documents neceſ-'ſary for his own juſtification. His Majeſty had then no other 'means of diſculpating himſelf with reſpect to the public, but 'of cauſing thoſe papers to be taken out of the cabinet of Dreſ-'den.—If ſuch examples have not as yet happened in political 'affairs, it is becauſe hiſtory has alſo never furniſhed an inſtance 'of a conſpiracy like that of which the King was to have been 'the victim. The extraordinary meaſures taken againſt his 'Majeſty, demanded extraordinary meaſures to repel them. 'The experience of all ages ſhews, that when a Power at war 'publiſhes the diſpatches he has found means to take from the 'enemy, credit is always given to them. And will the docu-'ments taken from an enemy's archives, documents whoſe ori-'ginals we are able to produce, permit the leaſt doubt of their 'authenticity?'

Laſtly, with regard to the very extraordinary ſcene in which the Queen of Poland, Electreſs of Saxony, herſelf, underwent ſo ſevere a trial, it is thus the Auſtrian aggravates.

"The Anſwer to the charge againſt the affairs of Pruſſia, "made at the Hague, in the famous Memorial of Kauderbach, "ſays only of theſe proceedings, that endeavours have been "uſed on the ſide of Pruſſia, to engage her Majeſty the Queen "of Poland, by the moſt *proper repreſentations*, not to *oppoſe* a "robbery of the private cabinet, but to ſuffer, without ſcruple, "its being opened by *force*. However, it is not diſowned, ei-"ther in this piece, or any others brought by the Pruſſians, "that a repreſentation was made to the Queen, that if ſhe did "not go with the Officer to the door of the Cabinet, he had

" orders not to pay any reſpect to her Majeſty, but to employ " military force."

And it is thus the Pruſſian qualifies.

' The moſt proper repreſentations had been really made to the ' Queen of Poland, and that Princeſs ought to blame herſelf, if ' we have been at laſt obliged to let her know, the diſagreeable ' conſequences that might follow her longer reſiſtance. But it ' is falſe, that ſhe has been told, *that no regard would be paid* ' *even to her Majeſty, and that military force would be employed.* ' There ſtill remained more gentle methods than this, of ob- ' taining thoſe papers. As it has not been proved, that the de- ' mand made in relation to this ſubject was unjuſt, ſo it has not ' been ſhewn, that the repreſentations were improper. If the ' King had a right to ſeize thoſe pieces, the Queen of Poland ' could not hinder him from doing it: he being authoriſed to ' employ all the neceſſary means of avoiding the danger with ' which he was threatned on the ſide of Saxony, and of proving ' the reality of that danger, by the papers of the adverſe party: ' His Majeſty might alſo put thoſe methods in practice, not only ' in oppoſition to the ſubjects of Saxony, but alſo in oppoſition ' to the King and Queen of Poland themſelves, if they reſolved ' perſonally to oppoſe the exertion of that lawful right.'

The diſcerning Reader will be his own judge in this delicate caſe.—The King of Poland's papers were certainly excellent vouchers for the King of Pruſſia; but then they were as certainly the property of his Poliſh Majeſty: and if Power confers right, too much cannot be ſaid in praiſe of his moderation, who being in poſſeſſion of all, was contented with ſo little.

Ra.

A Letter to Mr. MASON; *on the Marks of Imitation.* 8vo. 1s. Cambridge Printed; ſold by Dodſley, &c. in London.

THE Letter before us, is one of thoſe rare and welcome preſents, with which true genius, now and then, rewards us, for the painful toil of labouring through a wide extent of dullneſs. The ſubject is of a very curious and entertaining nature; and the manner of treating it, is a proof of the Author's diffuſive learning, and elegant taſte.

A genteel and friendly introduction, leads us to the following reflection.—' That we can ſeldom pronounce with certainty ' of Imitations, without ſome external proof to aſſiſt us in the ' diſcovery.

'discovery. You will understand me (says the Letter-Writer) 'to mean by these *external proofs*, the previous knowlege we have, 'from considerations not respecting the *nature* of the work itself, 'of the Writer's *ability*, or *inducements* to imitate. Our first en- 'quiry then, will be, concerning the *age*, *character*, and *educa- 'tion* of the supposed Imitator.'

Of the Age, he says—'One should know if it were an Age 'addicted to much study, and in which it was creditable for the 'best Writers to make a shew of their reading.—You may be 'sure then, the Writers of that period abound in Imitations. 'And you will easily credit, for instance, that Ben Johnson was 'a servile Imitator, when you find him, on so many occasions, 'little better than a painful Translator.—

'To this consideration of the *age* of a Writer, you may add, 'if you please, that of his *education*. Though it might not in 'general be the fashion to affect Learning, the habits acquired 'by a particular Writer, might dispose him to do so. What was 'less esteemed by the Enthusiasts of Milton's time (of which, 'however, he himself was one of the greatest) than prophane, 'or, indeed, any kind of learning? Yet we, who know that 'his youth was spent in the study of the best Writers in every 'language, want but little evidence to convince us, that his 'great genius did not disdain to stoop to Imitation.

'But no great Writer, it will be said, has flourished out of 'a learned age, or at least without some tincture of learning. 'It may be so. Yet every Writer is not disposed to make the 'most of these advantages. What if we pay some regard then 'to the *character* of the Writer? A Poet, enamoured of him- 'self, and who sets up for a great inventive genius, thinks much 'to profit by the sense of his predecessors, and even when he 'steals, takes care to dissemble his thefts, and to conceal them 'as much as possible. You know I have instanced in such a 'Poet in Sir William D'Avenant. In detecting the Imitations 'of such a Writer, one must then proceed with some caution. 'But what if our concern be with *one*, whose modesty leads him 'to revere the sense, and even the expression of approved Au- 'thors, whose taste enables him to select the finest passages in 'their works, and whose judgment determines him to make a 'free use of them? Suppose we know all this from common 'fame, and even from his own confession? Would you scruple 'to call that an *Imitation* in him, which in the other might 'have passed for *resemblance* only?

'As the character is amiable, you will be pleas'd to hear me 'own, there are many of the modern Poets to whom it belongs. 'Perhaps, the first that occurred to my thoughts was Mr. Ad-

'diſon. But the obſervation holds of others, and of *one* in par-
'ticular, very much his ſuperior in true genius. I know not
'whether you agree with me, that the famous line in the Eſſay
'on Man;

An honeſt man's the nobleſt work of God,

'is taken from Plato's Παντων ἱερωτατόν ἐστιν ἄνθρωπος ὁ ἀγαθός.
'But I am ſure you will, that the ſtill more famous lines, which
'ſhallow men repeat without underſtanding,

For modes of Faith let graceleſs Zealots fight,
His, can't be wrong whoſe life is in the right.

'are copied, tho' with vaſt improvement in the force and turn
'of expreſſion, from the excellent, and let it be no diſparage-
'ment to him to ſay, from the orthodox Mr. Cowley. The
'Poet is ſpeaking of his friend Craſhaw.

His Faith perhaps in ſome nice tenets might
Be wrong; his life, I'm ſure, was in the right.

'Mr. Pope, who found himſelf in the ſame circumſtances with
'Craſhaw, and had ſuffered no doubt from the like uncharitable
'conſtructions of *graceleſs zeal*, was very naturally tempted to
'adopt this candid ſentiment, and to give it the further height-
'ening of his own ſpirited expreſſion.'

The ingenious Author next proceeds to more particular ſpecifications. We may, perhaps, find, ſays he, 'undoubted
'marks of Imitation, both in the *Sentiment* and *Expreſſion* of
'great Writers.—

'An identity of the *ſubject matter* of poetry, is no ſure evi-
'dence of Imitation: and leaſt of all, perhaps, in natural de-
'ſcription. Yet where the *local* peculiarities of nature are to be
'deſcribed, there an exact conformity of the matter will evince
'an Imitation.'—

We may draw the ſame concluſion, he obſerves, whenever we find the *Genius* of one people given to another—Or where we meet with certain *Tenets* different from thoſe which prevail in a Writer's country, or time.

He gives an inſtance of the latter from Shakeſpear, on whom, he apprehends, we are ſeldom able to faſten an Imitation with certainty. 'In Meaſure for Meaſure, Clodio pleads for his life
'in that famous ſpeech,

Ay, but to die, and go we know not where;
To lye in cold obſtruction, and to rot;
This ſenſible warm motion to become
A kneaded clod; and the delighted ſpirit

To

To bathe in fiery floods, or to reſide
In thrilling regions of thick ribbed ice;
To be impriſoned in the viewleſs winds,
And blown with reſtleſs violence about
The pendant world———

'It is plain that theſe are not the ſentiments which any man entertained of Death in the Writer's age, or in that of the Speaker. We ſee in this paſſage a mixture of Chriſtian and Pagan ideas; all of them very ſuſceptible of poetical ornament, and conducive to the argument of the ſcene; but ſuch as Shakeſpear had never dreamt of but for Virgil's Platonic hell; where, as we read,

———— aliæ panduntur inanes
Suſpenſæ ad ventos: aliis ſub gurgite vaſto,
Infectum eluitur ſcelus, aut exuritur igni.

VIRG. L. vi.

He further remarks, that great Writers 'ſometimes forget the 'character of the age they live in; the *principles*, and *notions*, 'that belong to it. "Sometimes they forget *themſelves*, that "is, their own ſituation and character." 'Another ſign of 'the influence of Imitation.

'When we ſee ſuch men,' ſays he, 'as Strada and Mariana, 'Writers of fine talents indeed, but of recluſe lives, and narrow obſervation, chuſing to talk like men of the world, and 'abounding in the moſt refined concluſions of the cabinet, we 'are ſure that this character, which we find ſo natural in a Cardinal de Retz, is but aſſumed by theſe Jeſuits. And we are not 'ſurprized to diſcover, on examination, that their beſt reflections are copied from Tacitus.

'On the other hand, when a man of the world took it into 'his head, the other day, in a moping fit, to talk *Sentences*, 'every body concluded that this was not the language of the 'Writer, or his ſituation, but that he had been poaching in 'ſome pedant; perhaps in the Stoical Fop, he affected ſo much 'contempt of, Seneca.'

When we ſee a cluſter of Sentiments, ſays our Author, in two Writers applied to the ſame ſubject, there is little doubt that one of them has copied from the other. 'There needs not, perhaps, 'be much in the caſe, ſometimes, of *ſingle* Sentiments or Images; 'as where we find a Sentiment or Image, in two Writers preciſely the ſame, yet new and unuſual.'—

A remarkable inſtance, among ſeveral others, is taken from Mr. Pope. One of the moſt ſtriking paſſages in the Eſſay on Man, is the following.

Superior Beings, when of late they ſaw
A mortal man unfold all nature's law,
Admir'd ſuch wiſdom in an earthly ſhape,
And ſhew'd a NEWTON, as we ſhew an ape.

Ep. ii. v. 31.

'Can you doubt, from the ſingularity of this ſentiment, that 'the great Poet had his eye on Plato? who makes Socrates ſay, 'in alluſion to a remark of Heraclitus, Ὅτι ἀνθρώπῳ ὁ σοφὸς 'παῖς πρὸς θεὸν πίθηκος φαίνεται. Hipp. Major.

'The application, indeed, is different. And it could not be 'otherwiſe. For the obſervation, which the Philoſopher refers 'πρὸς θεὸν, is in the Poet given to *ſuperior Beings* only. The 'conſequence is, that the *ape* is an object of *deriſion* in the former caſe, of *admiration* in the latter.'

The ingenious Author concludes this head with a very judicious and acute diſtinction. "I will juſt obſerve to you," ſays he, 'that though the ſame *uncommon Sentiment* in two *Writers* 'be uſually the effect of Imitation, yet we cannot affirm this of '*Actors* in real life. The reaſon is, when the ſituation of two 'men is the ſame, *Nature* will dictate the ſame ſentiments more 'invariably than *Genius*. To give a remarkable inſtance of 'what I mean.

'Tacitus relates, in the firſt book of his Annals, what paſſ-'ed in the Senate on its firſt meeting after the death of Auguſ-'tus. His politic ſucceſſor carried it, for ſome time, with much 'apparent moderation. He wiſhed, beſides other reaſons, to 'get himſelf ſolemnly recognized for Emperor by that body, 'before he entered on the exerciſe of his new dignity. "Da-"bat famæ, ſays the Hiſtorian, ut vocatus electuſque potius a "Republicâ videretur, quàm per uxorium ambitum et ſenili "adoptione irrepſiſſe." 'One of his Courtiers would not be 'wanting to himſelf on ſuch an occaſion. When therefore ſe-'veral motions had been made in the Senate, concerning the 'honours to be paid to the memory of their late Prince, Meſ-'ſala Valerius moved, *Renovandum per Annos ſacramentum in* '*nomen Tiberii*; in other words, that the oath of allegiance 'ſhould be taken to Tiberius. This was the very point that 'Tiberius drove at. And the conſciouſneſs of it made him ſuſ-'pect that this motion might be thought to proceed from him-'ſelf. He therefore aſked Meſſala, "Num, ſe mandante, eam "ſententiam promiſiſſet?" 'His anſwer is in the following 'words. "Sponte dixiſſe, reſpondit; neque in iis, quæ ad "rempublicam pertinerent, *conſilio niſi ſuo uſurum, vel cum pe-*"*riculo offenſionis.*" 'Ea, concludes the Hiſtorian, ſola ſpecies 'adulandi ſupererat.

'Now

'Now it is very remarkable, that we find, in Ludlow's Memoirs, one of Cromwell's Officers, on the very ſame occaſion, anſwering the Protector in the very ſame ſpecies of flattery.

'Colonel William Jephſon moved in the Houſe, that Cromwell might be made King. Cromwell took occaſion, ſoon after, to reprove the Colonel for this propoſition, telling him, that he wondered what he could mean by it. To which the other replied, "That while he was permitted the honour of ſitting in that houſe, he muſt deſire the liberty to diſcharge his conſcience, though his opinion ſhould happen to diſpleaſe."

'Here we have a very ſtriking coincidence of Sentiment, without the leaſt probability of Imitation. For no body, I dare ſay, ſuſpects Colonel William Jephſon of ſtealing this refined ſtroke of adulation from Meſſalla Valerius. The truth is, the ſame ſituation, concurring with the ſame corrupt diſpoſition, dictated this peculiar ſentiment to the two Courtiers. Yet, had theſe ſimilar thoughts been found in two dramatic Poets, of the Auguſtan and Oliverian ages, we ſhould probably have cried out, An Imitation." 'And with good reaſon. For, beſides the poſſibility of an Oliverian Poet's knowing ſomething of Tacitus, the Speakers had then been *feigned*, not real perſonages. And it is not ſo likely that two ſuch ſhould agree in this ſentiment: I mean, conſidering how new and particular it is. For, as to the more common and obvious ſentiments, even dramatic Speakers will very frequently employ the *ſame*, without affording any juſt reaſon to conclude that their prompters had turned Plagiaries.'

If to the ſingularity of a ſentiment, our Author obſerves, you add the *apparent harſhneſs* of it, eſpecially when not gradually *prepared* (as ſuch ſentiments always will be, by exact Writers, when of their own proper invention) the ſuſpicion grows ſtill ſtronger. 'Shall I preſume for once,' ſays he, very ingenuouſly, 'to take an inſtance of this ſort from yourſelf?

'Your fine Ode to Memory begins with theſe very lyrical verſes:

> Mother of Wiſdom! Thou whoſe ſway
> The throng'd ideal hoſts obey;
> Who bidſt their ranks now vaniſh, now appear,
> Flame in the van, and darken in the rear.

'This ſublime imagery has a very original air. Yet I, who know how familiar the beſt ancient and modern Critics are to you, have no doubt that it is taken from Strada.

" Quid accommodatius, ſays he, ſpeaking of your ſubject, " Memory, quàm *ſimulachrorum ingentes copias*, tanquàm *ad-* " *dictam ubique tibi ſacramento militiam*, eo inter ſe nexu ac fide " conjunctam cohærentemque habere; ut ſive unumquodque " ſeparatim, ſive confertim univerſa, ſive ſingula ordinatim *in* " *aciem proferre* velis; nihil planè in tantâ rerum turbâ turbe- " tur, ſed alia *procùl atque in receſſu* ſita prodeuntibus locum ce- " dant; alia, ſe tota confeſtim promant atque in medium *certò* " *evocata proſiliant?* Hoc tam magno, tam fido domeſticorum " *agmine* inſtructus animus," &c.

Prel. Acad. 1.

' Common Writers know little of the art of *preparing* their ' ideas, or believe the very name of an Ode abſolves them from ' the care of art. But, if this uncommon ſentiment had been ' entirely your own, you, I imagine, would have dropped ſome ' *leading* idea to introduce it.'

Writers, ſays our Author, are ſometimes ſolicitous to conceal their Imitations; at others, they are fond to proclaim them. " It is when they have a mind to ſhew their dexterity in con- " tending with a great original."

' You remember theſe lines of Milton in his Comus,

Wiſdom's ſelf
Oft ſeeks to ſweet retired Solitude,
Where with her beſt nurſe, Contemplation,
She plumes her feathers, and lets grow her wings,
That in the various buſtle of reſort
Were all too ruffled, and ſometimes impair'd.

' On which Dr. Warburton has the following note.

" Mr. Pope has imitated this thought, and (as was always his " way when he imitated) improved it."

Bear me, ſome God! oh, quickly bear me hence
To wholeſome Solitude, the nurſe of Senſe;
Where Contemplation prunes her ruffled wings,
And the free ſoul looks down to pity Kings.

" Mr. Pope has not only improved the harmony, but the ſenſe. " In Milton, Contemplation is called the Nurſe; in Pope, more " properly Solitude: In Milton, Wiſdom is ſaid to prune her " wings; in Pope, Contemplation is ſaid to do it, and with " much greater propriety, as ſhe is of a *ſoaring* nature, and " on that account is called by Milton himſelf, the *Cherub Con-* " *templation.*"

We may ſometimes, our Author obſerves, catch an Imitation lurking in a licentious paraphraſe.

Taſſo

Taſſo ſays ſublimely of the Night,

—— Uſci la Notte, è ſotto l' ali
Menò il ſilentio——

'Milton has given a paraphraſe of this paſſage, but very 'much below his original.

Now came ſtill Ev'ning on, and Twilight gray
Had in her ſober livery all things clad;
Silence accompany'd——

'The ſtriking part of Taſſo's picture, is "Night's bringing "in Silence under her wings." 'So new and ſingular an idea 'as this had detected an Imitation. Milton contents himſelf, 'then, with ſaying ſimply, *Silence accompany'd.* However, to 'make amends, as he thought, for this defect, *Night itſelf*, 'which the Italian had merely perſonized, the Engliſh Poet not 'only *perſonizes*, but employs in a very becoming office.

Now came ſtill Ev'ning on, and Twilight gray
Had in her ſober livery all things clad.

'Every body will obſerve a little blemiſh in this firſt couplet. 'He ſhould not have uſed the epithet *ſtill*, when he intended 'to add,

Silence accompany'd——

'But there is a worſe fault in this Imitation. To hide it, he 'ſpeaks of *Night's livery.* When he had done that, to ſpeak 'of her *wings*, had been ungraceful. Therefore he is forced 'to ſay obſcurely as well as *ſimply*, *Silence accompany'd:* And ſo 'loſes a more noble image for a leſs noble one. The truth is, 'they would not ſtand together. *Livery* belongs to *human gran-'deur*; *wings to divine* or *celeſtial.* So that in Milton's very 'attempt to ſurpaſs his original, he put it out of his power to 'employ the *circumſtance* that moſt recommended it.

He likewiſe remarks, that there are inſtances of adding to, or improving upon, a famous ſentiment or image. 'Is there a 'paſſage in Milton,' ſays he, 'you read with more admiration 'than this in the *Penſeroſo?*

Entice the dewy-feather'd ſleep;
And let ſome ſtrange myſterious dream
Wave at his wings in airy ſtream;
Of lively portraiture diſplay'd
Softly on my eye-lids laid.

'Would you think it poſſible now that the ground-work of 'this fine imagery ſhould be laid in a paſſage of Ben Johnſon? 'Yet ſo we read, or ſeem to read, in his *Viſion of Delight.*

Break,

Break, Phant'ſy, from thy cave of cloud,
And ſpread thy purple wings
Create of airy forms a ſtream,
And tho' it be a waking dream,
Yet let it like an odour riſe
To all the ſenſes here,
And fall like ſleep upon their eyes,
Or muſic in their ear.

'It is a delicate matter to analyze ſuch paſſages as theſe; 'which, how exquiſite ſoever in the poetry, when eſtimated 'by the *fine phrenzy* of a Genius, hardly look like ſenſe when 'given in plain proſe. But if you give me leave to take them 'in pieces, I will do it, at leaſt, with reverence. We find 'then, that *Fancy* is here employed in one of her niceſt operati'ons, the production of a *day-dream*; which both Poets repreſent 'as an *airy form*, or forms *ſtreaming* in the air, gently falling 'on the eye-lids of her entranced votary. So far their imagery 'agrees. But now comes the *mark* of Imitation I would point 'out to you. Milton carries the idea ſtill farther, and improves 'finely upon it, in the conception as well as expreſſion. Johnſon 'evokes Fancy out of her *cave of cloud*, thoſe cells of the mind, 'as it were, in which during her intervals of reſt, and when 'unemployed, fancy lies hid; and bids her, like a Magician, '*create* this ſtream of forms. All this is juſt, and truly poeti'cal. But Milton goes further. He employs the *dewy-fea'thered ſleep* as his Miniſter in this machinery. And the myſte'rious day-dream is ſeen *waving at his wings in airy ſtream.* 'Johnſon would have Fancy *immediately* produce this dream. 'Milton more poetically, becauſe in more diſtinct and particu'lar imagery, repreſents Fancy as doing her work by means of '*Sleep*; that ſoft compoſure of the mind abſtracted from out'ward objects, in which it yields to theſe phantaſtic impreſ'ſions.

'You ſee then a wonderful improvement in this addition to 'the original thought. And the notion of *dreams waving at 'the wings of Sleep*, is, by the way, further juſtified by what 'Virgil feigns of their *ſticking*, or rather fluttering, on the 'leaves of his magic tree in the infernal regions. But it is cu'rious to obſerve how this improvement itſelf aroſe from hints 'ſuggeſted by his original. From Johnſon's dream, *falling 'like ſleep upon their eyes*, Milton took his *feather'd Sleep*, 'which he imperſonates ſo properly; and from *Phant'ſy's 'ſpreading her purple wings*, a circumſtance, not ſo immedi'ately connected with Johnſon's deſign *of creating of airy forms 'a ſtream*, he catched the idea of *Sleep ſpreading her wings*, 'and to good purpoſe, ſince the airy ſtream of forms was to '*wave at them.*

'However,

'However, Johnſon's image is, in itſelf, incomparable. It 'is taken from a *winged* inſect breaking out of its Aurelia ſtate, 'its *cave of cloud*, as it is finely called: not unlike that of 'Mr. Pope,

So ſpins the Silk-worm ſmall its ſlender ſtore,
And labours till it *clouds* itſelf all o'er.

IV. DUNC. V. 253.

'And nothing can be juſter than this alluſion. For the anti-'ents always pictured Fancy and Human-love with Inſects 'wings.'

The Author takes notice, that nothing lies more open to diſcovery than a Simile in form, eſpecially if it be a remarkable one. 'Theſe,' ſays he, are a ſort of a *Purpurei Panni*, which 'catch all eyes. The way then that refined Imitators take to 'conceal themſelves, is, to run the Similitude into Allegory. 'We have a curious inſtance in Mr. Pope, who has ſucceeded 'ſo well in the attempt, that his plagiariſm, I believe, has ne-'ver been ſuſpected.

'The verſes I have in my eye, are thoſe fine ones addreſſed 'to Lord Bolingbroke,

Oh, while along the ſtream of time thy name
Expanded flies, and gathers all its fame,
Say, ſhall my little bark attendant ſail,
Purſue the triumph, and partake the gale?

'What think you, now, of theſe admired verſes? Are they, 'beſides their other beauties, perfectly original? You will be 'able to reſolve this queſtion, by turning to the following paſ-'ſage in a Poet Mr. Pope was once fond of, I mean Statius.

Sic ubi magna novum Phario de litore puppis
Solvit iter, jamque innumeros utrinque rudentes,
Lataque veliferi porrexit brachia mali
Invaſitque vias, in eodem anguſta phaſelus
Æquore, et immenſi partem ſibi vendicat Auſtri.

SILV. L. V. I. V. 242.

But, eſpecially, this other,

—immenſæ veluti CONNEXA carinæ
CYMBA MINOR, cum ſævit hyems, pro parte, furentes
Parva receptat aquas, et EODEM VOLVITOR AUSTRO.

SILV. L. I. IV. V. 120.

The ingenious Writer concludes this head *of Sentiments* with remarking, that we ſometimes ſuppoſe an Author to have had a celebrated original in his eye, when 'without copying the peculiar 'thought, or ſtroke of imagery, he gives us only a copy of the 'impreſſion

' impreſſion it had made upon him*. He acknowleges himſelf ' indebted for this rule to the late Editor of Shakeſpear, who, ' in an admirable note on Julius Cæſar, taking occaſion to quote that paſſage of Cato,

> O think what anxious moments paſs between
> The birth of plots, and their laſt fatal periods,
> Oh, 'tis a dreadful interval of time,
> Fill'd up with horror all, and big with death.

' obſerves, " that Mr. Addiſon was ſo ſtruck and affected with " the *terrible graces* of Shakeſpear (in the paſſage he is there " conſidering) that inſtead of imitating his Author's ſentiments, " he hath, before he was aware, given us only the copy of his " own impreſſions made by them. For,

> Oh, 'tis a dreadful interval of time,
> Fill'd up with horror all, and big with death,

" are but the affections raiſed by ſuch forcible images as theſe,

> ——————— All the int'rim is
> Like a Phantaſma, or a hideous dream
> ——————— The ſtate of man,
> Like to a little kingdom, ſuffers then
> The nature of an Inſurrection."

Having traced the ſeveral *Marks* from whence we may infer an Imitation in point of *Sentiment*, he proceeds to diſcover the *Signs* of derived *Expreſſion*; and obſerves very juſtly, that the *Marks* of imitated, or *derived Expreſſion*, are much leſs equivocal, than of *Sentiment*. He brings ſeveral inſtances of imitated *Expreſſion* from the beſt Poets;—but our extracts have already carried us beyond our bounds, therefore we are obliged, though with regret, to paſs over the Author's judicious remarks on this head.

This curious Treatiſe abounds with ingenious reflections, conveyed with an agreeable air of modeſty, which ever adorns conſpicuous merit. The Marks of Imitation are acutely traced, and fully illuſtrated. Nevertheleſs, if we might add one rule to thoſe which the Letter-Writer has preſcribed, we would obſerve that—The *Inequality* of a compoſition, either in *Sentiment* or *Expreſſion*, is another certain mark of Imitation, though we may not be able to recollect the particular paſſages imitated.

* We are of opinion, that Pope's Eſſay on Criticiſm affords ſeveral illuſtrations of this kind, though we have not room to refer to particular paſſages. The whole Eſſay, apparently abounds with claſſic Imitations, particularly of Horace, Virgil, Homer's Iliad and Odiſſey, &c.

If

If we here and there diſcover a rich *ſentiment* ſcattered through an extent of barren pages, we may be ſure that the Author has ſupplied the ſterility of his own invention from the borrowed ſtock of ſome fertile original. In like manner, if we now and then find an elegance of *expreſſion* in the midſt of a general poverty of *ſtile*, we may conclude, that the Writer does not ſpeak his own language in thoſe particular inſtances.

We cannot conclude this article without expreſſing the pleaſure we have received from the peruſal of this ingenious performance. How delightful, how amiable, are literary purſuits, when men of learning and genius thus exert their talents in candid and friendly criticiſms. How different is this polite and learned intercourſe from thoſe invidious and ſarcaſtic conteſts, which have diſgraced ſome of our beſt Writers, and done no ſmall diſcredit to literature. When men of letters diſpute together for the ſake of the pleaſure ariſing from intellectual commerce, rather than from an envious deſire of ſuperiority, it is then that they aſſert the prerogative of learning, and diſtinguiſh themſelves as a different ſpecies from the vulgar.

How uncommon is it to meet with Writers who deſerve this diſtinction; and how agreeable the office to commend ſuch merit!

R—d

Δημοσθενους Λογοι Δημηγορικοι Δωδεκα. *Demoſthenis Orationes de Republica Duodecim, cum Wolfiana interpretatione denuo caſtigata, et notis hiſtoricis* J. V. Luccheſinii. *Acceſſit Philippi Epiſtola. Edidit* Gulielmus Allen, *A. M.* 8vo. 2 vols. 10s. Bathurſt.

FEW Editors have ever deſerved better of the Public than Mr. Allen, whether we conſider the materials he hath ſelected, or the method he hath taken to give full evidence, force, and perſpicuity, to the reaſonings and expreſſions of his Author. The twelve orations here ſelected, are thoſe wherein Demoſthenes, animated by the ſpirit of liberty, and anxious for the fate of his country, endeavours to recall the free people of Athens from their pleaſures, and from a miſtaken confidence in riches, foreign forces, and a mercenary army; to give ſuch attention to war themſelves, and to military diſcipline, as to be capable of ſecuring liberty at home, of defending their country againſt invaſion, and of adding ſuch new vigour to their enterprizes abroad, as might render ſucceſs leſs precarious, whether againſt the Spartan, Perſian, or Macedonian.

This

This collection contains all the political diſcourſes of Demoſthenes, held to be genuine; except the third and fourth Philippics, which our Editor hath omitted, as being in ſubſtance comprehended in the firſt and ſecond. The Greek type is elegant, the impreſſion correct, and the Editor hath ſhewn great judgment in his choice of a verſion and notes, to accompany the original, as well as in his corrections of the verſion. To the Latin tranſlation of Luccheſinius, ſpirited, juſt, and flowing as it is, Mr. Allen has judiciouſly preferred the more ſimple, cloſe, and ſufficiently elegant one, by Wolfius; which, by its plainneſs, renders the Greek more obvious to the comprehenſion of the leſs ſkilful reader. He merits approbation alſo for having given place in this verſion, not only to the corrections of Meurſius, but to many of no ſmall importance, derived from Luccheſini.

The notes are all taken from Luccheſini, and are very valuable. They illuſtrate not only the geography of the places mentioned, but give ſuch a view of the tranſactions, connections, revolutions, and conſtitution of the different ſtates referred to; and of the character and conduct of the active and leading men, whether in the field or cabinet, that the reader is enabled fully to comprehend the aim, the reaſoning, and the addreſs of the Orator.

The firſt volume, which is inſcribed to the Biſhop of Ely, contains not only the twelve orations, Philip's Letter, and the Latin verſion, but a chronological table, ſome annotations of Luccheſinius upon Wolfius's verſion, the Editor's preface, and a frontiſpiece, repreſenting the patriot Demoſthenes, after all his ineffectual fatigues, reclining himſelf, full of care, vexation, and diſappointment, upon the altar of Neptune, in the iſland of Calauria; whither he had fled from Antipater, who had conquered the Athenians, and ſubverted the liberties of Greece.

The ſecond volume contains the notes, with a map of Greece, Macedon, Thrace, the Archipelagus, and the Leſſer Aſia.—The whole will give pleaſure to the learned; and well deſerves at this time to be duly attended to, by the patrons and friends of liberty.

W

N. B. *This Edition was printed in the year* 1755, *and ſhould have been mentioned long ago, but the Book did not fall into our hands till very lately.*

Ovid's

Ovid's Faſti; or, the Romans ſacred Calendar. Tranſlated into Engliſh verſe. With explanatory notes. By William Maſſey, *Maſter of a boarding-ſchool at Wandſworth. To which is prefixed a plan of Old Rome, taken from Marlianus's Topographia Romæ, neatly engraved by* T. Kitchen. 8vo. 4 s. Keith.

THE Faſti have ever been conſidered, as Ovid's moſt perfect performance: the Antiquaries eſteem them on account of the erudition they contain; while the polite ſcholar regards them for the beauty of their plan, their eaſy and elegant flow of numbers, and, above all, for the art with which the Roman poet has interwoven ſo many pleaſing ſtories. Mr. Maſſy has therefore reaſon to be ſurprized, that this moſt elaborate and learned of all Ovid's works, 'ſo neceſſary for the 'explaining of the greateſt part of the *Gentile Theology*, and in 'particular, the ſacred uſages of the Roman people' ſhould have been ſo much neglected by our Engliſh tranſlators, and ſhould be ſo little known in moſt of our public ſchools, 'whilſt his '*Triſtia*, *Epiſtles*, and *Metamorphoſes*, are in almoſt every 'ſchool-boy's hands.'

Indeed we know not what reaſon can be aſſigned, why this valuable work is not more frequently read; but we preſume the difficulty of the undertaking was the chief cauſe of its not having been tranſlated into Engliſh. Every dead language has an apparent advantage over the language we converſe in. Unacquainted with the vulgariſms of antiquity, we peruſe Greek and Latin poems, not only without diſguſt, but with pleaſure; while one low phraſe will almoſt ruin the reputation of a modern performance. This, however, is a difficulty which every tranſlator has to encounter; but he that would give a poetical verſion of the Faſti, has many peculiar diſadvantages to ſtruggle with. Antient cuſtoms are not eaſily cloathed in harmonious numbers, while etymologies almoſt univerſally diſdain the fetters of rhyme. Difficulties of this ſort occur every where in the Faſti.—But the more danger, the more honour;—and though, to uſe a phraſe of chivalry, the atchievement is reſerved for ſome more fortunate adventurer than Mr. Maſſey, yet what he has performed, may haply reſcue ſome poor youth from the mercileſs hands of that direful magician the ſchool-maſter.

After giving an exact copy of the thoughts (*a*) it ought to be the firſt care of a Tranſlator to preſerve the peculiar beauties of ex-

(*a*) In this reſpect, Mr. Maſſey is pretty exact. The ſenſe of his Author ſeldom eſcapes him. Some inaccuracies, indeed, might be pointed

expreſſion in his original: and as Ovid is remarkable for an eaſy, if not always an elegant verſification, Mr. Maſſey ſhould certainly not have attempted the Faſti, till he had himſelf attained that excellence. The Reader will judge of the propriety of this criticiſm by the following quotations.

Whene'er thou deign'ſt for criminals to plead,
I ſee thy nervous eloquence diſplay'd;
But when thou draw'ſt a ſtream from Helicon,
What floods of wit, in all thy numbers, run! p. 4

Again, p. 17.

But when *that* fortune rais'd Rome's head ſo high,
That her gilt temples touch'd the azure ſky,
Her wealth increas'd, and the increaſing ſtore,
Made the poſſeſſors *raging mad* for more;
To *get* and *ſpend*, by turns, was all their ſtrife,
And riches caus'd a carking vicious life;
So thoſe *who're* in a dropſy *like to burſt*
The more they *ſwill*, the more they are *a-thirſt*.

But to give inſtances of this kind, would be to tranſcribe half the volume. We muſt, however, remark the wonderful affection which our Author has, almoſt in every page, ſhewn to the ſtiff, unmeaning particle *that*; and leſt the firſt line of the laſt quotation may not be deemed a ſufficient proof of this, we ſhall tranſcribe a few, among many other inſtances.

Page 33. Time was, when *that* the feather'd race could rove—
— 38. A calm ſucceeds, when *that* the ſtorm is paſt.
— 54. So long as *that* no foes to quell we have.
— 65. Till *that* the Dolphin brought him ſafe to land.
— 69. When *that* her ſon attain'd his fifteenth year.
— 82. When *that* the ſervants thither came, they ſtaid.
— 85. Ten of her rounds, when *that* the moon had been—
— 101. When *that* the following night is over paſt.

Equally fond *does* our *pains-taking* Tranſlator ſeem to be of the *do*, and the *does*. Of this many proofs might be given, but we would not be thought tedious; eſpecially as we ſhall be obliged to produce ſome other inſtances of his unharmonious verſification, beſides thoſe already quoted.

pointed out: but we ſhall not ſwell this article with two many particulars, of ſo little importance.

P 26

P. 26. The Indian coſtus, and Arabian *myrrh*,
With the red crocus, then were ſtrangers here.

P. 30. And that revengeful goddeſs to *appeaſe*
Dogs are a frequent offering made in *Thrace*.

P. 31. Here old Silenus on his aſs *appears*,
And he who birds from fruitful orchards *ſcares*;
Who gather'd all to a delightful *place*,
And feaſted jocund, ſitting on the *graſs*.

Ibid. By this a naked taper arm is *ſhown*,
And that in a long veſtment ſweeps the *lawn*.

P. 34. For this the gods demand in ſacrifice
The Liv'r and heart of ev'ry bird that flies.

From moſt of theſe faults, however, the ſtories of Arion, p. 63, 64; of Ceres*, p. 208; and of the Foxes, p. 226, are exempted. They are the beſt parts of the tranſlation, and preſerve ſomewhat of Ovid's manner.

As to the notes, after remarking, that the ſame note is not unfrequently repeated, vid. (for inſtance) p. 49 and 62; p. 41 and 77, we muſt obſerve, that though ſome of them are uſeful, moſt of them are puerile and inſignificant.

* We muſt, however, except the following line, p. 208.

'Where Ceres has a many cities got'——

The Parliamentary Hiſtory of England, Vol. XIII. XIV. and XV. See Review for December, 1757.

IN our former accounts of this voluminous work, we have had occaſion to commend the diligence, judgment, and accuracy of the compilers; and we are ſorry, as we proceed, to find room, in any inſtance, for changing our commendation into cenſure.

Compilations of this nature are no farther uſeful than as they are ſtored with inſtructive materials, or furniſhed with curious and ſtriking incidents; the one to communicate knowlege, the other to afford entertainment. But when they are crouded with tedious and unintereſting extracts, they are then of little ſervice to any one, except the Printer.

We cannot acquit our Authors of having been guilty of this tireſome redundancy, in the volumes before us, which contain a

number of pages, they might have ſuppreſſed without any prejudice to the collection. The fourteenth volume, in particular, is filled with dry remonſtrances, of an intolerable length, from the Scotch Commiſſioners to the Engliſh Parliament, relating to the pay of their army; a circumſtance ſo generally unintereſting, that we cannot ſuppoſe one in ten thouſand would have taken the trouble to read them when they were firſt written; and much leſs can the fatigue be endured now, when the diſtance of time has ſo much contributed to render them ſtill more unimportant. A ſhort narrative therefore, reciting the purport of theſe remonſtrances, would have been much more ſatisfactory to the Reader, and have ſhewn more judgment in the compilers.

Having premiſed this objection, it is but juſt to acknowlege, that our Authors have purſued their work with their uſual exactneſs and impartiality. In their relation of the particular tranſactions, during the courſe of the civil war, they frequently cite the ſeveral cotemporary authorities by way of comment on the proceedings of thoſe turbulent times; and, ſumming up the evidence, candidly leave the Reader to draw a concluſion from his own judgment.

The thirteenth volume gives an account of the proceedings of the convention at Oxford, and of the diſagreement between the Lords and Commons of the Parliament at Weſtminſter. In the midſt of the civil war, nevertheleſs, both parties thought of peace. The States General offered their mediation, and the ceremonial of admitting the Dutch Ambaſſadors to an audience of the Lords and Commons, is well worthy of notice; as the occaſion of their admiſſion was quite new and ſingular, there were no ſtated rules of ceremony for that purpoſe. Therefore it was ordered,

'That all the Lords ſhould have notice to be preſent on the 'day; the Peers to be in their uſual habits, without their robes; 'all the judges and aſſiſtants being preſent. The little lobby 'was to be prepared for the receiving them, before their addreſs 'to the houſe; whither none were to come but themſelves, and 'the painted-chamber to be kept clear to entertain their com-'pany. The maſter of ceremonies was to conduct them there 'from their own houſes; then the uſher of the black rod was to 'bring them in from the lobby, and three chairs to be ſet in the 'houſe for them. That,

'When they were come in, every Lord, ſitting in his place, 'was to ſtand up and ſalute the Ambaſſadors; then to ſit down, 'and not to ſtir out of their places to ſpeak with them ſo long 'as they were in the houſe.

'If the Ambaſſors ſpoke any thing, their interpreters were to 'report it to the Speaker in Engliſh, and they to withdraw be- 'fore the Speaker reported the ſame to the houſe. The Am- 'baſſadors to ſit covered; and that coaches be ſent to bring 'them and their followers to the houſe, *ſuch Lords as had 'coaches* being deſired to ſend them.

'The orders which the Commons made for the introduction 'of theſe Ambaſſadors to that houſe, are alſo entered in their 'journals, as follows:

'1. The Maſter of the Ceremonies, to be commanded by the 'houſe, to acquaint the States Ambaſſadors, in the name of 'the houſe, That they have appointed Friday, at nine of the 'clock in the morning, to give the ſaid Ambaſſadors audience, 'according to their deſire expreſſed in a paper dated the 5th of 'July inſtant; and to return their anſwer unto the Speaker of 'the houſe.

'2. That the ſaid Maſter of the Ceremonies, on the day of 'audience, take with him ten coaches, with a convenient num- 'ber of gentlemen of quality, which ſhall be appointed by the 'houſe, to go along with him to accompany the Ambaſſadors 'to the council-chamber of the court of wards, at the hour ap- 'pointed, and to give notice of their being there.

'3. That the guard place themſelves from the outward door 'of the lobby of the Houſe of Commons, to the outward door 'entering into the court of wards; and to keep the rooms and 'way clear between the court of wards and houſe, ſuffering none 'to come in but the members of the houſe, and thoſe that are 'appointed to accompany the Ambaſſadors and their train.

'4. That three chairs, with arms, be placed ſomewhat above 'the middle of the houſe, for the Ambaſſadors.

'5. That the Serjeant, by command of the Houſe, go with 'his mace to give them notice that the Houſe is ready to re- 'ceive them; and that he conduct them, in his uſual manner, 'to the Houſe.

'6. That the Maſter of the Ceremonies, and the Gentlemen 'appointed to accompany the Ambaſſadors, and the Ambaſſa- 'dors train, do ſtay and make a lane in the lobby; and none of 'them to follow the Ambaſſadors into the houſe beyond the bar: 'and, upon the Ambaſſadors going to their chairs, all the gen- 'tlemen to withdraw, and the doors to be ſhut, and the Ser- 'jeant to lay down his mace on the table.

'7. That upon the Ambaſſadors coming within the bar of the 'houſe, the Speaker to riſe up in his chair and ſalute them;

'and all the members of the Houſe to put off their hats, ſitting 'in their places; and then the Ambaſſadors to be heard what 'they have to impart.

'8. Upon their retiring to the place of their repoſe, the ſame 'paſſages and ceremonies to be obſerved, as in their firſt com- 'ing up.'

'Theſe directions were ordered to be delivered to the Maſter 'of the Ceremonies, who was to take proper care in every 'particular.'

The introductory matter to the propoſitions which the Dutch Ambaſſadors made to the Parliament, may deſerve our peculiar attention; and it will be worth our while to compare the ſentiments of the States General in thoſe days, with their conduct in the preſent juncture of affairs.

"Right Honourable Lords and Commons,

"From the very beginning of the reſtauration of the liberty "of the republic of the United Provinces of the Netherlands, "the High and Mighty Lords, our Lords the States General, "their chiefeſt wiſhes and deſires have ever been to ſee that the "Kings of Great Britain and theſe kingdoms might be perpe- "tually maintained and preſerved in a good concord, peace, and "union, by which nothing could befall them, but all ſafety and "advantage, and that for three principal reaſons:

"Firſt, That theſe kingdoms, being the greateſt and ſtrong- "eſt body, which having received and maintained the profeſ- "ſion of the true Chriſtian Proteſtant Religion, and conſerv- "ing it ſo well, it might alſo contribute much, yea by fame and "reputation itſelf, to the conſervation of ſtates, confederates, "and friends, and of all the other Proteſtant Churches, eſta- "bliſhed and ſpread throughout all Europe.

"Secondly, That theſe kingdoms by their ſituation, com- "modities, traffic, and navigation, and their republic, being "ſo nearly combined by their common intereſt of ſtate and reli- "gion, our Lords might reſt aſſured, that the intereſt of the "King and theſe kingdoms, being ſo mightily advanced and "conſerved, by the ſame means thoſe of the Netherlands could "not but be well conſerved. And,

"Thirdly, That this inteſtine peace, union, and concord, "(which proſperity and weal ordinarily accompanieth) conti- "nuing here, that not only the Kings and kingdoms ſhould be "be able to maintain and preſerve themſelves; but that the "States, confederates and friends, or the good cauſe of the Pro- "teſtant religion, in other parts unjuſtly ſuffering, as formerly

"it

" it hath been, and yet this day is too much perceived, they " might ever find their refuge and aſyle, their ſuccours and their " aid againſt all thoſe, who, on the contrary part, of other " ſtates and churches, ſhould undertake to undermine the true " foundation of the happineſs of theſe flouriſhing kingdoms.

" For, your ſituation being well conſidered, you are in your- " ſelves as a world apart, ſeparated from many inconveniences " of the other.

" You have your commodities at home, not only which are " neceſſary, and for your pleaſure and delight; but alſo in ſuch " plenty, that you are able to communicate them to other na- " tions, your neighbours.

" The ſea doth ſerve you for a ditch and bulwark, and your " power by ſea is able to maintain you in your felicity, and ex- " empt and free from all foreign injuries; ſo that the good of " your own conſervation, and the cauſe of your evil and ruin, " could not be ſuſcitated, nor found elſewhere, but at home, " and within yourſelves.

" And certainly the Kings and Queens formerly have done " notable aſſiſtances for the maintenance and conſervation of the " true religion, and of many ſtates which had need thereof; " among which our Lords do *profeſs themſelves as much ob-* " *liged and bound as any other* *.

" And the King and theſe kingdoms ſhall yet, in time, be " able to do the like aſſiſtance, as well for the preſent, now " there is ſo great a neceſſity, as for the future; provided you " conſerve yourſelves in that concord and union, which hereto- " fore hath made, and ſhall ever make, you mighty and re- " doubted.

" From hence it is, that the enemies of the peace of Chriſ- " tendom, and their agents, (who long ſince have framed and " forged the deſign of an univerſal monarchy of Europe, yea " of all the world, ſeeing and perceiving, with an envious and " malicious eye, your former happineſs, your flouriſhing ſtate, " and your power, and that there was nothing ſo contrary and " dreadful to their vaſt conceptions, as your oppoſitions) to " hurt and weaken, yea to ruin you, if they had been able, they " have heretofore uſed all violence, and the ſtrength of great " fleets and armies; but in vain, and without ſucceſs.

" They have at laſt not been able to act a better play, than " that which is moſt familiar to them, and which hath helped

* Query, If their High-Mightineſſes have not now forgot theſe obligations?

" them to the ruin of many great ſtates, which have not been " ſo circumſpect and prudent as you are.

" Right Honourable,

" It is thus, that, quitting open violence, they have, in a " profound peace with you, and during the time of the ſame, " ſown among you the ſeeds and weeds of diſcord and diſſen- " tion, as well in politics as church buſineſs, and will ever fo- " ment them; whence they aſſure themſelves of a certain profit, " whatever end the ſaid diſſentions might take.

How different from this is the language of a remarkable ſpeech ſaid to have been made, at a conference in the year 1742, by the G——d P———r of Holland, before ſome Britiſh Lords, who were ſent thither on an Embaſſy!—A ſpeech which is the beſt comment on the preſent ſyſtem of their politics with regard to this kingdom; and in which the Dutchman rejects the offer of Britiſh friendſhip with diſdain, reproaching us as a miſerable, blundering, and corrupt people. How far their ſentiments towards us are changed, their preſent conduct, alas! too plainly determines.

It is melancholy to reflect, that a nation, which has triumphed over its enemies abroad, reſcued itſelf from tyranny at home, and commanded reſpect from foreign powers in the midſt of civil troubles, ſhould at length become ſo wretched in itſelf, and ſo deſpicable in the eyes of foreigners, by the baſe and venal arts of contending factions, which have harraſſed the kingdom, *ſævior armis*. But to return to our Authors.

The French Reſident, (the Ambaſſador having left the kingdom) about this time ſent to let the Parliament know, that he had 'letters of credence to deliver to both Houſes, as a recog- 'nition of their power, and demanded an audience. On this 'the Lords ordered the manner of his reception in their houſe 'in this form: Firſt, that he come to his audience in his own 'coaches, accompanied with the Maſter of the Ceremonies; 'that a chair without arms be ſet for him, in ſome convenient 'place in the houſes, as they ſhall reſpectively think fit: that 'he ſit covered, and at the time of his ſpeaking, he ſtand up un- 'covered. This being agreed to, a day was appointed for this 'ceremony; but, on the fifteenth, the Reſident being made ac- 'quainted with the intended manner of his reception, refuſed 'to come at all; probably becauſe it differed ſo much from the 'manner and form in which the Parliament had received the 'Dutch Ambaſſadors at their audience.'

Propoſitions for peace were at length concluded on, and ſent to the King at Oxford. The Commiſſioners report of what paſſed on that occaſion, deſerves inſertion.

" We

" We attended the King at Chriſt-church, and preſented the " Propoſitions to him, which were read by the Earl of Den- " bigh, and were heard by his Majeſty with a great deal of pa- " tience; ſo as there being ſome noiſe and diſorder among the " ſtanders-by, upon mentioning the names of the two Princes, " Rupert and Maurice, amongſt the perſons excepted out of " the general pardon, his Majeſty was angry at it; reproved " them for it, and commanded them to be ſilent. The Propo- " ſitions being read, he aſked us, If we had power to treat? " We anſwered, We had not: that our commiſſion was to " preſent the Propoſitions, and to deſire his anſwer in writing. ' His Majeſty replied, " We ſhould have it as ſoon as he could."

' On Wedneſday in the evening, the Earl of Dorſet ſent a ' Gentleman to let us know, " That his Majeſty had reſolved " on his anſwer, which we might receive that night, or in the " morning as we would." ' Unto which we anſwered, " That " we were ready to attend his Majeſty at what time he pleaſed " to command us." ' The meſſenger ſpeedily returned, and ' brought us word, " His Majeſty was ready to give us his An- " ſwer ſpeedily." ' We forthwith attended him at Chriſt- ' church; where his Majeſty delivered a paper to one that ſtood ' by, and commanded him to read it to us; after the reading ' whereof, his Majeſty uſed theſe words, as near as we can re- ' collect, " That he had ever expreſſed his deſire of Peace, " which did never more appear than by giving this Anſwer; " and if he had not a great deſire to Peace he would not have " given it."

' Upon hearing the paper read, the Earl of Denbigh, at our ' deſire, did move his Majeſty, that we might withdraw, and ' attend him again preſently; upon which his Majeſty demand- ' ed, if we had power to treat, and ſaid, " He knew we had " none; for we had told him ſo; and that we had received no " power from London ſince; and he bid us anſwer, as perſons " of honour, if we had received any: I know, ſays he, you " have had no poſt ſince." ' The Earl of Denbigh moved a- ' gain, that we might withdraw for a little time, or have the ' liberty to attend his Majeſty again before our return, as con- ' ceiving our Inſtructions would engage us to ſome reply to the ' paper delivered to us. Then his Majeſty ſaid, " I will hear " any thing you have to deliver from London, but none of the " fancies and chimeras taken up at Oxford, by your favour;" ' and added, " You ſhall put no tricks upon me." ' The Earl ' of Denbigh anſwered, " We were not perſons to put tricks " upon any, much leſs upon his Majeſty." ' The King re- ' plied, " I mean it not to you." ' Then, by our advice, the ' Earl of Denbigh deſired of his Majeſty to know, to whom

'that paper was directed. The King said, "it is my Answer; "I give it to you; it is your duty to take it; you may deliver "it to them that sent you." 'The Earl of Denbigh pressing it 'a second time, the King replied, "You must take it, if it "were a ballad, or a song of Robin Hood:" 'and said further, "You told me twice you had no power to treat, my memory "is as good as yours, you were only to deliver the Propositions; "a postilion might have done as much as you." 'The Earl of 'Denbigh replied, "That was not our condition, though we "would be glad, in these distracted times, to do his Majesty "and the kingdom service in any condition." 'His Majesty 'replied, "I mean it not to your persons." 'Then Mr. Holles 'said to the King, "Sir, we had in charge to bring the Propo- "sitions to you, and to desire your Answer in writing, which "we have, with all humility, done: The reason why the Earl "of Denbigh desired we might withdraw, was, that we might "consult with our instructions; because the paper delivered un- "to us hath no direction, and therefore we beseech your Ma- "jesty, to let us know to whom it must be delivered;" 'to 'which the King said, "I am not bound to answer that ques- "tion." 'Mr. Holles replied, "If we can have no other an- "swer, we must carry this." 'Then Mr. Pierpoint said, "Our Instructions are only to deliver the Propositions unto your "Majesty, to desire your Answer in writing, and to return "with it; but in this paper delivered by your Majesty, there "is a message." 'His Majesty to this said, "That is all one, "this is my Answer; if it were a song of Robin Hood you "must carry it:" 'And after a pause he added, "I desire you "to further the procuring of the Safe-conduct, than which you "cannot do better service to the kingdom. I, and these honest "men about me, are most desirous of Peace: There are three "things I will not part with, the Church, my Crown, and my "Friends, and you will have much ado to get any of these from "me. I will not press you to go presently, you may, if you "will, stay some time; but the sooner you send me a Safe-con- "duct the better." 'So we kissed his Majesty's hand, and 'came away to our lodgings.

'The next morning Mr. Ashburnham came to the Members 'of both Houses, and said he was sent from the King to every 'one of them severally, to deliver a message, which was to this 'effect, "That his Majesty was sensible some words might "have fallen from him in his passion, that might give discon- "tent; that it was not so intended by him: and he desired that "the best construction might be made of it." 'To this they 'answered severally, and, afterwards, all together, "That they "took this message for a very great honour, and desired him to "expres

"expreſs their humble thanks to his Majeſty in the beſt lan-
"guage he could:" 'Afterwards, being ready to take coach,
'another meſſage was brought us from his Majeſty, "That we
"would tarry a little till a Trumpeter might be ready to go a-
"long with us, who was ſent by him to bring the Safe-con-
"duct;" 'which we did, and accordingly he is come with us
'for that purpoſe.'

We cannot forbear remarking on this conference, that the King's diſcourſe looks like an attempt towards archneſs, and betrays an air of levity, inconſiſtent with the dignity of a Monarch; and we cannot help adding, that a due ſenſe of feeling for the calamities in which he had involved his miſerable ſubjects, might have diſpoſed him to more ſerioufneſs.

The King being defeated at the famous battle of Naſeby, all his letters fell into the hands of the Parliament; and a Report was made from the Committe appointed to inſpect them, on which the following animadverſions were grounded.

1. 'That the King endeavours to overthrow the Act of Par-
'liament, and his public Declarations of acknowleging this
'Parliament at the Treaty, by an Act of Council at Oxford,
'and an entry upon the council-book.

2. 'That his owning of the Parliament was only to draw on
'the Treaty, by which he hoped for advantage, without any
'intention to acknowlege it indeed.

3. 'That the King would never have acknowleged the Par-
'liament, if he had had but two men to have ſtuck to him in
'denying it; himſelf being more ready to deſtroy the Parlia-
'ment, and more violently bent againſt it, than his very Ox-
'ford Council.

4. 'That the kingdoms and Parliaments could hardly expect
'but with great difficulty, to have aſſurance to reſt upon any
'thing that the King declares, when his *public Declarations* are
'thus undermined by *private Acts* and *Regiſters*.'

Our Authors obſerve, 'That within twelve months after the
'battle of Naſeby, in June 1645, near an hundred and fifty
'writs were iſſued out by the Houſe of Commons, for ſupply-
'ing the places of ſuch Members as were dead, and of others
'who had been diſabled from ſitting there in 1642 and 1643,
'for taking part with the King.—Theſe vacancies, which a-
'mounted to full one third part of the Houſe, (many writs being
'iſſued for two Members) were filled up moſtly by thoſe that
'were of the Independent Party: a circumſtance which will
'help to account for the diviſions upon conteſted queſtions be-
'ing

'ing larger than uſual, and alſo for the much greater changes 'that enſued.

'This affair took its riſe from a petition preſented by the Bur-'geſſes of Southwark, in Auguſt 1645, deſiring a new elec-'on; Mr. White, one of their Members being dead, and Mr. 'Bagſhaw, the other, diſabled by vote. The account of the 'debate thereof, which happened on the 14th, is thus given 'by Mr. Whitlocke; "Some were of opinion a new election 'might prove inconvenient and of danger: others preſſed it as 'the right of the ſubject to have Burgeſſes: upon the queſtion, 'to defer it for a month longer, it was carried in the negative, 'and the Houſe reſolved into a grand Committee to conſider of 'it. Accordingly, on the 21ſt, this matter was reſumed, and 'it was carried, by three voices *, to have new elections; and 'the Speaker was ordered to iſſue out his warrants to that pur-'poſe; but with this reſtriction, "That no perſon elected "ſhould ſit in the Houſe till he took the Covenant." 'And on 'the firſt of September it was reſolved, "That no perſon "ſhould be choſen who had borne arms againſt the Parlia-"ment."

'General Ludlow's account of this matter runs thus †: "The 'Houſe of Commons finding their buſineſs to increaſe, and their 'numbers to diminiſh, by the death of ſome, and deſertion of 'others to the King at Oxford, ordered the Commiſſioners of 'the Great Seal to iſſue out writs to ſuch counties, cities, and 'boroughs, as the Houſe, by their particular order, ſhould di-'rect, for the election of Members to ſerve in Parliament:— 'but their beſt friends were not without fears what the iſſue of 'their new elections might be; for though the people durſt not 'chuſe ſuch as were open enemies to them, yet probably they 'would ſuch as were moſt likely to be for a peace upon any 'terms, corruptly preferring the fruition of their eſtates, and 'ſenſual enjoyments, before the public intereſt; which ſort of 'men were no leſs dangerous than the other: and therefore ho-'neſt men, in all parts, did what they could to promote the 'election of ſuch as were moſt hearty for the accompliſhment 'of our deliverance; judging it to be of the higheſt import-'ance ſo to wind up things, that we might not be over-reached 'by our enemies in a treaty, that had not been able to contend 'with us in open war."

* 'The Journals confirm this circumſtance of three voices, the 'numbers being ſixty-five againſt ſixty-two: but it appears by thoſe 'authorities, That the diviſion was upon the firſt queſtion, Auguſt '14th, and not on the 21ſt.

†'Memoirs, Vol. I. p. 165, and 168.

'The

"The Diaries, or printed News-papers, of theſe times afford us ſome very wholeſome inſtructions to the country on this occaſion, too remarkable to be paſſed over:

"Chuſe men of able parts, knowlege, courage, and expreſſion; profeſſors of religion, exact in all duties, holy towards God, and juſt towards all men; free from covetouſneſs, oppreſſion, and partiality: chuſe none that have any dependance upon another, for ſuch cannot be yours further than another will permit; chuſe thoſe as have eſtates in your counties, and not ſuch as want to get eſtates by their country's ruin: chuſe ſuch as have been oppoſers of illegal taxes, loans, ſhip-money, and monopolies. Take heed not to chuſe any man that has been a receiver of the people's money, without his firſt making a clear account to the kingdom. Laſtly, Judge of your Candidates by their lives and practices, not by their words, profeſſions, or proteſtations; for though a man's faith ſhall juſtify him before God, yet the faith of the men you elect ought to be manifeſted to you by their actions."

"But how ineffectual all theſe admonitions were, appears by the many unconſtitutional methods made uſe of to carry elections, at this criſis, in Warwickſhire, Berkſhire, Cambridgſhire, Staffordſhire, Somerſetſhire, and other parts of the kingdom; all which are related at large by theſe Intelligencers, but are far too tedious for our purpoſe; and the more unneceſſary, as they are thus very briefly, and very juſtly, recapitulated by Lord Holles in his Memoirs.

"In the long ſummer vacation of the year 1645, when very many of the Members were gone into their ſeveral countries, they [the Independent party] fall upon that point of recruiting the Houſe; and notwithſtanding the thinneſs thereof, and its being ſurprized with that debate, their creatures, moſt of them there, (as they were always ſure of ſome fifty voices, perſons whoſe only employment was there to drudge and carry on their maſter's work, having thereby a greatneſs far above the ſphere they had formerly moved in: whereas the others were Gentlemen who had eſtates which required their looking after, and all of them ſome vocations, either for their particular buſineſs or pleaſure, which made them leſs diligent, and many of them, as at other times, ſo then away) yet they carried it but by three voices.

"Then to work they go to canvaſs for elections in all places, for the bringing in of ſuch as ſhould be wholly theirs. Firſt they did all they could to ſtop writs from going any whither but where they were ſure to have fit men choſen for their turns, and

'and many an unjuſt thing was done by them in that kind: 'Sometimes denying writs, ſometimes delaying till they had 'prepared all things, and made it, as they thought, cock-ſure: 'Many times Committee-men in the country, ſuch as were 'their creatures, appearing groſsly, and bandying to carry elec- 'tions for them; ſometimes they did it fairly by the power of 'the army, cauſing ſoldiers to be ſent and quartered in the towns 'where elections were to be, awing and terrifying, ſometimes 'abuſing, and offering violence to, the electors. And when 'theſe undue elections were complained of, and queſtioned at 'the Committee of Privileges, there appeared ſuch palpable 'partiality, ſo much injuſtice, ſuch delays and tricks to vex 'parties grieved and their witneſſes, ſuch countenancing and de- 'fending thoſe who had done the wrong, as it diſheartned every 'body, and made many even ſit down, and give over proſe- 'cution."

This is a ſubject of ſo tender a nature, that though we long to throw in ſome reflections of our own, yet we muſt be content with leaving the Reader to compare paſt times with the preſent, and to purſue his own comment.

The King being routed in all parts, left Oxford in diſguiſe, and threw himſelf into the power of the Scotch army. The two Houſes then paſſed a vote, "That the perſon of the King "ſhall be diſpoſed of as both Houſes of the Parliament of Eng- "land ſhould think fit." This produced many learned and ingenious conferences between the Scotch and Engliſh; the former inſiſting upon a concurring right in the diſpoſal of the King, and the latter claiming it ſolely to themſelves.

The Lord Chancellor of Scotland, at a conference in the painted chamber with a committee of both Houſes, ſpoke to the following effect.

"After having recommended unity of counſels and re- 'ſolutions, he ſays, I ſhall, in the next place, humbly de- 'ſire and proteſt, That whatever may be our propoſitions or 'debates concerning the King, it be not miſ-conſtrued, as if 'one of the kingdoms were impoſing conditions upon the other, 'or that we were abſolutely wedded to any one deſire more than 'to another; but that (all ſeveral ways being amicably debated 'and rightly pondered,) that which may ſerve moſt for the ſafe- 'ty, ſecurity, and happineſs of the King, and both kingdoms, 'may be gravely reſolved upon. And now I come to the queſ- 'tion itſelf, concerning the diſpoſing of his Majeſty's perſon; 'firſt negatively, and then poſitively: Negatively, the queſtion 'is not of the power and authority of the Houſes of Parliament 'in diſpoſing of any perſon, or judging of any caſe which is of 'ſingle concernment to England; nor is the queſtion how the

'King's

« King's perſon may be diſpoſed of, *de facto*, by any one of the « kingdoms; neither is the queſtion properly *de jure & poſſe*, « but *de eſſe & bene eſſe*: and as it is neither good logic, nor good « divinity, to argue *a poſſe ad eſſe*; ſo ſure I am in this caſe, it « is far worſe policy for either kingdom to diſpute what they « may do in the height of their power, when both are conſult- « ing what is fitteſt to be done for the peace and ſecurity of « both. And the relation of both kingdoms to his Majeſty, and « of each kingdom to other, being rightly conſidered, as he is « King to both; as both are ſubjects to him; as both are en- « gaged in the ſame cauſe, and have been in the ſame war, and « are labouring under the ſame danger; are ſeeking the ſame « remedies, and ſhould have the ſame ſecurity; we do hold, « That the diſpoſing of the King's perſon doth not properly be- « long to any one of the kingdoms, but jointly to both. And « after Scotland hath ſuffered the heat of the day and winter's « cold; have forſaken their own peace for love of their bre- « thren; have ſet their own houſe on fire to quench theirs; af- « ter ſo much expence of their blood in all the three kingdoms; « after we have gone along with you in all the hardſhips of this « war, and (without vanity be it ſpoken) have been ſo uſeful in « this cauſe; and that the King hath caſt himſelf into the hands « of the Scots army; and that, by the bleſſing of God upon « the joint endeavours of both kingdoms, we are come to the « harbour of a peace; we cannot expect that the honourable « Houſes will think it agreeable with conſcience or honour, or « with the juſtice of the Houſes, that the perſon of the King « ſhould be diſpoſed of by them, as they ſhall think fit, or by « any one of the kingdoms alone; but that whatever ſhall be « reſolved in this may be done by joint adviſe of both, as may « ſerve moſt for the peace, ſecurity, and happineſs of both « kingdoms."

In a paper delivered by the Scotch Commiſſioners, we likewiſe find the following paragraph.

" If it be contrary to the law and common practice of nati- « ons, to deliver up the meaneſt ſubject fled to them, though it « be for the greateſt crimes, (for which cauſe the Parliament of « England in the fourth of King James, as likewiſe in the large « treaty, refuſed a general act of remanding between the two « kingdoms, unleſs they ſhould be united into one,) how much « more would the world abroad condemn our army for a baſe « and diſhonourable act, if they ſhould deliver up their head « and Sovereign (having caſt himſelf into their hands) to be « diſpoſed of at the arbitrement of another nation."

Theſe

Theſe arguments were anſwered by the Engliſh.—Mr. Challoner, in particular, ſpoke in the Houſe to the following effect:

" Mr. Speaker,

" The argument [on behalf of Scotland] runs thus: Wherefoever the kingdom of Scotland hath an intereſt in their King, there they may diſpoſe of him: but the kingdom of Scotland hath an intereſt in their King, he being in England; therefore in England they may diſpoſe of him.

" Sir, This may ſeem at the firſt to ſome to be a fair and ſpecious argument; but, let it be well conſidered, it will prove erroneous and fallacious: For, in the major propoſition, they underſtand one thing by the word *King*; and, in the minor propoſition, they underſtand another thing by the word *King*; and ſo here is a concluſion inferred which the premiſſes will not warrant.

" For the clearing whereof, I pray, Sir, remember that this word *King* is of a various ſignification; ſometimes it is taken *in abſtracto*, that is for the royal power, function, and office of a King; ſometimes it is taken *in concreto*, that is, for the man or perſon whom we call King.

" If their major propoſition be taken in the firſt ſenſe, we ſhall never deny it them; nay, we ſhall acknowlege that the King of Scotland, being taken *in abſtracto*, we have nothing to do with him at all; he is ſolely and totally theirs. God forbid that a King of Scotland, going out of his kingdom, ſhould either make Scotland ceaſe to be a kingdom, or give any participation of intereſt to that country where he doth reſide: Let his perſon reſide in the furtheſt parts of the earth, yet the royal office and capacity of the King reſideth ſtill in Scotland: they have his ſword to do juſtice by; they have his ſceptre to ſhew mercy by; they have his ſeal to confirm what they pleaſe by; and they have his laws to govern by. And in this ſenſe it is only meant that the King is never under years, never dies, cannot be deceived, can neither do wrong or take wrong of any body; and, in this ſenſe, we fight for King and Parliament, tho' the perſon of the King be in oppoſition to both; and in this ſenſe the returns and teſts of the King's writs are, *coram me-ipſo apud* Weſtmonaſterium, and *teſte me-ipſo apud* Weſtmonaſterium, let the perſon of the King at the ſame time be in France, or the remoteſt country in the world: but a King of Scotland, taken in this ſenſe, is never out of Scotland; and, therefore, whereas, they ſay in the minor propoſition, *That the kingdom of Scotland hath an intereſt in their King, he being in England*, this muſt needs be meant

'meant of a King *in concreto*; that is, only of the perſon of 'their King, and not of his royal capacity. And in this ſenſe 'we muſt deny that they have any thing at all to do with him; 'for tho' the royal office of the King of Scotland is ſolely to 'be diſpoſed of by the State of Scotland, yet it is not ſo with 'his perſon; for *Perſona ſequitur Locum*; and his perſon muſt 'be diſpoſed of by the ſupreme power of that country whereſo-'ever he ſhall happen to abide. Suppoſe a King of Scotland 'ſhould be in Spain, will they ſay they have as great an intereſt 'to diſpoſe of his perſon there as in Scotland? I think they 'will not ſay ſo; and yet they did affirm laſt day at the con-'ference, That they had as good right to diſpoſe of his perſon 'at Weſtminſter as they had at Edinburgh: but, under their 'favour, England is as diſtinct a kingdom from Scotland as 'Spain: It is as diſtinct in laws, diſtinct in privileges, diſtinct 'in intereſt; it is neither ſubordinate to, nor dependant on, 'Scotland; and they can no more diſpoſe of a King of Scot-'land's perſon, he being in England, than if he were in Spain."

Every one knows, that the Scoth were at length prevailed upon to deliver up the King. A criſis of hiſtory much canvaſſed, and concerning which our Authors have exhibited the ſentiments of the ſeveral cotemporary Writers, leaving the Reader to determine for himſelf.

We will only obſerve on this tranſaction, that however the Scotch may ſtand clear from the imputation of *ſelling* their King, yet it ſeems difficult to put any *honourable* conſtruction on their conſent to do an act, which they themſelves had ſo often, and in ſuch ſtrong terms, proteſted againſt as a baſe and diſhonourable proceeding, which would render them infamous in the eyes of the whole world.

The army now began to lord it over both Houſes of Parliament, and, in fact, to rule the kingdom. The better to accompliſh the deſigns they meditated, they reſolved to ſeize the perſon of the King. One Cornet *Joyce** was diſpatched on this daring errand; and the following diſcourſe paſſed betwixt his Majeſty and him at Holdenby, where the King then was, attended by the Parliament's Commiſſioners.

"The party being drawn up in the firſt court before the 'houſe, his Majeſty came down, and, ſtanding upon the top 'of the ſteps, directed his ſpeech to Cornet Joyce, who repre-'ſenting the Commander of the party, ſtood before the horſe at 'the foot of the ſtairs.

* This Cornet Joyce had been a Taylor, and, two or three years before, had ſerved, in a very inferior employment, in Mr. Holles's houſe.

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" The King ſaid, That Cornet Joyce having, though at an
' unſeaſonable hour of the night, acquainted him that he was
' come to convey his Majeſty to the army, his Majeſty accord-
' ing to his promiſe was there to give his anſwer in preſence of
' them all; but firſt he deſired to know by whom he was autho-
' rized to propound this to his Majeſty. Mr. Joyce anſwered,
' That he was ſent by authority from the army. The King re-
' plied, That he knew no lawful authority in England but his
' own, and, next under him, the Parliament; but withal aſk-
' ed, Whether he had any authority from Sir Thomas Fairfax;
' and whether in writing? It being replied, That Sir Thomas
' Fairfax was a member of the army; the King inſiſted that
' he was not anſwered; Sir Thomas Fairfax, being their Ge-
' neral, was not properly a member, but head of the army.
' Joyce ſaid, That at leaſt he was included in the army; and
' that the ſoldiers preſent were his commiſſion, being a com-
' manded party out of every regiment. The King replied,
' That they might be good witneſſes, but he had not ſeen ſuch
' a commiſſion before; and if they were his commiſſion, it was
' an authority very well written, all handſome young men.
' The King proceeded to ſay, That he came to Holdenby, not
' by conſtraint, (though not ſo willingly as he might have
' done) to the intent that he might ſend meſſages to his two
' Houſes of Parliament, and receive anſwers from them: That
' accordingly he had ſent ſeveral meſſages to them, and thought
' himſelf in a ſort obliged to ſtay for their anſwers which were
' not come; yet, if they gave him ſuch reaſons as might con-
' vince his judgment, he would go with them; nay, the Com-
' miſſioners ſhould not ſtop him. He deſired therefore to know
' the reaſons they could give him for this journey. Joyce re-
' plied, That a plot, for theſe four years laſt contrived by ſome
' Members of both Houſes, to overthrow the laws of the king-
' dom, and a deſign to convey his perſon to an army newly to
' be raiſed for that purpoſe, were the cauſes of their undertak-
' ing this employment; and hoped would prevail with his Ma-
' jeſty to go willingly with them, thereby to defeat the purpoſes
' of thoſe that would otherwiſe, by the countenance of his per-
' ſon, perturb the peace of the kingdom: And that his being
' with the army, was the readieſt expedient he could think up-
' on to procure him a ſpeedy and ſatisfactory anſwer to his form-
' er meſſages. The King returned, That he knew not a ſyl-
' lable of any ſuch deſign or intended army: and that to ſeek an
' anſwer with ſo many gallant men at his back, were to extort
' it, which were very unhandſome; beſides that, their propoſal
' looked like an oppoſition to the Parliament, which he deſired
' not, nor would ever infringe the juſt privileges of the laws of

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‘ the land: That theſe reaſons induced him not to go willingly; ‘ and therefore he deſired to know what they intended, if he ‘ would not go with them. It was anſwered, That they hoped ‘ his Majeſty would not put them to uſe thoſe means, which ‘ otherwiſe they ſhould be neceſſitated to, if he refuſed. For ‘ the Commiſſioners, or any elſe that refuſed, they knew well ‘ what courſe to take with them. The King proteſted, That ‘ unleſs they gave him ſatisfaction to the reaſonable and juſt de- ‘ mands he ſhould make, he would not go with them, unleſs ‘ they carried him by abſolute force; and he thought they would ‘ think well upon it before they would lay violent hands upon ‘ their King: That the Commiſſioners had never put any con- ‘ ſtraint upon him; they were more civil. Then he pro- ‘ pounded, That he might be uſed with honour and reſpect; ‘ that they would not force him in any thing contrary to his ‘ conſcience, or his honour; tho' he hoped he had long ago ‘ ſo fixed his reſolutions, that no force could cauſe him to do a ‘ baſe thing: tho' they were maſters of his body, yet his mind ‘ was above their reach. To all thoſe propoſitions they con- ‘ ſented with a general acclamation; Mr. Joyce adding, That ‘ their principles were not to force any man's conſcience, much ‘ leſs the King's. Then his Majeſty deſired, that thoſe which ‘ attended him, and ſome other of his ſervants, againſt whom ‘ they had no juſt exceptions, might be permitted to wait upon ‘ him. This being agreed, they King aſked whither they would ‘ have him go. Oxford was firſt nominated, then Cambridge, ‘ The King named Newmarket, which accepted, he deſired ‘ care might be taken to carry his ſtuff; wherein Mr. Joyce ‘ ſaid ſomething was done already.”

Thus was this haughty King dragged from place to place, againſt his will, and againſt the proteſtation of the Parliament's Commiſſioners, by a mean ſubaltern Officer! A circumſtance which, if properly conſidered, may afford an edifying leſſon to Monarchs, and teach them, that when they ſwerve from the duty of their royal ſtation; when they ſtretch the prerogative for the purpoſes of tyranny and oppreſſion; when they violate the laws they ſwear to obſerve, and to which they ought to ſet a pattern of conformity; when they prefer their own ambition to the welfare of their kingdom—In ſhort, when a King ceaſes to be the father of his people, then, like the unhappy Charles, he may deſervedly become expoſed to the moſt mortifying inſults from the meaneſt of his injured ſubjects.

R—d.

Prælectiones Medicæ duodecim, in Theatro Collegii Medicorum Londinenſium habitæ. A Thoma Lawrence, *M. D. Collegii ejuſdem Socio.* 8vo. 5 s. Whiſton and White.

THE two firſt of theſe lectures, concerning the nature of the brain and nerves, founded by Dr. Croune, are employed by Dr. Lawrence, the lecturer on this occaſion, in a general deſcription of the contents of the ſkull; and ſome account of the brain: the oſteology (after curſorily mentioning the number and ſhape of the bones of the *cranium*, and the purpoſe of nature in their fabric and amplitude) being deſignedly omitted, as no further conducive to the ſubject. Nevertheleſs, the firſt lecture, contains a neat plate of a *cranium*, in a boy of five years, of an uncommon horizontal length, occaſioned by an effacement of the ſagittal ſuture from an *ancyloſis*, which prevented the ordinary perpendicular growth and aſcent of the brain.

The third lecture commences with obſerving, that the condition of an animal body being ſuch, from the very nature of its conſtituting principles, as to be ſubject to continual change and putrefaction, an expulſion of the particles beginning to putrefy was abſolutely neceſſary; the vacuity occaſioned by which, was to be repleniſhed by proper nouriſhment. That hence nature had furniſhed animals with a faculty of diſtinguiſhing ſuch as was wholeſome from what was noxious; and had alſo qualified them for voluntary motion, to procure the firſt, and avoid the laſt. Hence, as our learned Author obſerves, aroſe the threefold medical diviſion of the organical faculties, or powers of a living body, into the *vital*, which was ſuppoſed to effect the neceſſary ſecretions and excretions; the *animal*, which comprized ſenſation and voluntary motion; and the *natural*, which produced the nutrition and repair of the body: in the accompliſhing of all which, as the brain was evidently pre-eminent, there are no controverſies, ſays our Author, about the general uſe of the brain; though, as he well ſubjoins, whoever will aſſume to evince the diſtinct and certain uſes of every part of it, will find himſelf ſoon involved, not only in a very obſcure, but in a very inexplicable ſubject.—As though, we may add, the inviſible mind, whoſe exiſtence is evinced from her operations, had willed the preciſe uſe of the palpable inſtruments ſhe employs, to be equally latent with her own impenetrable eſſence.

Having then curſorily remarked the inequality of the learned and induſtrious Dr. Willis to a full diſcuſſion of this ſubject, the Lecturer proceeds to conſider briefly the nature of the nerves, with regard to their texture; their ganglions; their ſympathy (in which laſt he differs conſiderably from Willis); their amaz-

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ing exility; their termination or extremities; and their twofold faculty, viz. of furniſhing us with ſenſations from external objects, and of being the firſt inſtruments of motion, whether in the contraction of the muſcles, or in the ſtricture and relaxation of the veſſels: which laſt circumſtance our Author conſiders as greatly inſtrumental in the origin, progreſs, and event of many diſeaſes. To his brief remarks on animal ſenſe, or perception, he has annexed a digreſſion on the *Anima Medica* of Dr. Nicholls; to which he refers, and which he thinks may be termed the *vital ſenſe*, as nature ſeems admoniſhed and directed by it in the regulation of the vital motions.—If this may not be ſuppoſed the mind itſelf, as employed in a particular and untraceable function, it ſeems not very eſſentially different from the Archæus of Van Helmont, nor the Intelligence of Stahl. But whether the great dexterity, and ſeeming contrivance of the vital œconomy, in the general conduct and frequent cure of diſeaſes, be only the neceſſary and mechanical reſult of that ſtupendous wiſdom exerted in the fabric and conſtitution of the body, for its own temporary ſecurity in a vital ſtate: or whether any conſcious intelligence, diſtinct from the mind, acts with real ſagacity and intention for the ſame purpoſe, ſeems very difficult to aſcertain. Each of theſe ſuppoſitions, however, referring ultimately to the ſole ſource of perfect wiſdom, makes for the honour of Hippocrates, who affirmed ſo long ſince, that nature cured diſeaſes; and who thought her moſt vigilant obſervers and attendants the beſt phyſicians. If nature, indeed, effects diſeaſes with intention, and conducts them with ſagacity, how ſolicitous ſhould the Doctor be, whoſe ſole juſt object is the health of the patient, never to intermeddle unſeaſonably, from any inferior conſideration!

In briefly aſſerting the motory power of the nerves, and particularly that of cauſing and regulating the tonic force and action of the veſſels, Dr. Lawrence profeſſedly declines entering into any queſtion of the manner in which the mind acts upon, or through, the nerves themſelves; very modeſtly acknowleging the great abſtruſeneſs of the ſubject, and his own inability to elucidate it. But notwithſtanding his thus expreſly declining the *quomodo* of this moſt productive operation; yet as the greateſt veriſimilitude will often preſent itſelf, where certainty is not attainable, we may obſerve from one paſſage *, that he ſeems to admit a permeability of the nerves; as he ſuppoſes they may be obſtructed, which we never ſuppoſe, nor aſſert, in medicine, of any parts, but ſuch

* In iis vero in quibus pituita prægravat, omiſſa venæ ſectione, medicamento quodam idoneo vomitus concitetur, ut vomendi nixu ſanguis, per capitis vaſa impetu majore adigatur, atque adeo id quod nervorum actioni impedimento ſit five *obſtruendo*, five comprimendo, excutere atque amoliri tentemus. Page 292.

as are uſually employed to contain, to ſecrete, to circulate, or to tranſmit ſome fluid or ſubſtance; and conſequently have cavities, whether humanly diſcoverable or not. And indeed this ſuppoſition of a ſecretion by the nerves, with its utmoſt difficulties, ſeems more rational than any different hypotheſis of their action, and has been maintained by the ableſt phyſiologiſts. Having thus been ſomewhat particular on this third lecture, which ſeems introductory, and, as it were, fundamental to thoſe which follow, we ſhall give a ſummary of the reſt, in the moſt compendious manner.

The fourth lecture, having premiſed the Author's intention to treat of ſome diſtempers, to which the brain and nerves are ſubject; to enter into their pathology, and to propoſe their cure, begins with his definition of an apoplexy, and proceeds to the ſigns of one preſent; the ſymptoms of an approaching one; the marks by which it is diſtinguiſhed from ſimilar diſeaſes; a deſcription of ſuch as are moſt liable to it; and a conſideration of its different cauſes, as diſtinguiſhed into more remote and immediate ones.

The fifth lecture conſiders the ſufficiency of the cauſes adduced in the former one, for bringing on an appolexy; the different events of one; its prevention; its cure, and the beſt method of obviating its return. 2. The nature or ſigns of a *carus*, with its cauſes, and the method of treating it.

The ſixth lecture lays down the ſigns of an incipient lethargy; the marks by which it is diſtinguiſhed from ſimilar diſeaſes; its immediate cauſe; prognoſtics concerning it, and its treatment. It treats next of a nervous reſolution or palſy; the ſigns of an approaching one; a deſcription of it; its cauſes; prognoſtics in regard to it, and the method of treating it.

The ſeventh lecture treats of, 1. The nature of convulſions in general; and very judiciouſly and uſefully diſtinguiſhes ſuch as are, with the greateſt probability, critical and ſalutary, from ſuch as happen in the laſt ſtages of mortal diſeaſes, and are frequently preceded by great inanition and weakneſs: in producing the firſt of which, our Author ſuppoſes the *anima medica*, the *concilium naturæ*, to be conſiderably employed. 2. The fivefold diviſion of convulſions into the *ſpaſmus* Φυσωδης, or windy-cramp, (being aſcribed by ſome of the antients to wind) the *ſubſultus tendinum*, or frequent catchings of the tendons in ſome fevers; the rigor of the nerves, which laſt is ſtill further ſubdivided; St. Vitus's dance, and the epilepſy. 3. The cauſes of the cramp, and its cure.---Our Author here aſſures us, there is not a more certain or immediate remedy, than for the ſufferer to endeavour to

to act gradually and gently with the muſcles, which are antagoniſts to thoſe ſo convulſed: for inſtance, ſuppoſe the *gaſtrocnemius*, which makes the calf, or *belly* of the leg, (as the Greek word aptly terms it) and which extends the foot, to be cramped, as it frequently happens; let the patient endeavour to bend the foot gently, which a ruſtic may do as well as an anatomiſt, and be very careful for ſome time not to act with the extenſors of it. We have inſerted this remedy, as one which every perſon is conſtantly provided with. 5. Of the *ſubſultus tendinum*, its cauſes, and the prognoſtic.

The eighth lecture treats, 1. Of the rigidity of the nerves, as divided into the *tetanus*, or ſimple and erect rigidity; the *opiſthotonus*, in which the patient is drawn backwards, and continues rigidly ſo; and the *emproſthotonus*, which convulſion is the converſe of the laſt. Theſe are, indeed, very terrible, painful, and fatal diſeaſes; and as they are much more common in the hotter climates than here, their affecting deſcription is chiefly taken from Aretæus, and other antient Writers in phyſic. 2. The marks by which theſe diſeaſes are diſtinguiſhed from ſimilar ones; their cauſes; prognoſtic, and the method of treating them. 3. Of St. Vitus's Dance; its diſtinction from ſimilar diſeaſes; the perſons moſt liable to, and the treatment of, it.

The ninth lecture is wholly employed on the epilepſy, in the following order: viz. The ſigns of an approaching one; the ſymptoms in the paroxyſm; the marks for diſtinguiſhing it from other diſeaſes; the perſons moſt liable to it; its cauſes and diviſion into the idiopathic and ſympathic; its prognoſtics, and the different methods of treating it, according to its different cauſes:

The tenth lecture is entirely phyſiological, being employed in conſidering, 1. The power exerted by the nerves, for the preſervation of life, in contracting and relaxing the veſſels. 2. Their efficacy in preparing and elaborating the humours. 3. In the diſtribution of them; and, 4. In the proper and neceſſary ſecretions.

The eleventh lecture applies the phyſiology of the former to the pathology this contains; for after a general conſideration of the influence of a more intenſe or lax tone of the veſſels (as effected by the nerves) Dr. Lawrence attempts to exemplify it in the formation, progreſs, and cure of a catarrh. 2. He exhibits the ſigns of an approaching one, and its appearance when preſent; the marks for diſtinguiſhing it from a peripneumony, and from a phthiſis; the intention of nature in forming a catarrh, and the treatment of it. 3. Of the ſuffocating catarrh; the ſubjects moſt liable to it; its ſymptoms; the marks for diſtinguiſhing it from ſimilar diſeaſes; its immediate cauſe and treat-

ment. 4. Of an aſthma; its diviſion; and of that ſpecies which partakes of the nature of a catarrh; its remote cauſes; prognoſtic; and method of treating it.

The twelfth and laſt lecture continues to exemplify the doctrine of the tenth, in ſome diſeaſes of the bowels, or lower cavity; and conſiders, 1. The nature of hæmorrhages in general. 2. Of an hæmorrhage from the veſſels of the ſtomach; the ſigns of its approach, and its ſymptoms when blood is actually extravaſated in the ſtomach: who are moſt liable to this diſeaſe; its cauſes. prognoſtic, and treatment. 3. The ſigns and ſymptoms of an approaching, and an actual hæmorrhage in the inteſtines; marks for diſtinguiſhing it from a dyſentery; from a ſuppuration of the liver; and its treatment. 4. Of the hepatic flux. 5. Of the hæmorrhoids, and their diviſion; the ſigns of the approach of the internal hæmorrhoids; of the internal bleeding ones; marks for diſtinguiſhing this diſeaſe from other hæmorrhages of the inteſtines; the ſubjects moſt diſpoſed to them; the deſign of nature in producing them; their immediate and remote cauſes, and treatment. 6. Of the blind piles, and their treatment; and laſtly, of the external piles. The menſtrua, and the ſalutary piles are conſidered by our Author as primarily effected by the inſtrumentality of the nerves, under the direction and ſagacity of the *anima medica:* and hence we find, upon the whole, the operation of theſe amazing chords extended, and not without veriſimilitude, to ſome of the diſeaſes, which have formerly been referred to the craſis of the humours themſelves, or to the morbid ſtate of ſome particular viſcus, veſſel, or organ.

Thus have we given a regular account of the contents and ſeries of theſe lectures, extending to 340 pages: from whence, with our few remarks, the medical reader will be able to form ſome idea of their uſe and importance. The practice in each diſeaſe conſiſts rather in diſcovering the proper indication, and hinting a method adapted to it, than in any preſcription or detail of remedies; which muſt, in propriety, have been precluded by the qualifications of the learned Auditors, to whom the lectures were delivered: whence of courſe it becomes leſs minute and particular, than if it had been calculated for the information of practitioners in general. There is ſcarcely any thing dogmatical or aſſuming in the manner of the work; our Author never mentioning himſelf, nor his private ſentiments, but with great modeſty; nor his learned aſſociates without politeneſs and deference. The ſtyle is properly adapted to the ſubject, being leſs elevated than what ſeems requiſite in orations; the Latin is always perſpicuous, and, upon the whole, not inelegant.

A Vindication of the Hiſtories of the Old and New Teſtament. Part III. *Containing ſome obſervations on the nature of angels, and the ſcriptural account of the fall and redemption of mankind. In a ſeries of letters to a young Nobleman. By Dr.* Robert Clayton, *Lord Biſhop of Clogher, Fellow of the Royal Society, and of the Society of Antiquaries, London.* 8vo. 2 s. Dublin printed, London re-printed, and ſold by Baldwin and Cooper.

IT is with pleaſure we embrace a freſh opportunity of recommending to our Readers the works of this noble *Berean*, whoſe *laudable zeal* for the glory of his Creator, for the honour of Chriſtianity, and for the credit of human reaſon, deſerves the grateful applauſe of every ſincere friend to that genuine freedom of enquiry, and rational faith, which is the foundation of all manly and refined devotion: that pure intelligent devotion, which cannot but prove moſt acceptable to the God of wiſdom and truth; to whom neither folly nor falſhood, with whatever miſtaken piety inſpired, ever offered a grateful ſacrifice.

It muſt, however, be urged, that an enterprizing genius, like that of the good Biſhop of Clogher, may be apt, while deviating from the high-road of *orthodoxy*, to ſtray too far into the bye-paths of *imagination*, and to fall into fanciful ſchemes, repugnant to the common-received notions of mankind:—with abundance more of *that ſort of objection*, uſually urged againſt all diſcoveries, and which indiſcriminately brands every improvement, and every whim, with the opprobrious terms of Novelty and Innovation.

How far this objection may be, or has been, brought againſt any of this ingenious Author's writings, we ſhall not now ſtay to enquire. Suffice it, therefore, that, with all his merit, we allow him his imperfections, in common with other Writers; that while we profeſs to have the higheſt opinion of his capacity and good intentions, we cannot help obſerving, that ſometimes the ardor of his genius ſeems to get the better of his judgment, ---But waving theſe general reflections, which thoſe who have leiſure and curioſity enough, may apply to ſuch particular parts of this worthy Prelate's writings as may have given riſe to them, ---let us proceed to the conſideration of the piece before us: which is divided into ſeven letters.

In the firſt letter his Lordſhip ſets out with a recapitulation of the two former * parts, ſo far as relates to the preſent ſubject; takes advantage, by the way, of a conceſſion of Mr. Hume's,

* See Review, Vol. VII. p. 358. XII. p. 262,

implying, that Deiſm is inſufficient to the purpoſes of religion; ſhews that the univerſe ſhould be conſidered as one univerſal ſyſtem, in which there is an infinite number of ſpirits, of various kinds, with God at their head; that neither the Jewiſh or the Chriſtian religion is intelligible without the acknowlegement of ſuch a ſyſtem; that reaſon and revelation muſt always go hand in hand; that where revelation hath not reached, the people are rude, ignorant, and idolatrous; and that no Heathen ſyſtem of morality hath equalled the twentieth chapter of Exodus. He then, with his uſual candor, and honeſt freedom of expreſſion, acknowleges, that the infidelity of the preſent age is partly owing to the bigotry of the clergy, as well as to a narrow way of thinking in the laity; and obſerves, that the Mahometan and Calviniſtical doctrines of predeſtination, as well as the doctrine of antecedent grace, muſt terminate in that of a fatality, and an abſolute denial of the freedom of the human will. 'But that,' ſays he, 'which ſeemeth to give moſt offence, both to Jews, 'Turks, Infidels, and Heretics, of all denominations, is the 'Athanaſian *explanation* of the doctrine of the Trinity.' In ſupport of his own opinion of this explanation, his Lordſhip quotes that of the great Lord Bacon, and of the celebrated Dr. South. He then advances this undeniable poſition, 'that no 'one can believe any thing, unleſs he hath ſome reaſon or other 'for believing it;' enquires how far a perſon may believe what he cannot comprehend; and ſhews, that human deductions from divine revelation are not proper objects of our faith; that no one can believe a propoſition, the terms of which contain a contradiction, nor that which is above or beyond his comprehenſion; nor where the terms of the propoſition are unintelligible. 'The 'believing a *myſtery* is therefore,' ſays he, 'an improper ex-'preſſion. We may believe that there are myſteries in religion, 'or that certain words contain a myſtery; but our belief cannot 'reach the myſtery any more than our knowlege can. Let us 'but change one word for another, as we do letters of the ſame 'value in Algebra, and this problem will, only by ſtating it pro-'perly, work out its own ſolution. Thus, for example, if we 'inſert the word *ſecret*, inſtead of *myſtery*, we ſhall readily ſee 'the impropriety of ſpeech in ſaying, that *we believe a ſecret*. 'For while a thing continues to be an abſolute ſecret, it is im-'poſſible for any one to believe any thing about it. We may, 'indeed, believe that there is a ſecret; but we cannot properly 'be ſaid to believe the ſecret.'

Toward the concluſion of this firſt letter, his Lordſhip ſhews how far the laity are blameable for their infidelity.

'The clergy,' ſays he, 'are not the only perſons to be 'blamed; but the unbelieving laity have alſo a title to their ſhare 'of

'of rebuke. For although thoſe perſons who gave the offence 'are the greater objects of blame; yet as far as theſe gentle-'men have taken an unreaſonable offence at revelation, they 'alſo are ſo far in the wrong. Now that wherein theſe gentle-'men ſeem to be faulty, is, in not making an impartial en-'quiry into revelation itſelf. They ſeem to have been bred up 'from their infancy, with the opinion of certain tenets being 'the tenets of Chriſtianity; which tenets, although they are 'only the doctrines of men ſuperadded to Chriſtianity, and 'falſely fathered upon it; nevertheleſs, it is thoſe tenets of hu-'man invention that have chiefly given theſe gentlemen ſuch a 'diſreliſh to revelation. And not having ſtrength of mind and 'reſolution enough, to examine and analyſe the whole, and to 'make ſuch an enquiry as would be ſufficient to diſtinguiſh be-'tween revelation, and the additional incumbrance of human 'determinations; they, like Jack in the *Tale of a Tub*, being 'offended at the ridiculouſneſs of the ornaments, have torn away 'the coat along with the fopperies.'

And here his Lordſhip very naturally introduces a ſtricture upon the late Lord Bolingbroke, and upon his poſthumous works.

'I have,' ſays our Author, 'in the preceding part of theſe 'letters, endeavoured to remove all the objections which were 'made by the great genius of Lord Bolingbroke againſt the 'ſcriptures of the Old and New Teſtament, in his *Letters on 'the Study and Uſe of Hiſtory*; which, with regard to the theo-'logy, contains an abſtract of all the forcible objections that are 'dilated in thoſe voluminous works of his, which have been 'publiſhed ſince his death. And, indeed, what hath appeared 'of late, does not, in my humble opinion, ſhew his Lordſhip's 'character to any advantage, either as a gentleman, a writer, 'or a man. For I do not think that it is acting like a gentle-'man, to call his opponents ſuch low and ſcurrilous names, as '*Orthodox Bullies*, *preſumptuous Dogmatiſts*, and *audacious So-'phiſts*. And as to his character as a writer, though his ſtyle 'is undoubtedly maſterly in the general, yet he is too fond of 'technical terms, and betrays too much of that ſupercilious and 'dogmatical ſpirit, with which he charges his antagoniſts; and 'although he is in the general ſceptical, yet when he aſſerts any 'thing, he does it with ſuch an air of infallibility, as approaches 'to arrogance. And, as a man, I think him greatly to blame, 'ſince, inſtead of ſettling any religious principles, as a proper 'baſis for ſociety, his endeavours ſeem directed to overturn all 'ſociety, and to unſettle all religion, as well natural as revealed; 'to ridicule all learning, but his own, and to decry all the men 'of learning that ever appeared in the world, but himſelf.'

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The ſecond letter begins with his Lordſhip's anſwer to a quere put to him by the young Nobleman, his correſpondent, 'Whether he was not afraid of being branded with the odious 'name of Heretic, for talking ſo freely about myſteries, and 'the Athanaſian doctrine of the Trinity?' To which the good Biſhop replies in the negative; and obſerves, that Heretic 'is a 'term of reproach which deſigning men, who have no other 'merit but their reputed orthodoxy, are fond of giving to thoſe 'whom they would have excluded out of the church; becauſe 'thereby there would be more room made for themſelves, and 'others as ignorant as them. There are alſo many intempe-'rate zealots, who, without ſuch intereſted deſigns, beſtow that 'infamous name with great freedom on thoſe, who differ in the 'leaſt from that ſyſtem of religion, which they, whether with 'or without reaſon, have adopted. But to a rational enquirer 'after truth, who is not ſelf-condemned, it is *vox & præter* 'ea nihil.

'I do not ſay this as being ignorant of the force of that home-'ly proverb, which ſaith, *He that followeth truth too cloſely, may* 'happen to get a kick in the chops. Nor am I ignorant of the 'fate of Socrates, who was put to death by the prieſts of thoſe 'days, for ſpeaking ſenſe in matters of religion. Nor am I 'a ſtranger to what befel Ariſtotle, who would have undergone 'the ſame fate with Socrates, if he had not fled his country. 'Nor do I forget the unfortunate caſe of the learned Galilæo, 'who was condemned to death by the Inquiſition at Rome, not 'much above a century ago, for aſſerting that the ſun ſtands ſtill 'in the center of this planetary ſyſtem, and that the periodical 'revolutions of our years and days are owing to the motions of 'the earth round its own center, and round the ſun. Which 'doctrine he was forced to recant, in order to ſave his life, and 'was obliged publicly to declare this doctrine of his to be an 'heretical, and damnable opinion, directly repugnant to the 'ſacred writings.

'And here, my Lord, give me leave to lament the unhappy 'circumſtance in which this great and learned man was involv-'ed; let me ſhed one pitying tear to the frailty of human na-'ture, and as a tribute paid to the memory of this great man's 'fall. And let me reap this benefit from it, with regard to 'myſelf, that it may remind me to pray to God in the words 'dictated by our Saviour, that he will *not lead us into temptation*, 'but, if he does, that he will at the ſame time, *deliver us from* 'evil. As no man can be ſure when the day of trial cometh, 'how he may be able to abide it.

'Solomon, indeed, recommends it to us, to *buy the truth*, 'and *ſell it not*, which, however, no man can be able to do,

'who

'who is not above the lures that either ambition or intereſt can 'fling in his way; as well as above the dread of the efforts of 'malicious bigotry. For though it muſt be acknowleged, that 'the reformation of the Proteſtant churches from Popery, was 'founded on the principle of a free uſe of reaſon in religious 'matters; and that the freedom of enquiry into the Scriptures 'of the Old and New Teſtament has been generally allowed 'to be the right of every ſubject in theſe Proteſtant countries; 'yet it cannot be denied, but that this freedom of enquiry is at 'the ſame time rendered ineffectual, by thoſe canons of the 'church, which denounce excommunication to any one who 'ſhall find fault with, or attempt to make any further reforma- 'tion in thoſe articles, that were eſtabliſhed even ſo long ago 'as the time of Queen Elizabeth. So that although *the right* of 'a freedom of enquiry is generally acknowleged, yet there are 'ſuch reſtraints laid upon the exerciſe of this right, as render it 'at the ſame time unſafe for any one to make uſe of it. And 'although the uſe of fire and faggot for the conviction of here- 'tics is publicly diſclaimed, yet well I know, that even at pre- 'ſent, in the Proteſtant countries of England and Ireland, there 'are ſome Biſhops who (*a*)—*deſunt non nulla* —— —— —— '—— —— —— —— But as I likewiſe know, that 'our Saviour hath left it as a legacy to the preachers of his 'goſpel, who ſhall be zealous for the truth, that they ſhall un- 'dergo perſecution as well as he (*b*); and as no truth can be of 'more conſequence than the true knowlege of God, I chuſe to 'purſue my enquiries after this truth.

'And this I ſhall endeavour to do in ſuch a manner, as can- 'not well give offence to *the powers that be*; there being a wide 'difference between advice and abuſe; or between an attempt 'to amend, and to overturn, an eſtabliſhment. But if an un- 'reaſonable degree of offence ſhould be taken, I ſhall neverthe- 'leſs proceed in this enquiry, without troubling my head at pre- 'ſent much about the conſequence.

'Your Lordſhip is further pleaſed to aſk, what good end 'can be anſwered by enquiries of this nature? Do not they 'manifeſtly tend to unſettle the minds of men? And will not 'many, when once they allow themſelves liberty to entertain a 'doubt of thoſe matters, which they have long been accuſtomed 'to regard as revealed truths, be too ready to give up the whole

(*a*) 'Whoever would ſupply the deficiency of this paragraph, may 'read a pamphlet entitled, *The Difficulties and Diſcouragements which 'attend the Study of the Scriptures, &c.* ſuppoſed to have been written 'by the late Biſhop Hare.

(*b*) 'John xv. 18. xvi. 2, 3. Mat. x. 16, &c.

'of

'of Religion? Your Lordſhip, I know, will excuſe me for 'the freedom I take, when I chooſe to anſwer theſe queſtions by 'referring you to an ironical paſſage in Bolingbroke's Letter to 'Mr. Pope, where he ſaith, "Truth and Falſehood, Know-"lege and Ignorance, Revelations of the Creator, Inventions "of the Creature, Dictates of Reaſon, Sallies of Enthuſiaſm, "have been blended ſo long together, that it may be thought "dangerous to ſeparate them; leſt by attacking ſome part of "theſe ſyſtems, we ſhould ſhake the whole. It may be thought "that Error itſelf deſerves to be reſpected on this account, and "that men who are deluded for their good, ſhould be deluded "on." 'Your Lordſhip cannot but ſee through this Irony, 'and that it contains a ſevere ſatyr upon thoſe who are for ſup-'porting any error in religion, for fear of unſettling the whole 'eſtabliſhment. Since, as Lord Bacon expreſſeth it in a more 'ſerious and ſimple manner, "A Religion, which is jealous of "the variety of learning, diſcourſe, opinion, and ſects, as miſ-"doubting that it would ſhake the foundations; or that che-"riſheth Devotion upon Simplicity and Ignorance is adverſe to "Knowlege."

Having thus nobly expreſſed himſelf on the ſubject of religi-ous Liberty, his Lordſhip ſubjoins a pathetic apoſtrophe to Truth; and afterwards thus reſumes his *apology*, as we may term it, for the freedom of his enquiries.

'Whether I am ſo happy,' continues the good Prelate, 'as 'to ſucceed in my preſent attempt, to reconcile Reaſon and re-'vealed Religion together, and to remove the objections which 'are raiſed againſt the Athanaſian doctrine of the Trinity, both 'by Jews, Deiſts, and Mahometans, as well as by ſeveral pious 'Chriſtians, I here ſubmit to your judgment. Your Lordſhip, 'I know, will do me the juſtice to believe, that I have not hi-'therto aſſerted, nor will aſſert, any thing to be true, but what 'appears to myſelf to be ſo. And as to thoſe perſons who 'would rather continue in ignorance, than be at the trouble of 'inquiring; or who prefer the preſervation of particular eſta-'bliſhments, or the ſupport of particular ſyſtems, to the love 'of truth, I am very little ſollicitous what ſuch perſons think 'of me, while I have the approbation of my own conſcience. 'For certain it is, that Almighty God hath furniſhed men with 'the talents of thinking as well as of acting, that they ſhould 'not lay them up in a napkin; but that they ſhould employ 'them both to the glory of God, and the good of mankind, 'that *every one ſhould pleaſe his neighbour for his good to his edi-'fication.*

'Tacitus

'Tacitus ſomewhere ſays, *Rara temporum felicitas, in quibus ſentire quæ velis, & quæ ſentias dicere licet.* Which ſentence I have heard criticiſed, as if that expreſſion of *ſentire quæ velis*, was needleſs, and ſuperfluous; ſince the utmoſt tyranny cannot hinder a freedom of thought. Whereas, my Lord, I cannot help thinking this piece of criticiſm rather too delicate, and refined. Becauſe, although tyranny cannot prevent a freedom of thought by any immediate operation, yet it may produce the ſame effect by ſlow degrees. For, if a ſtop can be put to the freedom of ſpeech, and the freedom of the preſs, ſuch a reſtraint will end in the loſs of the freedom of thought.

'Thinking is to the mind, what action is to the body; and if it be continued with any degree of application, it is attended with labour and pain. And therefore it requires in general, that ſome encouragement, either profitable, or honourable, ſhould be given to men of letters, in order to engage them in keeping up their attention to ſuch a pitch as is neceſſary for the improvement of the mind. But if, inſtead of encouragement, men of letters meet with diſcouragement, the conſequence may be eaſily foreſeen. And how can this be more effectually done than by not only not rewarding them, but even by diſcouraging all ſtudious perſons from communicating their thoughts one to another? Since what an ancient Poet obſerves is undoubtedly true in the general, that *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter*; as few people would be very ſollicitous after the acquiſition of Knowlege, if they were neither allowed to exerciſe it, nor impart it. Some few contemplative perſons might, perhaps, nevertheleſs indulge themſelves in a freedom and cultivation of thought; but theſe, indeed, would be very few; and while they were reſtrained from communicating their thoughts to others, Idleneſs and Ignorance would ride triumphant through the world. Tyranny and Superſtition would daily gain ground, until *paſſive Obedience*, and *implicit Faith*, become the ruling doctrines both in Church and State; two ſiſter principles, which experience ſheweth in all the tyrannical governments over the face of the earth, ever will, and muſt, go hand in hand together, in order equally to enſlave thoſe who are under their baneful influence, both in body and mind.

'Hence it is, that *Falſhood* generally ſtruts about the ſtreets in majeſtic ſtate, ſurrounded with guards, and attended with Lictors, in order to keep people at a diſtance; and to prevent their taking too near a view. Her outſide is fair and ſpecious, *arrayed*, as St. John deſcribes her, *in purple and ſcarlet colour, and decked with gold, and precious ſtones, and pearls; and*

'*upon*

'*upon her forehead is a name written* MYSTERY. Whereas 'TRUTH, on the other hand, dwells in a homely and retired 'cottage; the road to which is intricate and narrow, though it 'widens as you proceed, and over her gate is written, *prove all* '*Things.*——

'Let us then, in God's name, proceed, and purſue our en-'quiry; and let us not be afraid of entering into the maze of '*Doubt*, through which every one muſt paſs, who expects to 'be *approved*, and find out the road which leads to *Truth*. The '*way which leadeth to life* is declared to be *ſtraight* and *narrow*, 'and is ſo intricate as to need the clues both of Reaſon and 'Revelation to conduct us through it. Was there no difficulty 'in the purſuit, there would be no virtue in the conqueſt; the 'merit of which will riſe in proportion to the circumſpection 'and care we uſe in our conduct. But, as I have taken up too 'much of your Lordſhip's time at preſent, I ſhall reſerve what 'I have to ſay on the ſubject of Spirits, for another occaſion, 'that I may have the more frequent opportunities of aſſuring 'your Lordſhip how much I am, &c.'

In the third Letter his Lordſhip undertakes to prove, that there are intermediate Beings between God and mankind, called Angels or Spirits, by whoſe interpoſition and agency, it hath pleaſed the Supreme God to govern this ſublunary world*; ſhews, that this is not only the doctrine of revelation, but was alſo the doctrine of the heathen world, in its more early ages. In ſupport of his argument he cites the authority of Heſiod and Plato; and as Lord Bolingbroke endeavours to prove, that there is no ſuch thing as Spirit, he encounters this difficulty in a learn-

* 'And indeed,' adds the Author, 'if we do but conſult the dictates of Reaſon alone, we ſhall find ſufficient cauſe to believe, that 'this whole univerſe is replete with Spirits, and is conſtituted and 'governed after this very manner as deſcribed by Plato. For, if we 'do but conſider that in this ſublunary globe of earth, the viſible do-'minion of which is given into the hand of man, there is ſuch a gra-'dual deſcent of perfection in the rational, animal, and vegetable 'ſeries of Beings, that the exact limits of each are hardly to be aſ-'ſigned; is there not reaſon to believe, that this analogy is alſo pre-'ſerved in the upper part of the creation, as well as the lower? And 'that mankind is far from being the higheſt and moſt compleat pro-'duction of God's creative power? But that the immenſe diſtance 'which there is between the infinite perfection of God, and the in-'ſufficiency of man, is filled up with exiſtences of various kinds; 'and abounds with Spirits endowed with different qualifications and 'powers, riſing upwards from Rationality to the higheſt degree of 'Perfection, that it is poſſible for any created Being to poſſeſs.'

ed diſquiſition concerning matter and motion, inherent properties, &c. which laſts to the end of this third Letter.

In the fourth, he ſhews, that Angels are miniſtring Spirits, and are ſometimes, in the language of ſcripture, ſtiled Gods. And here he takes occaſion to animadvert on the explanation his old adverſary, Dr. Randolph, has given of *Elohim*; obſerves, that this plural is often united to a verb in the ſingular number; that perſons are ſaid to do a thing when they employ or permit others to do it; that in the language of ſcripture, perſons ſpeak in the name of other perſons, without particularly ſpecifying their authority; that the laws were given by Angels, tho' Moſes ſaith, *And God ſpake all theſe words, I am the Lord, &c.*—And rightly inſiſts, that the knowlege of the nature of Chriſt is abſolutely neceſſary towards a rational explanation of the Fall and Redemption of mankind. He therefore, now, enters upon a ſhort hiſtory of the riſe and progreſs of the diſpute about the Trinity, from the Council of Nice, A. D. 325, down to our own time; and concludes with expoſing the abſurdity of the Athanaſian ſyſtem.

The fifth Letter ſets out with ſhewing wherein the *Unity* of the Godhead conſiſts; that an eternally active Being may create eternal exiſtences, but not co-eternal with himſelf; that the title of God has been given, both in the Old and New Teſtament, not only to Angels but to men; and that yet there is but one Supreme God: who is ſo called even in contradiſtinction to the ſon. He then explains to us how this appellation, *the Son of God*, is to be underſtood; ſhews that Chriſt is principally ſo called, becauſe conceived of the Virgin Mary, by the Holy Spirit; and obſerves, by the way, that the great purport of the Bible-hiſtory was to give the hiſtory of the Fall and Redemption of mankind.

The ſixth Letter begins with an enquiry into the nature of Angels in general, and what the ſcriptures ſay of thoſe two great Beings, the *Meſſiah* and *Satan* in particular, who were principally concerned in in the Fall and Redemption of mankind: And here, ſays the learned Biſhop, 'we muſt take Revelation for 'our guide, in which we ſhall find theſe inviſible Beings de-'ſcribed as being very numerous, under the ſeveral denomina-'tions of Angels, Arch-angels, Cherubim, and Seraphim, and 'all *the Hoſt of Heaven*, and are, in condeſcenſion to human 'underſtandings, in the language of the ſcriptures, diſtinguiſh-'ed among themſelves in their ſeveral ranks or degrees of power, 'and pre-eminence, under the honorary titles of *Thrones, Do-'minions, Principalities*, and *Powers*.'

Some of theſe, adds our Author, 'are alſo ſpoken of as be-'ing dignified with the extraordinary denomination of *Angels of God's*

'*God's Preſence.* Under which honorary appellation the pro-
'phet Iſaiah characteriſeth the guardian Angel of the kingdom
'of Iſrael; for, ſays he, *In all their afflictions he was afflicted,*
'*and* THE ANGEL OF HIS PRESENCE *ſaved them.* Iſaiah xliii.
'9. And when the angel Gabriel appeared to Zacharias, St.
'Luke ſays, *And the Angel anſwering ſaid unto him, I am Ga-*
'*briel that ſtand in* THE PRESENCE OF GOD. Luke i. 19.
'Which Angel of God's Preſence being ſuppoſed by ſome per-
'ſons to have been thoſe Beings which, at the creation of the
'world, ſaid, *Let us make man in our image,* Gen. i. 26. And
'again, at the confuſion of Babel, ſaid, *Let us go down,* &c.
'Gen. ix. 7. And at the ſame time having ſuppoſed them to
'be created Angels, Mr. Hutchinſon replies, "If theſe Angels
"be created, I deſire to know from any Apoſtate, or any one
"of his Diſciples, how this rule muſt hold, when he created
"them? Or elſe that they will allow the rule is falſe, and that
"they are uncreated; and I only deſire of my Readers that they
"will reject thoſe rules, as groundleſs ſuggeſtions of the Devil,
"propagated by the enemies of God and man, till this objec-
"tion be ſatisfactorily anſwered." 'A very modeſt requeſt!'

Leſt ſuch of our Readers as, poſſibly, are not acquainted with the tenets of a certain modern ſect, called *Hutchinſonians,* ſhould be here led into any miſtake, we think it neceſſary to obſerve, that the Writer quoted above, is a perſon of a character, in all reſpects, very different from that of the late worthy and truly learned Profeſſor *Hutcheſon,* Author of the celebrated treatiſes on the Paſſions, and on the Ideas of Beauty and Virtue. As to the Hutchinſon here encountered by the Biſhop of Clogher, his picture is thus ſketched out by our Author, in the paragragh immediately ſubjoined to the foregoing.

'I do not know whether your Lordſhip is acquainted with
'the voluminous works of this Mr. Hutchinſon, who is a
'ſtrange rambling *Cocceian,* or rather *cabaliſtical* Writer; but
'if not, the above quotation will ſerve for a ſmall ſpecimen,
'both of the inaccuracy and warmth of his ſtyle, as well as of
'the manner of his reaſoning. For being weak in argumenta-
'tion, he immediately flies into a paſſion on the leaſt contra-
'diction, and gives hard words inſtead of ſtrong reaſons; his
'language and his manners being tinctured with the lowneſs of
'his birth and education. For, can any thing be more unar-
'gumentative than his requeſt, of rejecting the ſuppoſition of
'the Angels of God's Preſence being created Angels, as a ſug-
'geſtion of the Devil, &. till it can be proved when they were
'created? For will not the ſame method of reaſoning equally
'hold with regard to all the Angels in the univerſe?' And ought

'we'

'we not for the ſame reaſon to acknowlege them all to be uncreated; becauſe we cannot tell when they were created?'

In further purſuing his enquiry into the nature and employment of Angels, our noble Letter-Writer ſhews the ſignification of *Arch-angel*; that thoſe of this order were appointed to rule over the ſeveral nations of the earth; and that Michael was the *ruling* or *Arch* angel of Iſrael. As what he ſays upon this ſubject may be curious and new, to many of our Readers, they will not be diſpleaſed with us for giving them an extract from this part of his work.

St. Paul, ſpeaking of Angels, ſays, '*are they not miniſtring* 'Spirits *ſent forth to miniſter for them who ſhall be heirs of ſal-*'*vation**?' And, ſays the holy David, when ſpeaking of the 'poor who are under the protection of God, *The Angel of the* '*Lord encampeth about them, and deliver'th them*†. And again, 'ſpeaking of the godly, he ſaith, *For he ſhall give his Angels* 'charge *over thee, to keep thee in all thy ways*‡. Moſes alſo ſaith, 'as it is in the Septuagint verſion, that *when the moſt High di-*'*vided to the nations their inheritance, when he ſeparated the ſons* '*of Adam, he ſet the bounds of the people according to the number* '*of the Angels of God*; that is, according to the number of 'thoſe ruling Angels, which the moſt High was pleaſed to appoint to preſide over the nations upon earth; and ſaith Moſes, '*Jehovah's portion was his people Jacob, the line of his inherit-*'*ance Iſrael*||. And the wiſe ſon of Sirach ſaith, *For in the di-*'*viſion of the nations of the whole earth, God ſet a Ruler*, or go-'verning Angel, *over every people, but Iſrael is Jehovah's por-*'*tion*§.

'Whence it appears, that this name of Jehovah is here given to ſome ruling Angel, who had the government of Iſrael aſſigned to him for his particular portion or province; and to whom, as I before obſerved, it appears that God had given permiſſion to be called by this his name of Jehovah. For, when Moſes was beſeeching God to inform him, who it was that he intended to ſend to conduct him and the Iſraelites into the land of Canaan, then God anſwered and ſaid, *Behold* '*I ſend an* ANGEL *before thee to keep thee in the way, and to* '*bring thee unto the place which I have prepared. Beware of*

* Heb. i. 14. † Pſal. xxxiv. 7.

‡ Pſal. xci. 11. See alſo Matt. iv. 6.

|| Deut. xxxii. 8. That this is the true meaning of that text, ſee Eſſay on Spirit, ſect. 36, &c.

§ Eccles xvii. 17.

'*him, and obey his voice, provoke him not, for he will not pardon* '*your tranſgreſſions:* FOR MY NAME IS IN HIM*.

'And as the kingdom of Iſrael had its ruling, or guardian, 'Angel aſſigned to it, for its protection and government, ſo do 'we find likewiſe, that the reſt of the nations had their guardian 'Angels aſſigned to them alſo, at the time when God ſeparated 'the ſons of Adam, and divided to the nations their inheritance 'after the Confuſion at Babel. Which ruling Angels are ſome-'times diſtinguiſhed by the name of Archangels; which is a 'term compounded of two Greek words, *Archon* and *Angelos*, 'that literally ſignify a *ruling Angel.* Thus, for example, 'when the Angel Gabriel came to inſtruct the prophet Daniel, 'he ſaith unto him, when Daniel ſtood trembling, *Fear not,* '*Daniel, for from the firſt day that thou didſt ſet thine heart to* '*underſtand, and to chaſten thyſelf before God, thy words were* '*heard, and I am come for thy words. But the Prince,* (in He-'brew the *Czar*, in Greek *Archon*) that is, the ruling, or Arch-'angel, *of the kingdom of Perſia withſtood me one and twenty* '*days. But lo Michael one of the chief Princes,* or Archangels, '*came to help me. And now I will return and fight with the* '*Prince,* or Archangel, *of Perſia. And when I am gone forth,* '*lo the Prince,* or Archangel, *of Græcia ſhall come. But I will* '*ſhew thee that which is noted in the Scripture of Truth; and* '*there is none that holdeth with me in theſe things but Michael your* '*Prince*; whom he in another place ſtyles, MICHAEL *the* '*great Prince,* or Archangel, *which ſtandeth for the children of* '*thy people*†.

'Whence it manifeſtly appears, that as Michael was the ruling, 'or guardian, or Archangel of Daniel and the Children 'of Iſrael; ſo the kingdoms of Græcia and Perſia had their 'ruling, or Archangels alſo. But here it may poſſibly be ob-'jected, that the ſcriptures of the New Teſtament ſpeak only 'of one Archangel, which is Michael; whom the Apoſtles 'Paul and Jude therefore call *the Archangel*‡. But it ſhould be 'obſerved, that the Angel Gabriel ſtiles Michael *the great* '*Prince*, and therefore, in theſe paſſages of the New Teſta-'ment, the Apoſtles are to be conſidered as calling him *the* '*Archangel* only by the way of eminence, or as the Greeks 'expreſs it, κατ' ἐξοχην, as being the chief or principal of the 'Archangels; as Homer is ſometimes diſtinguiſhed by the title 'of *the Poet.* And in confirmation of this opinion it may be 'further obſerved, that Vatablus, in his comments on the fore-'going paſſage in Daniel, ſays, that every region had its Guardi-

* Exod. xxiii. 20, 21. † Dan. x. 11, &c. xii. 1.

‡ 1 Theſſ. iv. 16. Jude 9.

'an,

'an, or Archangel, which he calls *Angelos Præſides*, preſiding, 'or ruling, Angels. And Calvin, in his Inſtitutes, aſſerts the 'the ſame thing alſo, with a kind of aſſeveration: *Certe cùm 'Daniel Angelum Perſarum & Græcorum Angelum inducit, ſig- 'nificat certos Angelos Regnis, ac Provinciis, quaſi Præſides de- 'ſignari**.

'From the ſame paſſage of Scripture it likewiſe appears, that 'there are not only Angels of different ranks, and degrees, 'preſiding over the ſeveral nations upon earth, and intereſting 'themſelves about human affairs; but alſo that theſe ruling 'Angels, or Archangels, notwithſtanding the excellency of 'their natures, are endowed with a fallible freedom of will, 'capable of erring; that they have accordingly a difference of 'ſentiments, and diſputes, and quarrels among themſelves, 'and are ſome of them good, and ſome of them bad.

'And hence alſo it is, that, in the language of the New 'Teſtament, Satan, who is at the head of thoſe wicked Angels, 'which were ſent to preſide over this world, but neglected, or 'kept not their principalities†, is called *the Prince of Devils*‡. 'And becauſe he inveigled all the Angels, who were employed 'about this world, except Michael and Gabriel, to neglect 'their duty and their governments, and to ſuffer themſelves to 'be corrupted by him, he is called *the Prince of this world*‖, 'and they are called *his Angels*§. He is alſo called *the Prince 'of the power of the air*¶; becauſe theſe Angels of his, al- 'though inviſible to us, are inhabitants of our atmoſphere; and 'therefore St. Paul, ſpeaking of the ſpiritual warfare of Chriſ- 'tians, ſaith, *that we wreſtle not* only *againſt fleſh and blood, but 'againſt Principalities, againſt Powers, againſt the Rulers of the 'darkneſs of this world; againſt wicked Spirits in heavenly 'places***; that is, in the air.

'Whence it is probable, that Almighty God hath created, 'and placed theſe angelical Beings, as well as mankind, and 'the reſt of the planetary Intelligences, in a ſtate of probation 'and trial, with paſſions capable of miſleading them from the 'truth, and permits even theſe higher Powers to follow the dic- 'tates of their own free-will, in order *to prove them, and to try 'whether they love the Lord, or have pleaſure in unrighteouſneſs.*

* Calv. Inſt. L. i. C. 14. § 7.

† Jude vi. Ἀρχὰς, for ſo it is in the original.

‡ Mat. xii. 24. ‖ John xiv. 30.

§ Mat. xxv. 41. Rev. xii. 7, 9.

¶ Eph. ii. 2. ** Eph. vi. 12.

'And therefore St. Paul saith even of that exalted Being who 'is called the Son of God, that, *Because he loved righteousness, 'and hated iniquity, therefore God, even his God, hath anointed 'him with the oil of gladness above his fellows**.'

Hence our Author is led into a train of reflections on the justice of God, 'who seemeth to have appointed final happiness 'as the reward of *merit* to all created moral Intelligences, of 'what rank soever they be, from the highest to the lowest;' and assigns the true cause of the Origin of Evil, viz. *The freedom 'of agency in finite, and therefore fallible creatures:* But for his reasonings on this point, we must refer to the pamphlet, it being time for us to draw towards a conclusion of the present article.

Our Author comes next to consider that distinction of Angels by the appellation of *Cherubim* and *Seraphim*. Concerning these he has a very learned disquisition; in the course of which he again encounters, and refutes the Hutchinsonians; after which he observes, that 'All these, however, whether Archangels, 'or Cherubim, or Seraphim, or common Angels, being, as 'the Apostle Peter observeth, *greater in power and might than 'we*(*a*); or, as the Psalmist wordeth it, *who excel in strength*(*b*), 'are superior to the laws of our nature; and therefore can, 'with the permission of God, render themselves either visible, 'or invisible to us at will. And in accommodating themselves 'to our senses, can assume what form or figure they please; ei-'ther of a man, or a beast, or a bird, or can put on the visible 'appearance of a cloud, or of fire, or of a chariot, &c. And 'can make themselves understood by us, either *outwardly* by 'the sound of a voice impressed on our ears, which is uttered 'by them with equal ease, from the dumb cloud (*c*), and inson-'ble fire (*d*), as out of the mouth of a serpent (*e*), or an ass (*f*), 'or a man (*g*). Or else these Angels can make themselves un-'derstood by us, by an *inward* inspiration, and impression of 'ideas on our mind, which may produce visions by day, or 'dreams by night (*h*).

'Which giveth an easy solution to that difficulty first started 'by Julian the apostate, but lately revived by Mr. Voltaire, as 'I before observed (*i*), when he saith, "Can reason explain how

* Heb. i. 8, 9.
(*a*) 2 Pet. ii. 11.
(*b*) Psal. ciii. 20.
(*c*) Exod. xxiv. 16.
(*d*) Exod. iii. 4.
(*e*) Gen. iii. 1.
(*f*) Num. xxii. 28.
(*g*) Gen. xxviii. 2, 9. Acts ii. 17.
(*h*) Jude ii. 28.
(*i*) See Part II. Let. iii. p. 41.

"the

"the ſerpent ſpoke in days of old? And how Balaam's aſs "ſpoke to his maſter?" 'Since it was neither the ſerpent, nor 'the aſs, which ſpoke; but an Angel which ſpoke out of their 'mouths, by the ſame power that he could have made the ſame 'ſounds without their aſſiſtance, if he had pleaſed.'

As to Evil Angels, ſays our Author, 'They are alſo known by 'various denominations, ſuch as *Devils*, and *unclean Spirits*, '&c. and have alſo their different ranks, and degrees of power, 'and pre-eminence among themſelves. The chief of which 'is, by way of eminence, called *the Devil* (*a*), that is, the '*Calumniator*, or *Accuſer*; and *Satan* (*b*), or the *Adverſary*. 'He is alſo called the *Dragon* (*c*), or which is the ſame thing, '*the old Serpent which deceiveth the world* (*d*); becauſe it was 'in that ſhape that he deceived our firſt parent Eve. He is alſo 'called *Beelzebub* (*e*), which ſignifies the *Fly-God*, or the *Lord* '*of Flies*, probably for the ſame reaſon that he is called *the* '*Prince of the Power of the Air* (*f*); becauſe he and his An-'gels are ſuppoſed to inhabit the air, and to be perpetually ho-'vering about like flies, *ſeeking whom they may devour*.'

The deſign of the ſeventh and laſt Letter is, to ſhew, that the *direction* of the conduct of mankind, was the cauſe of the diſpute between the good and bad Angels; the event of the conteſt between Michael and Satan; that Michael and Chriſt are the ſame perſon; that Chriſt, when he took the human nature upon him, was deprived of the immediate preſence of God, and rendered liable to the temptation of Satan; that Satan did not ſuppoſe Jeſus to be one ſubſtance with God the Father; that Jeſus, in his agony, before his crucifixion, muſt have ſuffered not only in his human but in his divine nature, and more than a mere man could ſuffer; and that the objections of the Socinians are not to be anſwered, if Chriſt did not ſuffer in more than his humanity, or if he was one ſubſtance with the Father, which could not ſuffer. In ſtating the ſcriptural account of our redemption, he very rightly obſerves, that tho' Chriſt ſuffered for the redemption of mankind, for which he was exalted, &c. 'We do not find one word about the *ſatisfaction* of Chriſt; 'and therefore,' adds he, 'I could wiſh that expreſſion was 'more ſparingly made uſe of; becauſe it is not only unſcriptu-'ral, but alſo becauſe the doctrine commonly inculcated by it, 'ſeems to me to be erroneous, viz. That God could not for-'give the treſpaſſes committed againſt himſelf, and to remit

(*a*) Mat. iv. 5.
(*b*) 1 Chron. xxi. 1.
(*c*) Rev. xii. 3, 9.
(*d*) Rev. xx. 2. xii. 9.
(*e*) Mat. xii. 24.
(*f*) Eph. ii. 2.

'the penalty, if he pleased, without any other satisfaction, but 'that of his own good will. For, as our Saviour saith in a si- 'milar case, *is it not lawful for him to do what he will with his 'own* (*a*)? But if a third person interposeth as a *Mediator* in 'behalf of the offender, then the terms of *reconciliation* must 'be in the breast of the offended person; and which, when a- 'greed to and fulfilled, may, by an easy metaphor, be called 'an *atonement* (*b*), a *propitiation* (*c*), a ransom (*d*), a price (*e*), 'a purchase (*f*), or a redemption (*g*).

In further explaining this doctrine, he candidly considers, and as candidly answers, an objection of the late excellent Dr. Sykes; and then concludes with some pious reflections on the whole; in the course of which he has some thoughts on the *different degrees* of future rewards and punishments: with an extract from which we shall close our account of a performance, which, like most of this learned and ingenious Author's other works, has afforded us much pleasure, and instruction. The passage with which we conclude the article, is the following.

'Not that we are to imagine, that all they who are to be 'partakers of his heavenly kingdom will be equally happy; and 'all that are excluded out of it equally miserable; for, as it 'hath pleased God to form mankind of very different complexi- 'ons and constitutions, and hath left them to the direction of 'their own reason and free-will, in the indulging, or restrain- 'ing of their passions; so we find accordingly, that men are 'exceeding different in their inclinations, and pursuits, after 'Virtue and after Vice. And, hence it is, that Reason and 'Revelation both agree in declaring that the same principal of 'justice, which hath determined rewards and punishments for 'good and for bad actions in the general, will make that just 'distribution of them in a future state, that every person shall 'meet with such degrees of pleasure or of pain, as may in some 'proportion be answerable to his particular merit or demerit: 'That *every one*, as the scripture expresseth it, *shall receive his 'own reward according to his own labour* (*h*). And, as our Sa-

(*a*) Mat. xx. 15.
(*b*) Rom. v. 11.
(*c*) 1 Joh. ii. 4, 10.
(*d*) Mat. xx. 28. Mar. x. 45. 1 Tim. ii. 6.
(*e*) 1 Cor. vi. 20. vii. 23.
(*f*) Acts xx. 28. 2 Pet. ii. 9.
(*g*) Eph. i. 7. Col. i. 14, &c. &c.
(*h*) 1 Cor. iii. 8. See also Mat. v. 9. x. 41. Dan. xii. 3.

'viour

'viour hath informed us, that the profitable ſervant who had 'gained ten talents, was made Ruler over ten cities; and he 'that had gained five talents, was made Ruler over five cities; 'ſo hath he likewiſe aſſured us, on the other hand, that ſome 'ſinners *ſhall be beaten with few, and ſome with many ſtripes.*'

G

The Call of Ariſtippus, Epiſtle IV. *To* Mark Akenſide, *M. D. By the Author of the three former Letters* to Ariſtippus.* 4to. 6d. Dodſley.

A Singular copper-plate prefixed to the title-page of this Epiſtle, exhibits a whim, or device, which reminds us of the method Apelles takes, in Prior, of leaving his name with the ſervant of Protogenes, by ſtriking at once a perfect circle on a board, to be preſented to her maſter, on his return home;

"By which he preſently would know,
"How Painters write their Names at Co.'

Indeed a remarkable difference in the addreſs of our Author, is, that he has inſcribed the word *Ariſtippus* within his outlines; the cavity within, which is neither round nor ſquare, probably appearing too naked and void to him, until he had incloſed his fictitious name within this ſymbol, or cypher, perhaps, of his real one; as Horace wrapt himſelf up ſnug in his integrity, *totus teres atque rotundus.* However, if this conjecture ſhould fail to crack the nut, perhaps it may ſcarcely deſerve more pains, conſidering the chance of our diſcovering only a maggot at laſt.

We find in the title-page, that inſtead of any ideal correſpondent among the ſtars, Ariſtippus calls upon a real entity here, by addreſſing this Epiſtle to the ingenious Dr. Akenſide. We imagined, indeed, at firſt, that the word *Call* was only uſed as a more familiar and eaſy expreſſion by this ſtudious admirer of Eaſe, to ſignify *Invitation:* and that the Intention of it was, juſt to beckon the Doctor down to the palace of Elegance, frequented by the Loves, Muſes, Smiles, and Graces, to take a glaſs of ſomething equal to the old Falernian or Maſſic; and ſo to enjoy a claſſical regale with his friend. But to our diſappointment, we could not diſcern the leaſt proſpect of a flaſk, or a collation, and were ſurprized at firſt to find ſo little good-living, where there was ſo much joy and happineſs. Reflection, however, ſoon informed us, theſe feaſts muſt be all mental; to

* See our laſt Review.

be ſure the Graces, &c. never eat or drink, as ſome unpleaſant conſequences might attend it. Nevertheleſs, that Dr. Akenſide was not called for nothing, is evident from the following Exordium, wherein he is expreſsly invited to immortalize the verſes of Ariſtippus; which is to inſure the annual oblations of future Poets, to the poetical cinders of the aforeſaid Ariſtippus, as wholly meet and reaſonable.

O THOU, for whom the BRITISH bays
Bloom in theſe unpoetic days,
Whoſe early genius glow'd to follow
The Arts through Nature's ancient ways,
Twofold Diſciple of APOLLO!
Shall ARISTIPPUS' eaſy lays,
Trifles of philoſophic pleaſure,
Compos'd in literary leiſure,
Aſpire to gain thy deathleſs praiſe?
If thy nice ear attends the ſtrains
This careleſs Bard of Nature breaths
On CYPRIAN flute in Albion's plains
By future Poets myrtle wreaths
Shall long be ſcatter'd o'er his urn,
In annual ſolemnity,
And marble CUPIDS, as they mourn,
Point where his kindred aſhes lie.

Yet to convince his friend, that he himſelf is too juſt to expect this gratis, Ariſtippus leads the way, by preſenting him, with his Eulogy firſt; which is, by no means, a lukewarm one, and, we dare ſay, equals the Doctor's utmoſt concoction. Our Author aſſures him, that in Elyſium, Plato and Virgil ſhall weave him a never-fading crown; while Lucretius, Pindar, and Horace ſhall yield him precedence, with pleaſure. The old man, in that ſame Horace, had ſtopt his legacy-hunter with an *Oho! jam ſatis eſt*, before he had proceeded quite ſo far.

Our Poet had, indeed, previous to this panegyric, repreſented to his Correſpondent, and to his Readers, that, with no ſmall miraculous apparatus,

—'He was *call'd* by JOVE's beheſt,
'A PAPHIAN and a Delphian Prieſt'

This (whatever venerable Officer a Paphian Prieſt may be) ſeeming of high importance, and the word *call'd* being printed emphatically, induce us to ſuppoſe, that our former conjecture about the title of this Epiſtle may probably be an error; though it ſeems hardly worth retracting, ſince it is evident Dr. Akenſide was *call'd* upon to celebrate the efficacy of the *Call* of Ariſtippus: whence we flatter ourſelves with the poſſibility of our having even penetrated

penetrated the twofold deſignation of our Author in this title, which, indeed, is ſufficiently quaint and pithy. The Miracle itſelf is no humble Imitation of Horace, who tells, us in three lines, that the doves covered him with freſh leaves when he was a child, and had ſported himſelf aſleep near a wood. But the poetical inauguration of Ariſtippus was by no means ſo brief and ſimple. The Elves and Fays danced about him, as he ſlumbered under a blooming hawthorn; the nightingale neglected her ſinging, to make him a flowery couch; the red-breaſt roſe at day-break, to furniſh the ſnug urchin with a pillow of wild roſes; while the bees, without diſturbing him, filled his ſweet little lips with May-honey: as we are informed in about forty lines. Neither are we to imagine all theſe ceremonies, ſo ſuperior to thoſe which Horace was treated with, to have been unmeaning and inſignificant.—But to be ſerious, when Horace talks of himſelf, he does it either in a manner, or with a moderation, that never diſguſts. Nay, he has left us, perhaps an aggravated account of his ſins and infirmities, in a ſatire on himſelf, which he puts into the mouth of his man Davus, and which he humourouſly concludes, by honeſtly atteſting his own impatience at the fellow's rehearſing the black liſt. Such a confeſſion could not but allay the envy which his merit and elevation had probably excited among his cotemporaries. This differs a little from the conduct of Ariſtippus, who may truly ſay, with Tully, *avidior fum quàm ſatis eſt gloriæ*; a paſſion, as Dr. Young obſerves, [tho' there are undoubtedly worſe].

> "Which makes dear *ſelf* on *well-bred* tongues prevail,
> "And *I* the little Hero of each tale."

In this reſpect it becomes an arrant *impoliteſſe* and inſult on the Hearers or Readers; and our Author's favourite, Madam des Houlliers, could have informed him, "that ſelf-love * is "the moſt fooliſh ſpecies of it;" tho' ſhe immediately adds, "it is one of the moſt common errors, no one being ſatisfied "with his fortune, nor diſſatisfied with his wit or merit."—But Authors of taſte ought to be exempted from common errors, if any may hope for ſuch an exemption.

We muſt acknowlege, however, that the panegyric of another, compriſed in this Epiſtle, renders it leſs diſguſtful than the former three, which were ſacred only to the celebration of their Writer. Such a circumſtance muſt certainly obſtruct the very

* L' Amour propre eſt, helas! le plus fot des Amours!
Cependant des Erreurs il eſt la plus commune:
Quelque puiſſant qu'on ſoit en Richeſſe, en Crédit,
Nul ne'ſt content de ſa Fortune,
Ni mécontent de ſon Eſprit.

purpoſe

purpoſe it aims at; ſince the man who crams himſelf with his own inordinate applauſe, generally ſuperſedes the approbation of others; who will conclude, that tho' it may be coveted, it can be no more wanted than pardons at Rome, or levity at Paris. On the other hand, the former Epiſtles, digreſſing occaſionally into ſome juſt ſatire, contained a little more zeſt and ſpirit than the preſent, which is all milk and eulogy; and, with very little ſentiment, rings away the trite wordy changes on Paphos, Cyprian, Loves, Graces, and Hebe; and, in ſhort, as Prior ſays,

——— " A ſtrange crew;
" Calliope, and God knows who."

As we conceive our conduct, in regard to all theſe Epiſtles, has been a ſtrict diſcharge of our duty to the public, ſo we think it more truly benevolent to the Author, than we could have been in ſoothing his irregulated ſelf-love, or citing precedents to recommend it. Humanity will even encourage certain indulgences to ſuch as are paſt a cure: but where a conſtitution promiſes ſufficient vigour for a recovery, by the aſſiſtance of a potent tho' unpalatable remedy, it ſeems immoral, or even cruel, to withhold it.

K

An ACCOUNT *of* FOREIGN BOOKS.

AS long as the horrors of War diſturb the Continent, there is no great cauſe to wonder, that excluſive of political pieces written to ſerve the intereſts, or hiſtorical performances haſtily put together to raiſe the reputation, of ſome or other of the contending parties, we are not ſupplied with the ſame number of uſeful or entertaining books, that came over before the demons of Diſcord and Ambition diſturbed the tranquility of Chriſtendom. This interruption alſo extends to Literary Journals, ſo that they come to us later, and in a more irregular way, than formerly; and, to ſay the truth, affects every kind of literary correſpondence, in ſo ſenſible a manner, that whatever care and coſt may be employed to overcome theſe difficulties, they cannot be entirely conquered; and therefore it is better to acknowlege this fairly, than to amuſe the Reader with pompous promiſes, which, however eaſily made, it would be next to an impoſſibility for us to perform, tho' ever ſo diligent and well inclined.

But at the ſame time that we make this neceſſary apology, we ſhall with equal candour declare, that during the courſe of the preſent

preſent year, we ſhall not be wanting in our utmoſt endeavour, to execute this branch of our undertaking, in the beſt and moſt inſtructive manner poſſible; and, from time to time, oblige the public, not only with impartial accounts of the moſt valuable works that ſhall be, in like manner, from time to time, publiſhed in foreign parts, but ſhall alſo take every opportunity the nature of an extenſive correſpondence will allow, to mention ſuch works of learning as are expected from men of diſtinguiſhed reputation, and which are preparing for, or are already in the preſs.

We ſhall be likewiſe attentive to ſuch literary anecdotes as may occaſionally ſteal abroad, and to the memoirs of ſuch celebrated Writers as are already deceaſed, or as may happen to deceaſe in the courſe of the year; and alſo pay a due regard to ſuch literary controverſies as may ariſe, on ſubjects that are truly intereſting, and where the diſputes may be of conſequence towards the ſettling facts of any importance, or may conduce to the explaining any point of real utility. At preſent, inſtead of adding any farther promiſes, we will proceed to perform thoſe already made, as far as the materials in our hands will permit.

Reizen door een gedeelte van Europa, Klein Aſien, verſcheide Eilanden van de Archipel, Syrien, Paleſtina of het H Land, Ægypten, den Berg Sinai, &c. In den beginne van deze Eeuw jedaan door wylen den Hoog-Edelen weljebooren Heer Johan Ægidius van Egmond van der Nyenburg, &c. En den Hoog-Eerwaarden, Hoog-Geleerden Heer Johannes Heyman, &c. Alles uit beider eigenhandige nagelaten Schriften op gemaakt, in een goede order gebragt, Briefs-gewyze zamengeſtelt en behoorlyk ter Druk perſie bezargt door Johannes Wilhelmus Heyman, Med. Doct. Eerſte Deel. That is,

The Voyages of Meſſrs. Vander Nyenburg and J. Heyman, through a part of Europe, Aſia Minor, and many of the Iſlands of the Archipelago, Syria, Paleſtine, Egypt, Mount Sinai, &c. digeſted in their proper order, and publiſhed in the form of Letters. By Dr. John-William Heyman. vol. I. 4to. pages 412. 1757.

Both theſe Travellers were perſons of diſtinction, and both had the ſame object in view, viz. to make themſelves perfectly acquainted with the Manners and Cuſtoms of the Eaſtern Nations, and to acquire a thorough knowlege of the Oriental Tongues. Mr. Vander Nyenburg was a reſpectable Magiſtrate of the town of Leyden, and Envoy Extraordinary from the States, to the King of the two Sicilies. He ſpent four years in his travels, *i. e.* from 1720 to 1723. Mr. J. Hey-

J. Heyman was Profeſſor of the Oriental Languages at Leyden, and ſpent about nine years in his travels, viz. from the year 1700 to 1709. The Editor is the nephew of the Profeſſor, and received the papers of Mr. Nyenburg from his heir.

The method he has taken in the publiſhing them is very ſingular, for having thrown them into the form of Letters, according to the geographical order of the places through which they had travelled, the Reader finds an eaſy, natural, and correct relation; free from contradictions, or repetitions. But being made up of what was written by diſtinct perſons, at different times, he can never tell to whom he is obliged for his information, or collect, otherwiſe than from circumſtances, at what period of time theſe obſervations were made.

Such as have attentively read the travels of Maundrell, Thevenot, Sandys, Le Brun, Dapper, Shaw, Tournefort, Spon, and Wheler, will not meet with many things new in theſe Letters. On the other hand, thoſe who are not acquainted with thoſe books, will here find almoſt all they contain, delivered in a very agreeable manner. It were to be wiſhed, that Travellers would acquaint themſelves perfectly with what has been already written with relation to the countries they viſit, and make it a rule not to dwell on what has been already ſaid.

Hiſtoire de la Ville de la Rochelle, & du Pays d' Aulnis, compoſée d' apres les Auteurs & les Titres originaux, & enrichie de divers Plans. Par Monſ. Arcere de l' Oratoire, & l' Académie Royale des Belles-Lettres de cette Ville. A la Rochelle, chez René Jacab Deſbordes, Imprimeur des Fermes Générales du Roi; & ſe vend à Paris, chez Durand, rue St. Jacques. 1756. *Tom.* I. *pag.* 660, *ſans la Preface, &c.* That is,

The Hiſtory of Rochelle and the Country of Aulnis, extracted from original Authors and Records, adorned with copper-plates.

This is a work that has been long expected, and has coſt much attention, and great labour. It is a very full and compleat Hiſtory of one of the ſmalleſt provinces in France, by a native; one perfectly well informed in every reſpect, and who had ſpent many years in collecting, and digeſting, the materials out of which this ſtructure has been raiſed, as a monument to the glory of his country. There is a large and accurate map prefixed; the whole is ranged in a very exact and elegant method; the Natural and Civil Hiſtory are treated with great ability and preciſion; and the deſign of the Author is, in every reſpect, executed to the utmoſt. Perhaps thoſe who are not equally intereſted

terested in favour of this country, or who have no relish for long and laboured diſcuſſions, may think him prolix; and it is not impoſſible that he may, by ſuch, be thought too highly prepoſſeſſed in favour of his country, and of his countrymen. But after all, without a certain tincture of enthuſiaſm of this kind, perhaps it is impoſſible to wade through ſuch a multitude of dry and tedious pieces, as he found it neceſſary to conſult, in order to bring a work of this kind to perfection.

Theſe particular hiſtories are of very great utility. They enable an inquiſitive inhabitant to become perfectly well acquainted, in a ſhort time, with what is naturally the firſt object of a mind properly turned to ſcience, the knowlege of that ſpot to which he is particularly attached by Providence. They are no leſs acceptable to foreigners, who have any occaſion to enquire into the circumſtances of a particular province, which it would be almoſt impoſſible for them to accompliſh by collecting the ſcattered paſſages that relate to it in different Authors. They ſerve to correct many things that are not only imperfectly, but falſly ſet down in general deſcriptions; and alſo afford a proper opportunity of ſetting in a clear light, an infinity of ſubjects relating to agriculture, mines, manufactures, and trade, which are things of the greateſt conſequence to mankind in general; ſo that deſcriptions of this ſort afford, in their different parts, amuſement to ſome, inſtruction to others, and very frequently furniſh the moſt profitable lights to thoſe who turn their thoughts to the improving, by art, the valuable commodities which almoſt every country receives from nature; and which too frequently, but for works of this kind, would be overlooked and neglected.

Introduction a la Mineralogie, ou Connoiſſance des Eaux, des Sucs terreſtres, des Sels, des Terres, des Pierres, des Minereaux, & des Metaux. Avec une deſcription abrégée, des opérations de métallurgie; ouvrage poſthume de Mr. J. F. Henckel, publié ſous le titre de "Henckelius in mineralogia redivivus," & traduit de l'Allemand, 2 vol. in 8vo. A Paris chez Guillaume Cavelier, 1756. Tom. I. pag. 204. Tom. II. pag. 371. That is, An Introduction to Mineralogy, or the Knowlege of waters, terreſtial juices, ſalts, earths, ſtones, minerals, and metals. With a conciſe deſcription of the operations of Metallurgy; a poſthumous work of Mr. J. F. Henckel, publiſhed under the Latin title of, 'Henckelius in Mineralogia redivivus,' and tranſlated from the German.

This gentleman, Dr. John Frederic Henckel, for under that name he has been always known to us, acquired a great and juſt reputation, by many excellent pieces, in natural hiſtory and chemiſtry, which he publiſhed in his life time. He was born at

Fry-

Fryberg, in Miſnia, in 1679. He applied himſelf, in the former part of his life, to phyſic; but quitted practice, to dedicate himſelf entirely to theſe favourite ſtudies. The place of his birth put it in his power to ſatisfy his prevailing paſſion, and opened an unbounded field to his reſearches. Fryberg is ſituated amongſt thoſe mountains which have been rendered famous by their mines, and which have been wrought with ſucceſs, through a long courſe of ages. Dr. Henckel, therefore, had the moſt favourable opportunity of ſtudying nature; which he did with ſuch aſſiduity and ſucceſs, that his ſuperior ſkill ſoon gained him ſo high, and ſo extenſive a reputation, that his lectures were not only attended by perſons who came from all parts of Germany, but he had alſo diſciples who reſorted to him from Sweden and Ruſſia. Auguſtus the Second, King of Poland, and Elector of Saxony, made him counſellor in the council of mines at Fryberg, and it was under his direction, that the porcelane manufacture was brought to perfection, which has rendered the town of Meiſſen ſo famous. He died in 1744, in the place where he had lived, and where he was born. His fine cabinet of natural rarities was purchaſed by Mr. Demidoff, a man of fortune at Peterſburgh, whoſe ſon has made a preſent of it to the Univerſity of Moſcow.

This performance was publiſhed at Dreſden, in German, in 1747, by Mr. Stephani, the worthy diſciple of an excellent maſter. A French tranſlation had long been wiſhed, and has at length appeared, ſaid to be performed with great accuracy and judgment, and not without ſome very conſiderable improvements. As the character of this great man is thoroughly known, and eſtabliſhed here; and as a work of his has been lately publiſhed, and well received, we may reaſonably hope to ſee this alſo in our own language, as there is no country in Europe where this kind of knowlege ought to be more cultivated, becauſe there is none in which it can be better rewarded.

Memoires Hiſtoriques & Phyſiques ſur les Tremblement de Terre. Par Mr. Elie Bertrand, Premier Paſteur de l'Egliſe Françoiſe de Berne, des Academies de Berlin, Göttingue, Leipſic, & Mayence. A la Haye chez Pierre Goſſe, Junior, Libraire de S. A. R. 1757. 1 vol. in 8vo. pag. 326. That is, Hiſtorical and Phyſical Memoirs upon Earthquakes. By Mr. Elias Bertrand, Miniſter of the French Church at Berne, and Member of the Academy at Berlin, Gottingen, Leipſic, and Mentz.

About two years ago, this gentleman publiſhed a diſſertation and four ſermons upon this ſubject, which were very well received, and occaſioned his being ſolicited to review what he had written, and reduce it into the form of a ſyſtem. This he has complied with, and having firſt divided his original diſſertation into

into five, has added to theſe, three more, which make up the volume before us. This gentleman appears to be a perſon of extenſive learning, and great ſagacity. He has taken infinite pains to ſatisfy himſelf, as to the circumſtances that attended, and the conſequences produced by, earthquakes, in his own country, in 1755. He has collected and conſidered the different ſentiments of antient and modern philoſophers; he ſtates them fairly, examines them freely, enquires how far each of them is founded in, or can be ſupported by facts, and from thence labours to diſtinguiſh what is true, what is falſe, and what is doubtful or uncertain.

The importance of this ſubject has occaſioned it to be ſo often treated, either expreſly or incidentally, by the moſt able men in all ages, and in all languages, that it is not eaſy to find another, upon which ſo much has been ſaid. Yet it muſt be allowed, that our Author has treated it in a manner and in a method ſo perſpicuous and pleaſing, that it may very well ſerve as a compendium of all that has been advanced, with any ground of reaſon or probability, upon ſo intricate a topic; the cauſes of which are as remote from human obſervation, as the conſequences are near them. As he treats what other Writers have advanced upon this head with much candor, ſo he delivers his own ſentiments with the utmoſt modeſty and moderation, adopting whatever appears to him probable, ſupported by facts, and conſiſtent with ſound philoſophy; and then adds what to him ſeems requiſite to render the ſolution perfect. He obſerves, that not only a variety, but a diverſity of circumſtances, have attended different earthquakes; which induces him to aſſign different cauſes, or at leaſt different modifications of the ſame cauſe: which he takes to be ſubterraneous heat, or fermentation, as neceſſary to produce ſuch a variety of events. But as, ſooner or later, there is good reaſon to ſuppoſe, that we ſhall ſee a tranſlation of Mr. Bertrand's performance in our own language, we are unwilling to anticipate the pleaſure that will reſult from reading the whole, by entering into a more circumſtantial detail of the ſeveral particulars contained in each of theſe diſſertations.

L'Abrege Chronologique de l'Hiſtoire Eccleſiaſtique, contenant l'hiſtoire des egliſes d'Orient & d'Occident, les conciles generaux & particuliers, les auteurs eccleſiaſtiques, les ſchiſmes, les hereſies, les inſtitutions des ordres monaſtiques, &c. depuis la naiſſance de J. C. juſqu'a l'anne 1700. *2 vols. in 8vo. Paris.* That is, A Chronological Abridgment of the Eccleſiaſtical Hiſtory; containing a detail of the great events relative to the Eaſtern and Weſtern churches, general and particular councils, eccleſiaſtical

ſiaſtical authors, ſchiſms, hereſies, inſtitutions of monaſtical orders, &c. from the nativity of our Lord to the year 1700.

This is a very ſuccinct, but at the ſame time a very accurate, perſpicuous, and uſeful abridgment of eccleſiaſtical hiſtory, which will ſerve to refreſh the memories of ſuch as are well verſed in eccleſiaſtical authors, facilitate the ſtudy of thoſe who are peruſing them, and ſerve to give a general idea of the ſubject, and to be occaſionally conſulted by thoſe who have no farther inclination to be acquainted with church-hiſtory, than as it is connected with other branches of literature. To ſpeak the truth, theſe are the principal uſes of all abridgments. It is not every man of letters who can afford to have a library ſo complete, as to include the capital books on every ſcience; and yet the ſciences are all ſo cloſely connected, that the purſuit of one frequently requires the recollection of, or application to, others; and then it is that works of this kind ſupply a date, a fact, or ſome other circumſtance, *with eaſe*, if they are methodically written; and if accurately, *with certainty*; which otherwiſe it would have coſt much more time and pains to have found.

Les Amuſements Militaires. Ouvrage également agréable and inſtructif, ſervant d'introduction aux ſciences que forment les guerriers, avec les figures en taille douce. Par M. Dupain, Ingenieur-Geographe des Camps & Armees du Roi, &c. Chez Guill. Deſpré. Paris 1757. 8*vo*. That is, Military Amuſements. A work equally agreeable and inſtructive, intended as an introduction to thoſe ſciences that are requiſite to form young officers. Adorned with plates.

This work, the title of which ſufficiently explains its meaning, is written in dialogue, and gives a brief view of the operations of war. It is executed with facility and ſpirit, and is ſaid to have merited the approbation of ſuch as underſtand the military ſcience. It has been thought no ſmall advantage to the French, that they have abundance of books of this kind, by the peruſal of which, young gentlemen in the army are brought to ſtudy their profeſſion, to make it the ſubject of their converſation; and by compounding theory with practice, acquiring notions that fit them early for conſiderable commands.

Le Portefeuille trouvé de M. de V——, ou les Tablettes d'un curieux. 2 *vols*. 12*mo*. *Paris* 1757. That is, The Pocket-Book of Monſieur de Voltaire, or, the Memorandums of a curious Collector. Without the bookſeller's name.

This Pocket-Book, of which we are told there are two other volumes ready for the preſs, is no more than a miſcellany of ſeveral

veral ſmall pieces, written by Mr. Voltaire, Mr. Fontenelle, and ſome other perſons, eminent in the world of letters; which pieces, however, a very few excepted, that their Authors did not care to own, or to publiſh, are already in the hands of moſt Readers. Amongſt theſe are ſome billetdoux of Mr. Voltaire, to the daughter of the celebrated Madam du Noyer, which may, perhaps, force a ſale for the reſt. Such as have conſidered Mr. Voltaire in the light of a poet, a philoſopher, an hiſtorian, a politician, or a critic, and are from thence inquiſitive into his character as a lover, may form ſome judgment of him, in this reſpect, from theſe epiſtles; but at the ſame time it is proper to remark, that in a letter of his, which is actually printed, he poſitively aſſerts, there are not, in theſe two volumes, above three pieces that were in reality written by him.

L'Eſprit de l'Abbé des Fontaines, ou Reflexions ſur divers genres de Science & de Littérature, avec des Jugemens, ſur quelques Auteurs, & ſur quelques Ouvrages tant anciens que modernes. 4 *vols.* 12*mo.* 1757. *Paris. Du Cheſne.* i. e. The Spirit of the Abbe des Fontaines, or, Reflections on ſeveral kinds of Science and Literature; with his Sentiments as to certain Authors, and certain Works, both antient and modern.

The ſatirical genius of this Writer, while he was living, not only created him, as was very natural, many enemies, but was alſo very prejudicial to his writings; upon which numbers thought themſelves at liberty to exerciſe the ſame ſeverity, which, from the turn of his own waſpiſh diſpoſition, he had alſo exerciſed upon numbers. As he is now departed, his merit is more generally allowed. This work, to which the life of the Author is prefixed, contains abundance of curious remarks on arts and ſciences, very entertaining and inſtructive; his opinions as to the characters of many authors, antient and modern; criticiſms upon their works: and laſtly, a collection of thoughts upon a great variety of ſubjects. This kind of literary miſcellanies may be very uſeful, when they are read with the ſame freedom of mind with which they are written. There cannot be any thing more agreeable, than to learn the ſentiments of a man of good ſenſe, and great reading, upon learned ſubjects; but at the ſame time, after making a proper allowance for his authority, we ought to weigh his arguments with diligence and impartiality, and receive his ſenſe of things only as it correſponds with truth.

[*To be continued in our next.*]

C

MONTHLY CATALOGUE,

For FEBRUARY, 1758.

POLITICAL.

Art. 1. *An Appeal to the Throne.* 8vo. 1s. Kincaid.

WE are much perplexed to give our Readers an account of this wild rambling performance. In one part, the Author affects the flipantry of a modern Witling; in another, he mimicks the gravity of a Politician; and towards the conclusion, he ap[illegible] the cant of a Fanatic: but no where can we diſcover him to be a[illegible] judgment or ingenuity.

He has indulged his ſpl[illegible]n, in drawing the portraits of the three principal figures in the laſt Miniſtry, which have been caricatured by every Dawber. He has repreſented the *firſt* as a glutton; but had he been better acquainted with his character, he would have known, that amidſt all the delicacies of a luxurious board, this glutton, as he calls him, would dine upon a joint of mutton, and leave the *petits plats* for thoſe who we were fond of ragouts. His character of the *ſecond*, is drawn in the ſtile of Dr. Rock's bills, and may, perhaps, be eſteemed witty in the circle of Covent-Garden, where it may poſſibly be underſtood. The *third*, he deſcribes as a Triton at the ſtern of a ſhip.

Having given this curious ſketch of the former Adminiſtration, he proceeds to take a view of the preſent, for, he ſays, the total blackneſs of the one, muſt not prevent our ſeeing the ſpots of the other.

'That the love of our country,' ſays he, 'is a commendable and 'generous paſſion, every one muſt allow. But may not that paſſion, 'like other loves, be carried to a romantic exceſs? Some men have 'avarice to ſatisfy in their purſuits, others only vanity; but may not 'he be as erroneous in his ſchemes, who only lays them to obtain the 'trifling token of a ſnuff-box, or ſome ſuch bauble, to diſplay as an 'inſtance of her favour, as he who aims at his Miſtreſs's whole fortune? 'For there is, one ſhould think, at leaſt, an equal degree of care re'quiſite in each, to deſerve the different objects they aim at.

'That the late expedition was a glorious undertaking, no body can 'diſpute: I mean, if the cowardice or folly of thoſe to whom the 'execution of it was aſſigned, had not rendered it abortive: but let 'us view it with the eye of candour and impartiality; and then, let 'me aſk you, if, in its moſt conſummate perfection, *it could have 'brought any advantage to Britain*, farther than that one *of glory?* 'and ſhould that, in her preſent ſtate, be the ſole object of any of 'her undertakings? Why, it is the ſame thing, as if a perſon ſhould 'lay out fifty pounds for a diamond ring, when they want ſhoes to 'their feet.

'That

'That the nation will never ſuffer any thing through the premeditated fault, or natural badneſs of Mr. ——'s heart, I moſt ſeriouſly believe; but that the deſire of popularity, or, perhaps, I ſhould rather ſay, his too ſanguine inclinations to demonſtrate his patriot affections, may hurry him beyond the bounds of political prudence, I am *pretty certain.*'

But this *pretty Fellow*, who is *pretty* certain, that the Miniſter will exceed the bounds of political prudence, has certainly overſhot himſelf. Would it have been no advantage to Britain, farther than that of glory, to have demoliſhed Rochefort; to have burnt and deſtroyed the docks, magazines, arſenals, and ſhipping? Would it have been no advantage to have given ſuch a conſiderable check to the naval power of France?

Inſtead of expecting his anſwer to theſe queries, we beg leave to aſk this Gentleman, what advantage he can propoſe to himſelf as a *Writer*? Certainly, unleſs he impoſes upon himſelf, he can neither expect profit or glory. If he could not ſubdue the *Cacoethes*, what, in the name of common ſenſe, could induce him, among the various branches of Authorſhip, to chooſe the political Department? Should *that*, in the weak and languid ſtate of his abilities, be the object of his undertakings, why, (to talk in his own manner) it is the ſame thing, as if a perſon ſhould attempt to climb up a ridge of rocks, when he has not ſtrength enough to crawl up a ſand-bank.

R-d

Art. 2. *A Letter to the Right Hon.* ******, *containing Hints of a Plan for a Militia on a new and better footing, than any hitherto propoſed, &c.* 8vo. 1s. Wilkie.

If this Gentleman's plan takes effect, we ſhall be freed from the reproach of being a mechanical trading nation, for we ſhall then be a *military* people indeed!

He divides the people into two claſſes—One of which he calls *Property men*; the other, *No property men*. He propoſes, that two liſts be made of the perſons in each claſs: That out of the firſt, that is, the *property liſt*, the *Militia men* may be choſen; and that out of the ſecond, that is, *No property liſt*, the *Soldiers for the ſtanding army*, and the *Seamen* may be elected. He would have the rules preſcribed by the Militia-act purſued, as to making liſts, chooſing by rotation, balloting, *Juſtices power*, &c. With reſpect to the latter, we may here take occaſion to obſerve, that the power of this Magiſtrate is made ſo exorbitant by the act, and daily ſtretches to an extent ſo incompatible with the fundamental laws of the land, that it rather requires the care of the Legiſlature to check its oppreſſive progreſs, than to enlarge its influence.

R-d

Art. 3. *Conſiderations on the Proceedings of a General Court-Martial, upon the Trial of Lieutenant-General Sir John Mordaunt, (as publiſhed by Authority.) With an Anſwer to the* Expedition againſt Rochefort fairly ſtated. *In a Letter to the*

Right Honourable the Author of the Candid Reflections, &c. To which is added, An Appendix. Being a Reply to the Monitor of Saturday the 21ſt Inſtant. By the Author of The Candid Reflections. 8vo. 1s. Hooper, &c.

We are ſorry to acquaint the Author of this Reply, who aſſumes ſuch airs of importance, that he is indebted for his conſequence to the merit of his Anſwerer.

His *Conſiderations* are as candid and ſenſible as his *Reflections**. He has not diſcloſed any new matter, and his arguments, which are extremely inconcluſive, are but echoes of thoſe trite obſervations which have been ſo often backneyed in print, and in Coffee-houſes.

When he attempts to be witty, he is low and illiberal. The following ſhort ſpecimen will be ſufficient to ſhew the elegance of his illuſtrations.

'How few,' ſays he, 'dare think for themſelves? They are content with having their opinions ready chewed for them, as we are told of the Negus of Abyſſinia, having his royal food chewed by an old woman, and chucked down his throat.'

The learned Reader will readily perceive, that this ſentence is not ſtrictly grammatical: but without ſtaying to dwell on ſuch inſtances of incorrectneſs, we adviſe thoſe who like to have their opinions chewed for them, rather to employ ſome *other old woman* than the Author of theſe Conſiderations, that they may at leaſt have them chucked down their throats with a *neater hand.*

His ſtile is uncommonly affected, and we are every now and then ſurprized with a hard word, which it is impoſſible, as Martial ſays, *belle dicere.*

Before we conclude, we ſhall offer him a word of advice in his own way, which is—That if he has any thoughts of being appointed *Maſticator General* to the public, it will be highly imprudent in him to ſpit out the next literary morſel before it is half chewed.

* See an account of the Candid Reflections, with the Anſwer, entitled, The Expedition fairly ſtated, in our laſt Review. R—d

Art. 4. *The Military Arguments in the Letter to a Right Honourable Author, fully conſidered. By an* Officer. 8vo. 1s. Robinſon.

This ingenious Writer tells us, that—'In regard to the term of *Coup de main*, and the interpretation to be given it, it is a diſpute for Grammarians, and not for Soldiers.' Here we take leave to differ from him in opinion, for we rather think it a diſpute for Soldiers, and not for Grammarians. It is an undoubted Axiom, that *Ignoratis Terminis, ignoratur & Ars:* and his declaring himſelf indifferent about the terms of his pretended profeſſion, plainly proves him to be as inſufficient an *Officer* as he is an *Author.*

The

The ſubſtance of this pamphlet has more than once been laid before the public, and there is little new in it, except ſome quotations from Feuquieres, Santa Cruz, and Quinci, to give it a military air.

He ſometimes endeavours to impoſe upon the Reader by mere quibbles, inſtead of ſolid arguments. Thus the Author of *The Expedition fairly ſtated*, having obſerved that "the French would never have built "Fort Fouras to guard a ſand bank; and that if the guns of no ſhip could "reach the fort, conſequently the guns of the fort could reach no "ſhip."—Our *Officer* from this takes occaſion to make the following ſhrewd reply.—'One thing,' ſays he, 'is certain, that the guns of 'a fort can annoy ſhips at a diſtance much too great for ſhips to *form* '*the attack* of a fort.' But what is this to the purpoſe? If Fouras was ſo inacceſſible by ſea, that the Pilot (as appears from a depoſition taken at the Trial) could not carry even a bomb ketch within random ſhot of the fort, certainly the fort could be of no ſervice towards the ſea, and the objection ſtill remains in its full force.

Upon the whole, it is to be feared, that the public has only been amuſed with ſubtleties and refinements, with reſpect to the conduct of the Expedition, while the material points have been diſregarded. Vid. our laſt, p. 92—93.

R-d

MISCELLANEOUS.

Art. 5. *An Eſſay on Criticiſm. In the Courſe of which the Theory of Light, and the Gravity of the Earth are particularly conſidered. By* Thomas Kirby. 8vo. 6d. Owen.

The Reader will form ſome idea of this pamph'et, when he is to'd, that the Author aſſerts Light to be nothing more than a reflection, (i. e. that nothing is ſomething); that the heavenly bodies, even in the horizon, have no refraction; that the preceſſion of the Equinoxes cannot proceed from the ſpheroidical figure of the earth, even tho' it were *as flat as a grindſtone*; and that the nutation of the earth's axis is a mere chimera; in ſhort, that Sir Iſaac's theories of the univerſe, and Light, are both abſolutely falſe: with ſeveral other poſitions of a like nature, which the Author has ſupported with his own *ipſe dixit*, and a few old arguments that have been a thouſand times anſwered.

B

Art. 6. *Memoirs of the principal Tranſactions of the laſt War between the Engliſh and French in North America. From the commencement of it in* 1744, *to the concluſion of the treaty at Aix la Chapelle. Containing in particular, an account of the importance of Nova-Scotia, or Acadia, and the iſland of Cape-Breton, to both nations.* 8vo. 1s. 6d. Dodſley.

The importance of Nova-Scotia and Cape-Breton are here placed in an alarming light, more eſpecially ſo far as they affect Great Britain. The circumſtances of the reducing Cape-Breton, are here more minutely particularized than we have yet ſeen; nevertheleſs, how great

ſoever the merit was of planning the reduction of Louiſburg, ſome acknowlegements are certainly due to thoſe who carried the ſcheme into execution.—To the then Governor of Maſſachuſet, as being the firſt mover and grand conductor of this enterprize, the Author is very liberal of his compliments; but he ſeems in a great meaſure to have forgot the brave officers who *effected* the deſign at the hazard of their lives.—In ſhort, if we may be allowed to ſpeak our ſentiments, we muſt conſider this publication as one among the ſeveral apologies for the conduct of Governor Shirley.

L

Art. 7. *The Conduct of Major-General Shirley, late Commander in Chief of his Majeſty's Forces in North America, briefly ſtated.* 8vo. 1 s. 6d. Dodſley.

Mr. Shirley, whoſe conduct has been variouſly reported, has here a good deal to ſay for himſelf;—but as thoſe who have curioſity enough, with regard to this ſubject, to wiſh for any particulars of this controverſy, would hardly be gratified with what our limits might afford them, we beg leave to refer to the pamphlet itſelf for further information.

Art. 8. *The Art of Converſation, or Polite Entertainer. Calculated for the improvement, and deſigned to eſtabliſh morality on the foundation of good ſenſe, and to fix the wavering notions of good manners in the minds of both ſexes. Recommended* as a genteel help to modern diſcourſe. Illuſtrated with ſeveral curious anecdotes on different ſubjects. By a Perſon of Quality†.* 12mo. 2s. 6d. Ryal and Withy.

A new edition of *the title-page* of a thing publiſhed in the beginning of the year 1754, then entitled, *The Book of Converſation and Behaviour.* See Review, Vol. X. p. 307.

* Quere, by whom? † Quere, of what quality?

Art. 9. *The Hiſtory of Amanda. Written by a young Lady.* 12mo. 3s. Roſs.

Amanda is an agreeable ſort of a body;—quite a gentlewoman, compared to *Mira*, (ſee our laſt, p. 93) and ſome other *trollops*, who have had the aſſurance to appear in public, under the aſſumed names and characters of people of faſhion:—but let not Amanda, however, plume herſelf too much on this preference; for, notwithſtanding the decency of her appearance, and the decorum of her behaviour, ſhe muſt not think herſelf qualified to keep company with Madam Clariſſa, or Miſs Weſtern:—ladies of the firſt diſtinction in the records of romance.

Art. 10. *Memoirs of a Young Lady of Family, &c.* 12mo. 3 s. Scott.

An inſipid, flimſy, unintereſting tale; which, were it not that a ſcrap or two of Latin ſeems to contradict the ſuppoſition, one might ſuſpect

ſuſpect to be the work of ſome novel-ſtruck chamber-maid: for ſuch, its ſeems are now become free of the worſhipful company of Adventure-makers. We are led into this conjecture by the inaccuracy of the Writer's language; which, though not in general contemptible, is here and there ſprinkled with vulgariſms, only to be expected from a ſcribbling female: ſuch as, p. 171, 'He could not bring himſelf to 'think that I favoured, as yet, any one *elſe*'s pretentions.'—P. 165, 'I *laid* in the ſame room with my benefactreſs.'—by which it might poſſibly be underſtood, that the young lady who tells the ſtory, had gracefully *laid* an *egg* in the chamber of her benefactreſs. Nor is this an accident or error of the preſs; but the common language of the narrative; for we find the ſame impropriety in other parts of the book, for inſtance, page 189, 'I *laid* in her apartment:'—Page 155. 'She 'ordered a tent-bed to be put up in her room, for me to *lay* upon.'—*A hen* might have ſaid ſo with *propriety*.

Art. 11. *Inſtitution of the General Company for the Culture of the Vineyards of Alto Douro.* 8vo. 1s. Gardner.

As this relates merely to the late eſtabliſhment of the above mentioned company, in the city of Porto, in Portugal, our Readers will expect no farther account of it.

Art. 12. *A New Scene for the Comedy called* The Knights: *or freſh Tea for Mr. Foote.* 8vo. 6d. Dublin printed, London reprinted, by Wilkie.

A droll ſatyr on ſome public ſpeakers in the Houſe of Commons of Ireland.

Art. 13. *A genuine Narrative of the deplorable Deaths of the Engliſh Gentlemen, and others, who were ſuffocated in the Black-Hole, in Fort William, at Calcutta, in the kingdom of Bengal; in the night ſucceeding the 20th day of June,* 1756. *In a letter to a friend. By* J. Z. Holwell, *Eſq;* 8vo. 1s. Millar.

A moſt ſhocking tale; affectingly, and well told, by a principal perſon among the unfortunate ſufferers;—one of the few who had the happineſs to ſurvive a trial which one would have thought it impoſſible for human ſtrength to ſuſtain.

POETICAL.

Art. 14. *Arimant and Tamira: An Eaſtern Tale. In the manner of Dryden's Fables. By a* Gentleman of Cambridge. 4to. 1s. Marſh.

The ſubſtance of this tragical ſtory is briefly as follows: Yamodin, King of Golconda has an only child, named Tamira, compleatly beautiful in mind and perſon; and addreſſed by different neighbouring Princes, to whom her father finally declares, that no foreigner ſhall ſucceed to the crown of Golconda. Soon after which, to procure a deſcendant from his daughter, he determines to beſtow her on his

brave and ſucceſsful General Arimant, whoſe character is very amiable in all reſpects, being entirely agreeable to the people, and eſpecially dear to the Princeſs, whom he had long ſecretly loved. The day of their nuptials is fixed, but before it arrives a raging peſtilence invades the kingdom, and prayers being vainly offered up to their God *Ram*, for reſtraining it, the people, or rather the whole kingdom, demand, according to the execrable law or ſuperſtition of the Golcondans, the ſacrifice of a royal virgin, to appeaſe *Ram*, and extinguiſh the plague. The King, who is extremely fond of his only child, ſtruggles ſome time between the duties of Prince and Parent, but ſeems determined in favour of his people, when the affecting preſence of Tamira, who intervenes on this occaſion, makes him relent. But the Princeſs, who ſeems as fully convinced of the efficacy of her death as every one elſe, determines to die for the people; which reſolution her father conſents to, confirms in the uſual form; and the following day is appointed for the ſacrifice. Arimant, hearing this, with the utmoſt horror, flies to the Princeſs, who firſt appears abſolutely bent on death: but having ſuffered herſelf to liſten to the effuſions of love, grief, and diſtraction, in her dear Arimant, ſhe finally conſents to marry him directly, and he reſolves to claim her as his wife the next day at the altar, the law preſcribing a virgin ſolely as the ſacrifice. This he does; to the utter indignation of the King, (who had juſt turned his head aſide, to avoid ſeeing the effuſion of his daughter's blood) and to the aſtoniſhment of the whole aſſembly; who immediately ſeize Arimant, and devote him to death, as having impiouſly defrauded *Ram* of his ſacrifice. The Princeſs in vain implores her father for her huſband's life. She then ſupplicates the privilege of dying with him, like the wives at Coromandel; to which he is ſilent, but ſeems to aſſent by a nod. Arimant dies reſolutely by the executioner, after having vainly endeavoured to diſſuade her from death; and ſhe throws herſelf alive on his funeral pyre, where their aſhes are blended.

Such is the thread of this horrid tale, which we hope, for the honour of human nature, is but a fiction. For ſuppoſing it true, never had ſuperſtition a more abſurd triumph in the ſacrifice of two amiable perſons, and in the conſequent diſtreſs of a whole nation, thus deprived of an heir to the crown.

The verſification throughout is ſmooth and equal, and the diction, upon the whole, not ill adapted to the elegiac narrative. As a ſpecimen, we ſelect the poet's apoſtrophe on the King's devoting his daughter to death; which apoſtrophe may be conſidered as the ſole moral of the fable, though it is inſerted near the middle of it,

And think'ſt thou then, deluded King, 'tis thine,
With rites like theſe to conſecrate the ſhrine?
Think'ſt thou thoſe Gods thou ſtil'ſt the great and good
Drink the fair virgin's unpolluted blood?
Unhappy Sire! in errors, darkneſs nurs'd,
Wicked through piety, through virtue curs'd!
O check thy hand, nor ſuch rich incenſe pour
To that vain idol, whom thy fears adore.

Art. 15. *Poems on ſeveral Occaſions*, formerly *written by* John Free, *D. D. The ſecond edition, with addition of later pieces, &c.* 12mo. 2s. 6d. Owen.

This work, of which we do not recollect any former entire edition, (though Sigand was printed ſingly ſome years ſince, Suſanna in 1730, and ſeveral of the political poems appear to have been firſt printed in News-papers, &c.) is a miſcellany on very different ſubjects, and executed with different ſucceſs. The verſes to the fair ſex, from the Greek of Nazianzenus, and a few others, are not bad; many are entitled to the character of mediocrity; and others undoubtedly come ſhort of it. As to the acroſtics, and ſeveral juvenile conceits, we ſuppoſe our Author intended to apologize for them, by his printing the word *formerly* in Italics in his title-page. Among different occaſions for meditating in verſe, we confeſs we were diverted with the ſubject of one of the Doctor's meditations, viz. 'On going to bed early in 'the morning, after ſitting up all night diſputing with an old Sceptic.' What a coalition of zeal and good fellowſhip! and how unlikely to produce a *dry* diſpute! notwithſtanding, it is not very clear from the good meditation itſelf, which, or whether either of the diſputants gave out.

Though we are too much ſtraitned for room to give any ſpecimen of the work, we may fairly aſſure our Readers, there is as great a variety for the price, under almoſt every poetical denomination, as could well be contained in about 200 pages. And beſides the various regales for the meer Engliſh reader, there is a little Hebrew, ſome Greek, and more Latin, for the ſcholaſtic. Indeed we might of courſe have credited our Author with erudition from his title; but as literary attainments, and inborn power in poetry are really diſtinct things, though we do not conſider him among the humbleſt verſifiers, we conceive he will be prudent in fitting down contented in a moderate ſtation among the minor poets; and compenſate himſelf for any deficiency that way, by the ſolid reputation he enjoys, of being a truly well principled Engliſhman, and a very good natured man.

K.

Art. 16. *Thoughts on the glorious Epiphany of our Lord Jeſus Chriſt. A poetical Eſſay, written at Southampton, in the year 1757. Sacred to friendſhip. By the Rev.* William Dodd, *Lecturer of Weſtham, Eſſex, and St. Olave's, Hart-ſtreet, London.* 8vo. 1s. 6d. Dilly.

Mr. Dodd ſeems very happy in the favours of a thorough orthodox muſe; with whom we wiſh him a long continuance of all the joy which her pious communications, together with thoſe of his adored St. Athanaſius, can poſſibly afford him.

Art. 17. *Admiral Vernon's Ghoſt. Being a full, true, and particular account as how a warlike apparition* appeared *laſt week to the Author, clad* all *in ſcarlet, and diſcourſed to him concerning a late notorious ſecret expedition, and on the preſent ſtate of affairs.* 8vo. 6d. Burnet.

The

The Author has raiſed Vernon from the dead for no better purpoſe than to make him talk nonſenſe, in a ſort of *drawling meaſured fuſtian*, which we have frequently ſeen impoſed upon the public for *blank verſe*.

Art. 18. *Verſes occaſioned by the Victory at Roſbach.* 4to. 6d. Owen.

This verſifier is like a kindred genius deſcribed by Mr. Pope, who,

——————— ——————— rumbling, rough, and fierce,
With arms, and *ſtorms* *, and Fred'ric crouds the verſe,
Rends with tremendous ſound your ears aſunder,
With gun, drum, trumpet, blunderbuſs, and thunder.

* We have ſubſtituted *ſtorms* in the room of the word George, in Mr. Pope, as the Roſback poet is a great dealer in ſtorm and tempeſt. The King of Pruſſia *bears upon the ſtorm---ſtorms the rampart*; and even the very ſound of a Pruſſian trumpet

Wild as a whirlwind tears its rapid *way*,
Roots up the rock, and ſweeps the plain *away*!

Art. 19. *Ode to his Grace the D. of B——, on a late very particular addreſs from the kingdom of Ireland; being an alluſion to the tenth ode of the ſecond book of Horace.* Folio, 6d. Scott.

A very pretty, ſmart, humorous, ſatyrical fling at the Lord Lieutenant, alluding to the ſpirit of oppoſition and enquiry, which lately appeared among the Commons of Ireland.

Art. 20. *Le Delaſſement de la Guerre; ôu la Philoſophie des Heros. Poëme, &c.* i. e. The Relaxation of War; or, the Hero's Philoſophy. A Poem, in French and Engliſh. Wrote by his Majeſty the King of Pruſſia, during his reſidence at Breſlaw. 4to. 6d. Brindley.

This Engliſh title we ſee aſcribes the poem in both languages to the Pruſſian Hero and Monarch. However this might happen, from error, or by deſign, or whatever foundation there may be for aſcribing it to him in either, the performance is not without ſome merit, whether we conſider the reflections it abounds with, the expreſſion, or the numbers. The reflections, indeed, are like ſo many axioms, whoſe truth is admitted the moment they are enounced. For inſtance,

Love by *hope* is ſtill ſuſtain'd,	*L'Amour ſe ſoûtient par l'eſpoir,*
Zeal by the *reward* that's gain'd,	*Le zèle par la recompenſe,*
In *pow'r ambition* begins,	*L'Autorité par le pouvoir,*
Weakneſs ſtrength from *prudence* wins,	*La foibleſſe par la prudence,*
Honeſty is *credit*'s wealth,	*Le crédit par la probité,*
Temp'rance the ſupport of *health*,	*La ſanté par la tempérance,*
Wit from calm *contentment* ſprings,	*L'Eſprit par le contentement,*
Content'tis *competence* that brings—	*Le contentement par l'aiſance*—

The

The *ſource of wit*, however, if applied to writing, appears conteſtable, from the different opinion of Wits about it. Ovid and Juvenal ſeem nearly of our Poet's opinion, when they affirm leiſure and retirement, which have been ſuppoſed neceſſary to content, to be conducive to the happieſt exertion of wit and poetry.

Carmina ſecuſſum ſcribentis et otia quærunt. Ovid.
Scriptorum chorus omnis amat nemus et fugit urbes. Juv.

But Perſius ſeems to think differently in his prologue, and ſuppoſes hunger may be a frequent ſource of it.

Magiſter artis, ingenique largitor
Venter——

It ſeems, indeed, as if both were true in different ſituations and habits. The *perfection* of a conſiderable piece appears incompatible with much ſolicitude or craving, which might prevent the faculties from being permanently attentive to the ſubject propoſed; while in thoſe who are very ingenious, and yet ſo indolent as to have but a moderate anxiety even about fame, ſome more loud and urgent ſtimulation ſeems neceſſary to an exerciſe of their faculties.—But this *en paſſant*. The following ſentiments ſeem juſt, delicate, and well expreſſed:

Maids, to fan a lover's fire,
Sweetneſs more than *charms* require;
Authors more from *truth* may gain,
Than from tropes that pleaſe the vain.
Arts will leſs than *virtues* tend,
Happineſs and *life* to blend,
He that *happineſs* would get
Prudence more muſt prize than *wit*,
More than *riches roſy health*,
Blameleſs *quiet* more than *wealth*.

Plus de douceur que de beauté
Me ſemble aux filles néceſſaire;
Plus d'éclat que de verité,
Dans un auteur ne me plaît guère;
Pour être heureux, il faut avoir
Plus de vertu que de ſçavoir.
Plus d'amitié que de tendreſſe,
Plus de conduite que d'eſprit,
Plus de ſanté que de richeſſe,
Plus de repos que de profit.

From hence the Poet is led to aſſert his love of moderation in almoſt every circumſtance. This the partiſans of Auſtria will hardly allow the Royal Poet. The general inference, however, from many ſubſequent reflections is, that moderation in many reſpects is both wiſdom and virtue; and that all exceſs in circumſtances, habits, and in ſome of the virtues themſelves, is either weak and vitious, or conducive to depravity and unhappineſs. This, indeed, is no more than the old axiom of, *Omne nimium malum*: and in this part we imagine the French has, in ſome places, the advantage of the Engliſh. For what diſcovery is it to inform us, that

Too much *ſtrife* diſtracts mankind? *Trop de fracas nous étourdit.*

Or what mighty contraſt, or meaning, indeed, is there in ſaying,

Too much *negligence* is *ſloth*? *Trop de froideur eſt indolénce.*

Whence

Whence it ſhould ſeem that *fracas* ſhould not be tranſlated into *ſtrife*, but that it rather means *here*, that *eclat* made by a perſon of figure and eminence, which may even incommode a great lover of his eaſe. *Faire un grand fracas dans le monde*—to make a great figure in the world. *Quand on eſt belle on fait bien du fracas*—When a woman is handſome, what a route is made about her. Neither ſhould *froideur* be rendered by *negligence*, nor *indolence* by *ſloth*, the French ſpelling the firſt juſt as we do, and ſignifying the laſt by *oiſiveté* or *pareſſe*. In ſhort, the ſenſe here appears to us to be, that—*too much indifference is inſenſibility*. We might note ſome other improprieties in the Engliſh, and poſſibly a few eſcapes even in the French; but as the title-page utters them both for royal productions, we are fearful of arguing too much againſt the very ſound of a name, the ſhadow of a hero, who animates ſuch invincible legions. . . . .

We confeſs we do not clearly apprehend the connexion of the tranſition from this praiſe of moderation to the efficacy of trifles; though the following lines upon them, which conclude this little poem, read agreeably in both languages.

Trifles to the great commend,	*Un rien nous pouſſe auprès des grands,*
Trifles make proud beauty bend,	*Un rien nous fait aimer des belles,*
Trifles Prompt the poet's ſtrain,	*Un rien fait ſortir nos talens,*
Trifles oft diſtract the brain;	*Un rien dérange nos cervelles;*
Trifles, trifles more or leſs,	*D'un rien de plus, d'un rien de moins*
Give us, or with-hold, ſucceſs;	*Dépend le ſuccés de nos ſoins;*
Trifles, when we *hope*, can cheer,	*Un rien flatte quand on eſpére,*
Trifles ſmite us when we *fear*;	*Un rien trouble lorſque l'on craint,*
All the flames that lovers know,	*Amour ton feu ne dure guére,*
Trifles quench, and trifles blow.	*Un rien l'allume, un rien l'éteint.*

K

Art. 21. *Epitre de ſa Majeſté, &c. i. e.* An Epiſtle from the King of Pruſſia to Monſieur Voltaire. Tranſlated into Engliſh from the original French. 4to. 6d. Dodſley.

The French original, as it is called, is printed in the page oppoſite to the Engliſh; and if that Hero and Poet to whom it is aſcribed has not wrote it, undoubtedly the real Author concludes, that he might have wrote it, without diſhonour to a King. It appears to us, however, leſs worthy of his Pruſſian Majeſty than the former, as it has leſs energy and ſentiment: and though the following reflection, which is far from new, is neither expreſſed nor rhym'd amiſs, we think the profeſſed contempt of glory muſt be either not ſincere, or not graceful, in the mouth of an Hero.

And though a Prince and Poet born,
Vain blandiſhments of glory ſcorn;
For when the ruthleſs ſheers of fate,
Have cut my life's precarious thread,
And rank'd me with th'unconſcious dead.
What wil't avail that I *was* great,

Or

Or that th' uncertain tongue of Fame
In Mem'ry's temple chaunts my name?
One bliſsful moment while we live
Weighs more than ages of renown, &c.

This *bliſsful moment* is quite out of the character of a Prince, who is allowed to be no voluptuary; and is ſaid to relax from his amazing enterprizes of danger, and almoſt inceſſant, and unparalleled fatigue, only with the amuſements of poetry and muſic.

The Engliſh Tranſlator ſeems to have committed a further impropriety in making an abſolute Monarch praiſe 'the ſacred freedom' that loves to dwell in a republican government, when there is not a word in the French original to warrant it, as may be ſeen by comparing the concluſion of the Epiſtle in both languages: from whence the Reader will alſo obſerve, that this is a more paraphraſtical verſion than that in the preceding article, the French here amounting but to forty one lines. The concluſion is poetical and ſpirited in both idioms.

But I, 'gainſt whom wild whirlwinds wage	*Pour moi menacé du naufrage,*
Fierce war with wreck-denouncing wing,	*Je dois, en affrontant l'orage,*
Muſt be, to face the tempeſt's rage,	*Penſer, vivre, et mourir en Roi.*
In thought, in life, and death a King.	

We might animadvert here occaſionally on the late frequent publications of French poetry, as we conceive they do not admit Engliſh reciprocally at Paris, in conſequence of any poetical cartel: and perhaps a people we allow to be politic, might be at leaſt as worthy of our imitation in this point, as in ſome others. However, the preſent ſtate of Letters is more tolerable than any licenſer could make it; and if French rhymes ſhould become ſtill more modiſh, it will not greatly injure our trade: nor will it leſſen our diverſion, to join the cry ſometimes with a—*Vive la Bagatelle!*

K

RELIGIOUS *and* CONTROVERSIAL.

Art. 22. *Friendly Admonitions to the Inhabitants of Great Britain in general, and to the Clergy of the Church of England in particular.* By Britannicus. 8vo. 1 s. Baldwin.

Theſe admonitions are chiefly of a declamatory nature; conceived in great warmth of reſentment for the vices of the age; and delivered with an uncommon, but becoming force and pathos of expreſſion. The Author appears to have been animated with a truly patriot ſpirit, and a laudable concern for the fate of his country, which he apprehends to be verging apace towards the termination of all that honour and that happineſs, for which ſhe was once ſo juſtly admired, and ſo greatly envied, by her neighbours.

But,

But, though he looks upon us as extremely degenerate, he does not think us abſolutely profligate; and therefore hopes we may yet be rouſed to a due ſenſe of our condition, and conſequently, to a timely redemption from our impending fate.

To this end he warmly addreſſes himſelf to all orders and degrees among us, points out the reigning vices and depravities in each reſpective claſs, and pathetically recommends a reformation to all. Some may, perhaps, think, that he bears too hard upon the clergy, on whom, indeed, he has animadverted with great ſeverity and ſpirit; but we cannot help thinking the apology he has made for this, and his diſtinction between a worthy and an unworthy clergyman, to be very reaſonable.

'I can ſay with great ſincerity,' ſays he, 'that there is no character on earth I reſpect ſo much as that of a pious and worthy clergyman, whoſe delight and pleaſure it is to diſcharge, with fidelity and diligence, the important duties of his ſtation: I could almoſt bow the knee to ſuch a perſon; whereas, on the other hand, I look upon a worthleſs clergyman as the moſt deſpicable wretch that lives, and an object of juſt contempt, in what ſtation ſoever he is placed, Archbiſhop, Biſhop, Dean, or Curate. To the former, therefore, I ſhall be extremely ſorry if my freedom gives any offence; as for what the latter may think or ſay of me, it ſhall give me no manner of concern.

But waving our Author's controverſy with the Clergy, we ſhall conclude this little article with a ſpecimen of the performance, from that part of it in which the abſurd and deſpicable vice of Gaming, the bane and the diſgrace of the preſent age, is admirably expoſed.

The *rage of Gaming*, ſays he, is a 'paſſion which ſeems to have totally ſwallowed up ſenſe, virtue, converſation, and the whole train of private and public affections; to have overturned the ambition of excellence; extinguiſhed the flames of patriotiſm; cruſhed all emulation but that of fraud? and which threatens, in its further progreſs, to deſtroy all diſtinctions, both of rank and ſex. With what deep concern muſt it affect every generous mind, to ſee perſons of the higheſt ranks in life waſting their time, ſquandering their fortunes, voluntarily degrading themſelves to the low level of profeſſed gameſters, and herding with theſe as their chief intimates, and boſom friends!

'It is impoſſible to deſcribe the complicated and ſubſtantial miſeries, the variety of diſtreſſes, that flow from this ſource. When the tide of fortune ebbs, every gloomy, every malignant paſſion of the mind, is awakened; and then the poor *wretch*, who is under the influence of this faſhionable extravagance, is often heard curſing himſelf, and blaſpheming his maker. Fury, horror, and deſpair, take poſſeſſion of his breaſt; if he looks back, he is filled with remorſe and anguiſh; if he looks forward, miſery ſtares him full in the face: his eſtate is ſpent, his credit exhauſted, his wants are numerous, and he has no means of ſupplying them; what can he do?

'He

' He throws the laſt fatal dye for eternity, and concludes the dreadful ' ſcene by a *piſtol*'.

Art. 23. *The Chriſtian Miniſter.* By Charles Bulkley. 12mo. 2 s. Payne and Noon.

In this performance we have two ſermons; one preached at Pinners-Hall, July 8, 1756, at the ordination of Mr. Joſeph Jeffries, on the nature and deſign of the Chriſtian miniſtry; the other on the uſefulneſs and honour of the Chriſtian Miniſtry, preached at the Old Jewry, March 5, 1755, being the day of annual collection for the widow's fund. Beſides theſe, there is an introductory diſcourſe delivered at the ordination of Mr. Daniel Noble, Oct. 9, 1755, at Mill-yard, Goodman's Fields; with ſupplemental thoughts, to illuſtrate ſome particular points of very conſiderable importance, inſiſted upon in the preceding diſcourſes.

We would recommend the whole to the peruſal of all who are engaged in, or deſigned for, the ſacred ſervice of the miniſtry. It is, indeed, in our opinion, an excellent little piece; full of good ſenſe, of candid, pious, benevolent, and enlarged ſentiments; and breathes a truly Chriſtian ſpirit. R

Art. 24. *The Hardſhips and Dangers of Subſcriptions, repreſented in a letter to the Rev. Dr. Powell; with remarks upon his ſermon, preached before the Univerſity of Cambridge, on the Commencement-Sunday,* 1757. 8vo. 6 d. Waugh.

This little tract contains very ſenſible and judicious remarks upon Dr. Powell's ſermon *. The Author writes with candor and moderation; he makes no illiberal or ungenerous reflections upon any denomination of Chriſtians; and ſeems to be maſter of himſelf, and of his ſubject: in a word, his performance is as judicious, as the Doctor's ſermon is trifling and injudicious.

* Vid. the Liſt of Sermons in our laſt Appendix. R

Art. 25. *Two Letters, adapted to the preſent critical Conjuncture. The firſt, to all Military Gentlemen, by ſea and land; pointing out the true ſoldier, as animated by religion, and the love of his country. The ſecond, to all Others intereſted in the ſucceſs of our counſels and arms. Repreſenting the favour of God as neceſſary hereunto; and the righteouſneſs of individuals, as eſſential to our ſecuring the Divine Protection.* By H. Worthington, *A. M.* 8vo. 1 s. Griffiths.

To mention the deſign of this performance, would only be to repeat the foregoing words of the title-page. It will be ſufficient therefore if we add, that the Author has executed his worthy intention in ſuch a manner, as cannot fail of deriving credit to himſelf; but as to his degenerate countrymen, to whom it is addreſſed, we fear they are too far gone in *ſelfiſhneſs* and *depravity*, to receive much benefit from his pious and public ſpirited admonitions: though like the

the *Ninevites*, we have faſted and prayed; though we have humbled ourſelves, from the greateſt even to the leaſt, yet it is to be feared we have not thoroughly repented, and turned from the evil of our ways. For, in the words of our Author, 'Vice ſtill ſeems to *lift up her head with* 'all the impudence of an harlot; we ſtill *ſee the moſt daring profana-* 'tions of the Lord's day; and *not only a neglect, but an atrocious con-* 'tempt of his ſacred ordinances; the word of life made a jeſt of, and 'every reſtraint of conſcience avowedly caſt off, p. 39. Alaſs! HOW 'FEW ARE IN GOOD EARNEST IN MATTERS OF RELIGION. *Ibid.*

MEDICAL.

Art. 26. *An Enquiry into a late very extraordinary phyſical Tranſaction at E—n. In a Letter to an Apothecary at W—r, in B—ks. By Ch—— B—n, Surgeon, at Ch—y.* 8vo. 6 d. Cooke and Coote.

This is a ſenſible and affecting performance, occaſioned by a cataſtrophe very intereſting to the Writer, as he ſuppoſes it nothing leſs than the premature death of his ſon. After thoroughly peruſing the narrative; the apothecary's letter; the ſurgeon's remarks upon it; and the queries and expoſtulation which conclude the pamphlet; we are at a loſs to conceive (on a ſuppoſition of the truth of the facts as ſtated) what ſufficient exculpatory anſwer can be made to the imputations of the parent in this melancholy affair. The only further inference we ſhall offer from it is, that a man cannot have too good a head, nor too carefully furniſhed, to ſuggeſt the apt and timely exhibition, or omiſſion, of powerful and active medicines.

K.

ERRATA *in our laſt Appendix.*

In the CONTENTS, under B, inſert, BIOGRAPHIA *Britannica*, Vol. IV. with a reference to the *Review*, p. 577.—Page 578, line ult. dele *lives*.—P. 584. for *Canticles* ch. xi. read, ch. ii.—P. 592. notes, l. 1. after *read*, put *it*.—P. 594. notes, l. 3. for *public*, read *pulpit*.—P. 598, note (*w*) in the reference to remark [*U*] inſtead of [*U*], read [*W*].—Note [*X*] l. 9, after *preſent*, inſert [*late*].

ERRATA *in the* Review *for January*, 1758.

Page 74, line 23, for *propriora*, read *propiora*.—Page 96, Art. 44, for *Ælian*, read *Æneas*.

THE MONTHLY REVIEW,

For MARCH, 1758.

The Natural Hiſtory of Iceland: Containing a particular and accurate Account of the different Soils, burning Mountains, Minerals, Vegetables, Metals, Stones, Beaſts, Birds, and Fiſhes; together with the Diſpoſition, Cuſtoms, and Manner of Living of the Inhabitants. Interſperſed with an Account of the Iſland. By Mr. Anderſon, *late Burgo-maſter of Hamburgh. To which is added, a Meteorological Table, with Remarks. Tranſlated from the Daniſh Original of Mr.* N. Horrebow. *And illuſtrated with a general Map of the Iſland.* Folio. 12s. Linde, &c.

FEW Iſlands in the known world, have been more talked of, and yet leſs known, than Iceland: notwithſtanding its inhabitants were celebrated for their learning, among the ancient inhabitants of the North; and ſome of their poems, then conſidered as maſter-pieces, are ſtill preſerved in the library of the univerſity of Upſal.

But Iceland is chiefly remarkable for its natural curioſities. That an iſland ſituated on the borders of the Frozen Zone, and covered, the greateſt part of the year, with ice and ſnow, ſhould abound in Volcanoes, perpetually vomiting ſmoke and flame, has been looked upon as ſomething very ſingular. The ſame thing is, however, obſervable in the ſouthern extremity of America, namely, near Cape Horn; where the cold is nearly as intenſe as in Iceland, and where there is a very remarkable Vul-

cano; whence the Spaniards gave the country the name of *Tierra del Fuego*, the Land of Smoke.

But whatever deſire the public has ſhewn for a genuine and particular account of Iceland, that deſire has not hitherto been ſatisfied. Several pieces have, indeed, appeared, but all either deficient in matter, or loaded with falſities; and, perhaps, the beſt extant is, the compendious account publiſhed in the Philoſophical Tranſactions, Numb. 111, which was wrote by a Gentleman of veracity and learning, who reſided many years in Iceland.

Some years ago Mr. Anderſon, a Burgo-maſter of Hamburgh, publiſhed a Deſcription of Iceland, which was very well received, and conſidered as a genuine account of that country; but Mr. Horrebow has ſhewn, that many of the particulars are abſolutely falſe; and conſequently convey a very inadequate idea of this famous iſland.

'Of a different nature,' ſays Mr. Horrebow, (or rather his Tranſlator) 'is this treatiſe which I here give to the public 'concerning Iceland. It is founded upon what I myſelf have 'ſeen and experienced, during the two years I lived in the 'iſland.—I made,' adds our Author, 'ſeveral obſervations 'with an excellent Paris Quadrant, and aſcertained the Elevation of the Pole, by means of a lunar eclipſe, which happened December 1750. By a Teleſcope accurately furniſhed 'with a Micrometer, I took the exact Latitude of the iſland, 'and having determined it in a nicer manner than it ever was 'before, found that Iceland lies almoſt four degrees more to the 'Eaſt than it has hitherto been computed*.'

The part of Iceland where our Author obſerved the Latitude, was at Beſſeſted, the palace of his Daniſh Majeſty, ſituated near the ſouth border of the iſland, and lying in the Latitude of 64 degrees 4 minutes North, and 25 degrees Weſt of the Meridian of London. 'The length of the iſland from Eaſt to Weſt 'may be computed at a hundred and twenty Daniſh, or ſeven 'hundred and twenty Engliſh miles; and the breadth in the 'narroweſt parts at forty one Daniſh, or two hundred and forty 'ſix Engliſh miles, tho', in moſt parts, from North to South

* This is, we believe, the firſt time a lunar eclipſe was made choice of for determining the Latitude; and are inclined to think, that our Tranſlator has miſtaken the word, and wrote Latitude for Longitude; for it is plain, from the following ſentence, that the Author meant the latter. The whole paſſage is, indeed, ſo obſcurely rendered, that it is almoſt impoſſible to underſtand it; and we could wiſh this was the only one of that kind in the book before us.

'it is ſixty Daniſh, or three hundred and ſixty Engliſh. Thus 'the breadth may be ſafely reckoned at fifty Daniſh, or three 'hundred Engliſh miles.'

Having thus determined the ſituation and dimenſions of Iceland, our Author, in the ſecond chapter, conſiders its different ſoils; and is of opinion, that it exhibits undeniable marks of the univerſal deluge; being, like Norway, and a great part of Italy, an uneven country, covered with rocks and craggy mountains. The coaſt is not, however, like that of the former, environed with ſmall iſlands and rocks, but, in general, wholly expoſed to the ocean. Some few iſlands, indeed, lie off the weſtern coaſt, and are very fertile, but not inhabited.

'In the interior parts of the iſland are very extenſive heaths 'and plains, together with vaſt mountains, many of which are 'always covered with ice and ſnow. The greater part of them 'are paſſable, and have roads over them, where ſome hundreds 'of horſes and men paſs every year. Moſt of the northern peo'ple travel acroſs the large chain of rocks that run along the 'country, and fetch their winter ſtock of dried fiſh from the 'ſouth and weſt parts. The mountains in the common road 'are not ſo difficult to paſs as thoſe on the Alps and Pyrenees. 'On the top of ſome of theſe mountains are plains of twenty, 'or twenty-five Engliſh miles in extent. There are alſo in ſe'veral places large tracts of land, with good graſs for paſturage, 'and great lakes abounding with variety of fine fiſh, and in 'ſome places ſandy ground. Some of the mountains, which at 'all times are covered with ice and ſnow, are called Jokeler. 'From the tops a dark, ſooty, thick, ſtinking water continual'ly flows like a great river. Theſe Jokeler are not the higheſt 'parts of the mountains, there being many near them much 'higher, yet without ſnow continually on them. This may 'probably be owing to the nitrous quality of the earth. There 'appears a very extraordinary phænomenon in theſe places, 'which may rather belong to a metaphyſical than hiſtorical de'ſcription. However, it will not be amiſs to give a brief ac'count of it in the ſtrange property of theſe places called Jokells, 'which increaſe in bulk, and again diminiſh and change their 'appearance almoſt every day. For inſtance, paths are ſeen in 'the ſand, made by travellers that paſſed the day before. When 'followed, they lead to a place like a large pond or lake, fro'zen over, very dangerous to paſs, and not there the day be'fore. This obliges travellers to go two or three Engliſh miles 'round. Then they come again to the very path oppoſite to 'that they were obliged to leave. In a few days the interrupted 'path appears again, all the ice and water having, as it were, 'vaniſhed. Sometimes travellers are bold enough to venture

'over the ice, rather than go so much about. But it often 'happens that their horses falling into the great breaks which are 'sometimes in the ice, it is not in their power to save them. 'A few days after these very horses are seen lying on the top of 'the flat ice, where before was a hole several fathom deep, but 'now closed up, and frozen. The ice must therefore in this 'intermediate time melt away, and the water freeze again.'

Chap. III. is employed in describing the manner of travelling in Iceland; and the fourth in shewing the proportion in which the island is inhabited. In the latter the Author observes, that this island would have been much more populous than it is at present, had not a pestilential disease, which raged in the fourteenth century, swept away almost all the inhabitants, hardly enough remaining to relate the circumstances of this dreadful calamity; and those who were so happy as to escape from its ravages owed their safety to their retiring into the mountains. The whole island at present, in our Author's opinion, contains about fourscore thousand souls; a very small number for a country seven hundred miles in extent. The small-pox is remarkably fatal to the Icelanders, and in the year 1707, carried off twenty thousand persons. The greatest part of the inhabitants live near the sea-shore; and at each of the harbours is a trading town or factory, where the company of Merchants trade with the natives. An idea of these trading towns must not, however, be formed from what are called by that name in other countries; 'they consist only of three or four dwelling-houses 'for the Merchants of the Iceland company, with a shop, a 'warehouse, and a kitchen. This, which in the main is no 'more than a factory, they call a trading town; the rest of 'their buildings about the country, are single houses, or huts, 'with a yard round about, and a field contiguous, which they 'call Tun.—This manner takes place over the whole country, 'so that no villages are met with.'

The earthquakes felt in Iceland are the subject of the fifth chapter; but these, our Author tells us, are very inconsiderable, if compared with those of Sicily, Italy, and the islands of America. In the succeeding chapter, Mr. Horrebow considers the fiery eruptions which sometimes spread terror and desolation over a large tract of country. These dreadful phænomena are, however, rarely seen, and then only in some particular parts of the island. In the present century an eruption of this kind happened, of which our Author gives the following account.

'In the year 1726, in the parish of Norderfyssell, a few 'shocks of an earthquake being felt, a great mountain called 'Krafle, made a horrid and frightful rumbling noise, succeeded

'by

'by thick ſmoke and fire, that burſt forth, and threw out ſtones 'and aſhes in a manner terrible to behold. Two perſons hap- 'pened at that inſtant to be travelling along the foot of the 'mountain. The fire ruſhed about them; they were ſorely 'frightned, and every moment expected to be conſumed, but 'happily eſcaped unhurt. It being very calm weather, the 'aſhes and ſtones were not carried to any great diſtance, and 'by this means the adjacent country was not much damaged. 'This mountain continued burning for ſome time, abating at 'intervals, and then breaking out again. No earthquake was 'perceived, except ſome ſlight ſhocks before the fire began to 'rage. In the year 1728, from the flames that guſhed out the 'ſulphurous earth of the mountain took fire, burnt for ſome 'time, and afterwards became a fluid, running in a ſlow ſtream 'down the ſouth ſide of the hill, to the low land, as far as a 'great lake called Myvatne, of thirty-ſix Engliſh miles cir- 'cumference, and eighteen from the mountain. The neigh- 'bouring inhabitants being apprehenſive of the danger, moved 'away in the ſpring of 1729; and the ſummer following hav- 'ing ſtripped their churches and houſes of all their timber, 'brought the ſame away with them. In the autumn of that 'year the ſtream had reached in the valley or low lands the edge 'of the lake. It overflowed the three farms of Reikehlid, 'Groef, and Fagreneſs, and run all over the grounds belonging 'to them; it alſo paſſed round the church, which, happily 'ſtanding on higher ground, eſcaped. At laſt it took its courſe 'into the lake, and made a horrible crackling and hiſſing. 'It continued running till the year 1730, and then ceaſed of 'itſelf, probably for want of fuel to keep it alive. This run- 'ning matter being afterwards congealed, looked like calcined 'ſtones. It is called by the natives Hraun.'

The burning mountains are the ſubject of the ſeventh chapter; and that famous one called Hecla, that of the eighth. In the former our Author relates two aſtoniſhing inſtances of torrents of water, ruſhing down from theſe mountains with ſuch violence as to ſweep away everything that oppoſed their paſſage: But the latter, which treats of Mount Hecla, contains nothing remarkable, that celebrated Vulcano having, for many years ceaſed to emit flames, ſo that it now makes but a mean appearance, even among the burning mountains of Iceland.

In the ninth chapter, Mr. Horrebow has given 'a brief and 'general deſcription of Iceland, with regard to its ſize, and the 'peculiar properties of the earth and mountains.' Iceland is, it ſeems, divided into ſeveral diſtricts by chains of mountains extending from Eaſt to Weſt, and croſſed by others running North and South. Theſe diſtricts are called Syſſells or Shires,

of which there are eighteen in number, governed by Syſſelmænd, or Juſtices.

The mountains, Mr. Horrebow tells us, 'which lie in the 'midſt of the iſland, are exceeding rugged, barren, and deſo-'late; tho' ſome few among them are covered with graſs. 'The mountains that part the ſhires are, for the better part, 'very fruitful, and yield great plenty of excellent graſs. The 'barren mountains are of two kinds: the one nothing but ſand 'and ſtone; the other vaſt huge rocks, covered with ice and 'ſnow all the year round, and diſtinguiſhed by the name of 'Jokeler.——

'From ſome of the mountains flow large and ſmall rivers, be-'ſides rivulets and ſtreams; all which water the flat or low 'country, and abound with very fine fiſh. There are alſo many 'bays, creeks, and harbours towards the ſea, very conve-'nient for fiſhing; and up the country fine large lakes, thirty, 'or thirty-ſix miles in circumference, and ſome leſs, which a-'bound with moſt excellent fiſh.—Woods are ſcarce, tho' 'there are ſome few chiefly in the northern diſtrict, but in no 'proportion to thoſe other countries are productive of. As to 'the ſoil, it differs, as in moſt countries. Fine mould is found 'in ſome places, clayey and ſandy ground in ſome others, be-'ſides very large bogs or marſhes, commonly overflowed with 'water, tho' in the ſummer they dry up, and may be rode over. 'Theſe marſhes, when drained, become very fine grounds. 'Turf is found almoſt every where, and in ſome places ex-'ceeding good.'

The tenth chapter is wholly employed in confuting an aſſertion of Mr. Anderſon's, namely, That near Hecla is a ſmall freſh water lake, endowed with the peculiar property of taking fire three times a year.

An account of the Hot-waters in Iceland, with a deſcription of a ſurprizing ſpring in the diſtrict of Huuſevig, are the ſubjects of the eleventh and twelfth chapters. Perhaps the ſpring here deſcribed by our Author, has not its equal; an account of it therefore muſt not be omitted.

'This extraordinary ſpring,' ſays Mr. Horrebow, 'is to be 'met with in the north ſhire and pariſh of Huuſevig, near a 'farm called Reykum, about fifty or ſixty miles from the moun-'tain Kraſle. At this place are three ſprings, which lie about 'thirty fathoms from each other. The water boils up in them 'in the following manner. When the ſpring or well at one 'end has thrown up its water, then the middle one begins, 'which ſubſiding, that at the other end riſes, and after it the 'firſt

'firſt begins again, and ſo on in the ſame order by a continued 'ſucceſſion, each boiling up three times in about a quarter of 'an hour. They are all in a flat open place, but the ground 'hard and rocky. In two of them the water riſes between the 'cracks, and boils up about two feet only above the ground. 'The third has a large round aperture, by which it empties it-'ſelf into a place like a baſon, as if formed by art, in a hard 'ſtone rock, and as large as a brewing copper. On diſcharging 'itſelf here, it will riſe at the third boiling ten or twelve feet 'high above the brim, and afterward ſink four feet or more in the 'baſon or reſervoir. At this interval it may be approached near 'enough to ſee how deep it ſinks; but thoſe who have this cu-'rioſity, muſt take care to get away before it boils up again. 'As ſoon as it has ſunk to the deepeſt ebb, it immediately riſes 'again, and that in three boilings. At the firſt it riſes half way 'up to the edge or brim; in the ſecond above the brim; in the 'third, as before obſerved, ten or twelve feet high. Then it 'ſinks at once four feet below the brim of the reſervoir, 'and, when ſunk here, riſes at the other end, and from thence 'proceeds to the middle one, and ſo on by a conſtant regular 'rotation.'

Nor are the effects of the water leſs ſurprizing than the reciprocal riſe of the ſprings; for our Author tells us, that if the water from the largeſt ſpring be put into bottles, it will continue to boil up twice, or thrice, and at the ſame time with the water in the well; but after this, it ſubſides quietly, and grows cold. If the bottles are corked up the moment they are filled, as ſoon as the water begins to riſe in the well, they burſt in pieces.

We wiſh Mr. Horrebow has not been impoſed on with regard to ſome of theſe phænomena. It would be difficult to account for three reciprocating ſprings flowing alternately, eſpecially as one of them ejects its water twelve feet high; but much more ſo to explain the reaſon for the water retaining an alternate flux and reflux for ſome time after taken out of the well. That it may have an effervescence, and burſt the bottles, if corked up immediately, will be granted; and, perhaps, the pretended flux and reflux is nothing more than this effervescence.

As it would extend this article too far to follow Mr. Horrebow through his whole work in the manner we have hitherto done, we ſhall content ourſelves with abſtracting the moſt curious parts, in order to give the Reader an idea of this famous iſland. Nor is it, indeed, neceſſary to give the ſubſtance of all the chapters, many of them being written with no other intention than to controvert ſome particulars mentioned by Mr. Anderſon, in his Hiſtory of Iceland.

There are but few woods in Iceland; and conſequently timber is very ſcarce and dear. Some parts of the iſland have, indeed, large quantities of fine timber thrown aſhore by the ſea, which, for want of veſſels to carry it to other diſtricts where it is greatly wanted, rots on the beach. Our Author is, however, of opinion, that there was formerly plenty of timber in Iceland, large roots of trees being found in ſeveral plains, where there is not now ſo much as a ſhrub to be ſeen. Birch is the only tree known in here; there are, indeed, large ſhrubs of Juniper, &c. but neither Fir nor Pine, nor the leaſt veſtige of their ever growing in this iſland; a circumſtance the more ſingular as the foreſts of the northern climates principally conſiſt of them.

Agriculture is not practiſed in Iceland, no kind of grain being ſown in the iſland; tho', it appears from many old laws concerned ploughed lands, and ſeveral tracts of land which have all the marks of having been tilled, that agriculture was anciently practiſed by the inhabitants. And our Author tells us, that there is at preſent a proſpect of reviving this beneficial art, the King of Denmark having lately ſent over from Copenhagen and Norway ſeveral able huſbandmen, to introduce tillage, and inſtruct the inhabitants in the methods of cultivating and improving their lands. That wheat will arrive to a proper maturity in Iceland is ſufficiently evident from a ſort of wild corn growing in the diſtrict of Shaſtefield, of which the inhabitants make bread, and is, in every reſpect, as good as the Daniſh. This wheat grows in the ſand, and the ſeed that drops off ſows itſelf, and produces new corn regularly every year.

The only wild beaſt in the iſland is the Fox. Bears are, indeed, ſometimes ſeen there; but they come from Greenland on the floating ice, and are ſoon deſtroyed by the inhabitants.

The horſes are ſmall, and of the Norwegian breed, having been originally imported from that kingdom. The ſheep are of the common ſize, and kept in great numbers. Their wool is of different fineneſs and goodneſs. Excluſive of the wool they have an extraordinary coat, the better to endure the ſeverity of the climate. The Icelanders call this Tog, from its courſe appearance when mixed with the other wool. They, however, make good woollen ſtuff of it; but never uſe it mixt with the other wool. They do not ſheer their ſheep, but ſcrape off the wool with a knife after the ſheep is killed. In the ſpring of the year, towards the beginning of the warm weather, the wool falls off, and therefore they keep, at that time, their ſheep near the houſes, that they may not loſe the wool. Some of the ſheep have four horns, and ſome have been ſeen with five, but this is very rare. Great numbers of Goats are kept in the northern diſtricts

diſtricts of the iſland, where they thrive very well, and yield large quantities of milk.

They have plenty of black cattle, which yield milk in abundance, from whence the inhabitants make large quantities of cheeſe and butter; but ſalt being a choice commodity in Iceland, none of it is uſed in making butter, which renders it diſagreeable to ſtrangers. They alſo eat their meat freſh, and what they keep for a winter's ſtore, they dry in the ſmoke, which effectually prevents it from putrefying.

They have a great variety of birds, particularly thoſe called Shore-birds, from their building along the coaſt. That which they call the Down-bird is very remarkable. It is a ſpecies of the Duck, but covered with fine, ſoft, downy feathers, which the inhabitants turn to great advantage. The Drake is as large as a Gooſe, and has a great many white feathers; but the Duck is of a dark brown, and not much above the common ſize. Numbers of them are met with all over Iceland; but they particularly abound on the weſtern part, on account of the ſeveral iſlands lying off the coaſt, where they chiefly build their neſts. The inhabitants make ſmall iſlands on purpoſe to invite them, as they derive great advantages from the down and eggs of theſe birds; for they build their neſts with their own down, which they pluck from their breaſts. They lay four eggs, of a green colour, as large as thoſe of a gooſe; and when they have laid this number, the inhabitants take them away, together with the down of which the neſt was compoſed. Notwithſtanding which the Ducks again go to work, pluck more down from their breaſts, and lay the ſame number of eggs as before; and which are again taken away by the inhabitants. This ſecond capture does not, however, intimidate the Duck, ſhe again builds her neſt, and lays four more eggs; but the Drake is now obliged to ſupply the down, the Duck having plucked all her's off, to furniſh the two former. The inhabitants now ſuffer the Duck to hatch her young; for if they diſturb her the third time, ſhe builds no more neſts that year, nor ever returns again to the ſame place. When the young have left the neſt, the people gather the down a third time, and conſequently get two ſets of eggs, and three parcels of down from the ſame neſt. In this manner they acquire large quantities of down and eggs, without deſtroying or hurting the birds. The down they ſell at a good price to the Iceland Company, and the eggs ſerve them for food.

Fiſhing is the principal employment of the Icelanders, who catch ſurprizing quantities, particularly of Cod; and in this the chief commerce of the iſland conſiſts. They have a particular method of curing this fiſh, no ſalt being uſed in the proceſs.

ceſs. They cut off the head, open the belly, and take out the intrails and back bone; after which the fiſh is doubled up, or two put together, the fleſhy ſides touching each other. This is done when the weather is clear, and the air dry, that they may the next day ſpread the fiſh out upon the ſtones; but when the weather is damp, or a froſt happens to intervene, they lay them in heaps, with the ſkin upward, and in this manner they continue till the weather is fit for drying, when they ſpread them upon ſtones, or along the beach; the women turning them ſeveral times a day, that both ſides may be equally expoſed to the ſun and air. In fine weather they will be thoroughly dry in fourteen days, tho' they generally require a longer time. When they are fully dry they are laid in heaps, and will receive no damage from weather of any kind. Each perſon piles his lot in heaps, about as high as a man can reach; but when they are brought to market from each diſtrict, they pile them up as high as the houſes, or like ſtacks of hay; but what they keep for their own conſumption, they lay up in their houſes. In ſome parts of the iſland they have drying houſes, where they cure their fiſh: but there is no difference in the Cod cured in this manner and that dried on the beech.

The Icelanders, beſides various kinds of ſmall fiſh, take Whales, Porpoiſes, and Sea-calves, from whence they extract great quantities of oil. They alſo catch Seals in abundance, and derive great advantage from them.

The rivers and lakes abound in Salmon, Trout, and other fiſh, which they dry in the ſame manner as the Cod, eſpecially the Trout, of which they have three or four different kinds.

No Snakes of any kind are ſeen in Iceland. The only troubleſome inſect they have is the Gnat, which is indeed ſufficiently ſo, both to the cattle and the human ſpecies.

The days are of a very unequal length in Iceland, eſpecially in the northern parts, where the ſun continues ſeveral days above the horizon, when near the northern Tropic; and does not riſe for ſeveral days when near the ſouthern. The Twilight is very long in this iſland, which renders the days, even in winter, eſpecially in the ſouthern parts, of a conſiderable length; the ſun riſing in the winter Solſtice at half an hour after ten, and ſetting half an hour after two; and the Twilight is very viſible an hour and a half before ſun-riſing, and as long after his ſetting; conſequently the ſhorteſt day may be ſaid to be ſix hours long. From the beginning of May to the beginning of Auguſt there is no night, it being light enough to travel, or do any buſineſs,

as

as well as when the ſun is above the horizon. In the northern parts it begins ſooner, and continues longer.

The *Aurora Borealis* is very frequent in Iceland; but Thunder, Lightning, and other Meteors, very rare. The winters are ſevere, eſpecially in the northern parts, where the cold is greatly increaſed by the large iſlands of ice, which float on the coaſt from Greenland. Theſe iſlands are ſometimes ſeveral miles in circumference, and appear like another country, with mountains, valleys, and plains, interſperſed with live birds, and animals, climbing up and down, as Falcons, Bears, Foxes, &c.

The inhabitants are robuſt, and of a good conſtitution; but the exceſſive toil and hardſhips they undergo, during their fiſhing ſeaſon, expoſe them to various diſorders, ſo that few reach their eightieth year; nor can they, in general, boaſt of their health after they are fifty. Coughs, Conſumptions, Fevers, Hypocondriac diſorders, and the Leproſy, are very common among them, eſpecially the laſt, which is hereditary.

Their principal food is fiſh, which they boil very much, and eat with a ſufficient quantity of butter. They alſo uſe a great deal of milk, which they often boil and thicken up with barley or other grain. Their meat they always roaſt or fry, but not till after it has been parboiled. Bread is very ſcarce, for which reaſon they uſe a great deal of dried fiſh, which after beating they eat, without boiling, with butter, like a piece of bread.

The Icelanders are fond of water; but their common drink is ſour whey, which they call Syre. They make great quantities of this liquor in the ſummer, barrelling it up to laſt the whole winter. They have been ſtigmatized by ſeveral Authors, eſpecially Mr. Anderſon, as drinking Brandy to exceſs, both men and women; but this, our Author tells us, is a mere calumny, being, they in general, a very abſtemious people.

Their houſes are built in the following manner. 'At the entrance, a long narrow paſſage is formed, about ſix feet wide, 'with croſs beams, a covering, and ſome holes on the ſide of 'the door, to admit light ſufficient for the paſſage. In theſe 'holes are ſometimes panes of glaſs, but moſt commonly a 'thin ſkin or bladder, ſtretched upon a frame, which affords a 'tolerable light. There are ſhutters for theſe and other windows, in rainy or ſnowy weather. At the end of this paſſage is the entrance into their common room, which is gene'rally twenty-four or twenty-eight feet long, and about twelve 'or ſixteen broad. Here the women ſit and dreſs their wool, ſpin, 'and do other neceſſaries for the family. At the further end of 'this

'this room is generally a bed-chamber for the Maſter and Miſ-
'treſs of the houſe, and in the loft over it the children and maid-
'ſervants generally lie. On each ſide of the aforeſaid paſſage
'are two rooms, with doors in the paſſage. The one is uſed
'for a dining-room, and the other a dairy, the third for a kitch-
'en, and the fourth, which is juſt by the outer door, for the
'men-ſervants to lie in, or ſtrangers of that ſex, who are a tra-
'velling. The whole building conſiſts of ſix rooms, and but
'one ſtreet or outer door. Holes are made in the ſeveral rooms
'to tranſmit the light, and, as in the paſſage, are covered with
'panes of glaſs, or with a ſkin or bladder. In the large common
'room, moſt people have a couple of ſmall windows, in order
'to ſee to work the better. They have alſo frequently a room
'built on one ſide, cloſe to that appropriated for the men-ſer-
'vants, which they call their ſtate-room, where they receive
'viſits. A bed is fixed therein, and a door that leads directly
'in or out, without paſſing through the houſe, and another
'door into the ſervants bed-chamber, through which the peo-
'ple of the houſe paſs and repaſs, without being obliged to go
'about. They have ware-houſes detached from their dwelling-
'houſes, to keep their fiſh and winter proviſions in; their horſe
'furniture, their implements for hay-making, &c. Near this
'they have another little building, which is their Smith's-ſhop:
'here they make all their tools and tackle of iron and wood.
'At a little diſtance ſtand their barns and ſtables, and one, two,
'three, or four ſheep-folds. In one of theſe they keep the
'lambs by themſelves. Their hay is ſtacked up about ſix feet
'ſquare, and a paſſage left between each ſtack, and covered with
'turf, in a ſhelving manner, for the rain to run off, by which
'means their hay is well preſerved. Their common room,
'bed-chamber, and viſiting-room, are generally wainſcotted,
'and have a loft over them, where their cheſts, wearing appa-
'rel, &c. are kept. Theſe upper appartments have alſo windows,
'two or three panes high; but the other buildings, without ei-
'ther lofts or windows, have only holes for the light.—Their fur-
'niture is not any way coſtly, and conſiſts chiefly of beds, and
'their Vadmel or bays, which ſerves them for making pillows
'and bedding of.—As there is a great ſcarcity of timber in the
'iſland, and as building materials muſt be bought of the Com-
'pany, which conſequently prove very expenſive, the inhabi-
'tants are obliged to proceed to work in the moſt frugal manner
'they can. They therefore lay a foundation of large ſtones,
'upon which they erect the frame-work of their building.
'The croſs-beams and joiſts they faſten the beſt way they can.
'Between the timber-work they make a wall of clay and ſtones,
'and afterwards lay the raſters for the top, which are but ſmall.
'The beſt houſes are covered with boards, which are nailed an

'inch

'inch or two over one another, for the rain to run off without 'running through. Meaner houſes have ſurze and twigs a-top, 'inſtead of boards, and are covered with turf. The walls are 'of ſtone, or earth and clay, with graſs or turf between, which 'beſides is laid over all the poſts and beams, and thus renders 'the walls very firm, ſtrong, and well bound at the foundation. 'They are uſually made four foot thick, and run up ſlanting, 'that at top they may be about three foot in thickneſs. This 'ſort of walls makes warm habitations, and keeps out equally 'the heat in ſummer, and the cold in winter; ſo that in this 'laſt ſeaſon they have no occaſion to keep great fires, though 'ſome in ſeveral parts are provided with ſtoves. The founda-'tion of the houſes built after this manner is even with the 'ground, or raiſed a little higher. When the walls are all 'green, they appear like ſo many hillocks.'

Thus have we followed Mr. Horrebow through the moſt ma-terial parts of his natural hiſtory of Iceland; and ſhall conclude with obſerving, that as one of the principal intentions of his writing this treatiſe, was to explode the accounts given of the iſland by Mr. Anderſon, his deſire of doing this effectually ſeems to have carried him ſometimes too far, and induced him to give a more favourable idea of ſeveral particulars than they really deſerve.

B.

An Oration pronounced before a numerous body of the Nobility and Gentry, aſſembled at the Muſic-hall, in Fiſhamble-ſtreet, on Tueſday the 6th of December, 1757. Publiſhed at their unanimous deſire. By Thomas Sheridan, *A. M. Author of the* Britiſh Education. 4to. 1 s. Wilkie.

THIS ſenſible and ſpirited oration contains ſome general thoughts upon a point of the utmoſt importance to every community, viz. that of Education. What the Author advances has an immediate reference to his native country, and is intended to prevent the growth of an evil, which he thinks will bring on the irretrievable ruin of Ireland, if effectual and ſpeedy means are not uſed to prevent it.

He ſets out with obſerving, that one of the chief ſources of the miſeries of Ireland, is the number of abſentees, which has been occaſioned by many cauſes, too obvious to need mentioning. 'Nor are thoſe cauſes,' ſays he, 'likely to abate ſud-'denly of their vigour. But if to theſe there ſhould be added

'a new cauſe, more powerful than all the reſt; that ſhould not 'only increaſe the number of abſentees, but, in time, make the 'faſhion almoſt general through our nobility and gentry; there 'is no one ſo ſhort-ſighted, who muſt not immediately ſee, that 'this would bring on the irretrievable ruin of this country.

'That ſuch a cauſe has begun to operate moſt powerfully, 'cannot be doubted by any one, who has had an opportunity 'of knowing what ſwarms of young gentlemen have been ſent, 'within theſe few years, from Ireland, to receive their firſt ru- 'diments of learning in the great ſchools of England. From 'the beſt information I can receive, there are upwards of an 'hundred from this country now at Weſtminſter and Eaton; 'beſides numbers at other ſchools of eminence. Whereas it is 'not many years ſince there were but four boys from Ireland at 'Weſtminſter, and not more at Eaton. Should this faſhion 'therefore continue to increaſe in the ſame proportion (and 'there are powerful reaſons to believe that it will, unleſs proper 'means are uſed to prevent it) what muſt the neceſſary conſe- 'quence be? Will not the greateſt part of our nobility and 'gentry receive their whole education in England? for they 'who are trained in their ſchools, will certainly finiſh their 'courſe of ſtudies in their univerſities. And what is to be ex- 'pected from young men, who leave their own country too 'early in life to have any love for it grounded upon rational 'principles; whoſe waxen minds receive their firſt and deepeſt 'impreſſions in another; whoſe firſt years of rational life are 'there employed, there form their acquaintance, their friend- 'ſhips, and their ſocial ties? What, I ſay, is to be expected 'from them, but that they will look upon that as their country; 'there fix their ſettlements, where their deareſt connections are, 'and, by marrying into Engliſh families, make a perpetual 'alienation, not only of themſelves, but of their poſterity, for 'ever, from their native country? And when we reflect alſo, 'how many ſtronger inducements on other accounts, how many 'more powerful allurements they will have to detain them there; 'and that, in point of duty, they may plead an equal tie to 'the mother country, we ſhall have the more reaſon to believe 'that ſuch will be the event.

'Should the caſe be ſo, what then muſt be the condition of 'this unhappy kingdom? Not only drained annually of its 'rents, without any return, but deprived of thoſe members who 'have it moſt in their power to contribute to its advancement; 'and whoſe preſence and encouragement are abſolutely neceſ- 'ſary to diffuſe a ſpirit of induſtry through the people. What, 'indeed, is to be expected, but a gradual decay of all the noble 'improvements made by the unwearied efforts of a truly PA-

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'TRIOTIC SOCIETY! (Such as cannot be matched in an equal 'ſpace of time in any age or country) and a reſtoration of the 'poverty, miſery, and barbariſm, in which the firſt of July, '1690, ſaw this land immerſed?'

Mr. Sheridan now proceeds to examine into the cauſes of the increaſe of this fatal cuſtom. Having made it his buſineſs, he ſays, to converſe with many parents, who choſe to give their ſons an Engliſh education, he found two different motives to it, that were chiefly urged by different perſons. The firſt was, a view to laying the foundation of their ſons future fortunes, by the opportunities which they ſhould have of forming early friendſhips with the ſons of great men, who might have it in their power to promote them as they advanced in life, and came themſelves into power. The ſecond was, the want of public ſchools of reputation in Ireland.

'It is obvious, then,' continues he, 'that nothing can put 'a ſtop to that growing evil, whoſe conſequences are ſo much 'to be dreaded by us, but ſuch a reformation in our ſchools as 'will put them at leaſt on an equal footing with thoſe in Eng'land. But if, at the ſame time, a method could be found out, 'whereby not only that point might be effected, but our *whole* 'ſyſtem of education ſhould be rendered more complete in *every* 'branch, than is to be found either in the Britiſh dominions, or 'in any part of Europe; no one will heſitate to allow, that this 'would not only put an end to all apprehenſions of ruin from 'the cauſe before mentioned, but would be the moſt ſpeedy and 'probable means of making this country flouriſh, and of raiſing 'it to a ſtate of honour, wealth, and power.'

Nor would this be ſo difficult a point to execute, Mr. Sheridan ſays, as may be at firſt imagined. The preſent courſe of education in the college of Dublin, he tells us, is in itſelf ſuperior to that of any in Europe of the ſame kind; and if it has not manifeſted itſelf ſo to the world by its fruits, it is entirely owing, firſt, to a neglect of that part of education which is preparatory to it; ſecondly, to a total want of that part to which ſhould finiſh the gentleman.

'Suppoſe, therefore,' continues he, 'that theſe two defects 'were remedied; that the ſchools were put upon as good a 'footing as thoſe of our neighbours, and rendered ſuitable pre'paratives to the excellent ſyſtem of the college; and that af'terwards a method ſhould be found to finiſh the education of 'a gentleman more completely here, than in any of the acade'mies abroad: muſt it not be allowed, that this would be the 'moſt effectual method of keeping our youth at home, as there 'could be no doubt in ſuch a caſe, but that the whole ſyſtem

'of

'of education here, would be more perfect than any in the 'known world?

'But if to this ſyſtem there ſhould be other ſtudies added, of 'more importance and real uſe to Britiſh ſubjects than all the 'reſt; if the ſtudy of the Engliſh language went hand in hand 'with thoſe of Greece and Rome, and the long loſt art of ora-'tory were revived, (the great utility of which I ſhall not now 'expatiate on, as I have already given my thoughts on that point 'to the public) can there be any doubt, that we ſhould not only 'detain our own youth at home, but that we ſhould draw num-'bers from different quarters of the world, to receive their edu-'cation here, either in whole, or in part?

In order to accompliſh this, Mr. Sheridan propoſes that *a ſociety be eſtabliſhed for the improvement of education*, upon the ſame plan with the many other excellent ſocieties now ſubſiſting in Ireland. 'And ſurely,' ſays he, 'there never was one be-'gun upon a nobler principle, that would anſwer more excel-'lent purpoſes, or confer greater honour on its members. This 'is ſo evident, that were a propoſal of this kind to come from 'a perſon of weight and conſequence, there is no doubt but that 'hundreds would immediately embark in it; and when I con-'ſider my own inſignificancy, much I fear, that the meanneſs 'of the propoſer may throw a diſcredit on the deſign. And yet 'Gentlemen, with your permiſſion, I will endeavour to ſhew, 'that I am not altogether unqualified for ſuch a taſk. I know 'how difficult a point it is to ſpeak of one's ſelf; I know with 'how bad a grace any thing in our own favour comes from our 'own mouths; and yet there are caſes where it is not only al-'lowable, but neceſſary; not only pardonable, but praiſe-wor-'thy. Whether mine be of that number, you will the better 'judge, when you have heard what I have to ſay. I know that 'the courſe of life which I have led for ſome years, ſeemingly 'ſo different from the matter in hand, will be far from preju-'dicing people in general, in favour of my abilities, to execute 'ſuch a deſign; but if I ſhew that it is that *very courſe of life* 'which has afforded me the chief lights; nay, that I ſhould not 'probably, had I purſued any other, have been able to make 'ſuch a propoſal with any proſpect of ſucceſs, I hope what I 'ſhall ſay upon that head will not appear ſuperfluous.'

Mr. Sheridan goes on to acquaint us, that the chief point he had in view from his earlieſt years, was to qualify himſelf for the education of youth; ever eſteeming this to be one of the moſt uſeful and honourable ſtations in life: that in order to make himſelf maſter of the long loſt art of oratory, the revival of which was the firſt neceſſary ſtep to the accompliſhment of his deſign, he

he went upon the ſtage: that a caſual neceſſity he was under, after having taken the management of the theatre into his own hands, of laying out great part of his time in giving what aſſiſtance and inſtructions he could to ſome young performers, threw new lights upon him, and became the means of firſt laying open to his view ſome of the fundamental principles of the art, which being once known, it was not difficult, through time and application, to trace the whole ſyſtem; and that it is now ſome years ſince he could have undertaken to ſhew, that the art of oratory might have been taught in theſe kingdoms, upon as certain principles, and with as good a proſpect of ſucceſs, as it ever was by the rhetoricians of Greece or Rome, or as the arts of muſic, painting, &c. are now taught by their ſeveral profeſſors.

After mentioning briefly the ſeveral hardſhips and difficulties he has undergone in the proſecution of his deſign, he goes on thus: 'I am willing to employ the reſidue of my life, and remains of my health, in doing the beſt ſervice in my power to my country. But in my preſent ſituation I can no more venture to run any riſques. Before I take any farther ſteps, I muſt firſt have an aſſurance, that if my plan meets with approbation, it will alſo bid fair for ſucceſs. The beſt aſſurance I know of, would ariſe from the eſtabliſhment of ſuch a ſociety as was before mentioned. If that were once accompliſhed, I would lay my plan before them, the ends propoſed by which, amongſt many others, are theſe: 1ſt. To qualify every young gentleman to make a figure proportionable to his talents, in whatever profeſſion or ſphere of life he ſhall make his choice, or into which his lot ſhall have caſt him, whether it be the pulpit, the ſenate houſe, or the bar; whether he ſeeks for glory in the field, or prefers the quiet of a rural life: 2dly. To qualify him in all the accompliſhments of a gentleman to make a figure in polite life, and to aſſiſt them in acquiring a juſt taſte in the liberal arts, founded upon ſkill.—A ſociety compoſed of learned, wiſe, and honourable members, to clear away all the difficulties, and to build up an exact model, would ſave the grand national council much trouble, and give them leiſure to attend to the more preſſing exigencies of the ſtate.'

Such is Mr. Sheridan's deſign; a deſign of the moſt important and intereſting nature; which cannot but be approved of by every generous, every benevolent mind; and to which, if his plan ſhall be found in all reſpects anſwerable, we heartily wiſh all the ſucceſs and encouragement it deſerves.

R.

Twenty Sermons on the following Subjects. I. II. III. *Of the wisdom of God in the redemption of mankind.* IV. *Of the glory of God.* V. *Of the spirit of wisdom and revelation.* VI. *The favour of God the only happiness of man.* VII. *Of the happiness of the just by faith.* VIII. *Of God no respecter of persons.* IX. *Of the prosperity of the wicked.* X. *Of being renewed in the spirit of our mind.* XI. *Of the assistance of God's spirit communicated to all mankind.* XII. *Of St. Paul's more excellent way.* XIII. *Of our imitating the Divine Perfections.* XIV. *Of our imitating the mercy of God.* XV. *Of our imitating the holiness of God.* XVI. *Of the origin and sinfulness of our thoughts.* XVII. *Of our meditations.* XVIII. *Of the living sacrifice of our bodies.* XIX. *Of our love of God.* XX. *Of our love of our neighbour.* *By* Christopher Hussey, *D. D. Rector of West-Wickham, in Kent, and Chaplain to his Grace the Duke of Dorset.* 8vo. 5s. Ward.

IN these discourses our Author acquits himself with some honour, as a practical Writer. As a Philosopher, we think him too stiff in his manner; and as a Divine, too systematical. But our sentiments of him in these two last views we shall submit to the judgment of the public, by the following abstract.

From Eph. iii. 10, 11. the Doctor takes occasion to treat of the wisdom of God, in the first and original design and end of our redemption, *according to the eternal purpose, which he purposed in Christ Jesus our Lord.* He observes, that as every intelligent Being, who knows and considers what he does, proposes to himself some end or other to which his actions tend; and as God ever foreknew what in time he intended to accomplish, so this end, (viz. the plan of our redemption) must have been his eternal purpose, and therefore he must, before the foundation of the world, have purposed our redemption in Christ Jesus.

'To illustrate and display, in the sight of angels and men, 'God's most excellent perfections, which constitute his glory, 'was undoubtedly one end and design of God in sending his Son 'into the world; but this end was closely connected and united 'with another, the salvation of mankind.

'These two ends, proposed and consulted at the same time 'by God, when he first designed and projected our redemption, 'I shall now consider,

1. 'In speaking to the first—I shall observe wherein the 'glory of God doth consist, as it is discovered and made known 'to us in Holy Scripture.

'2.

2. 'In diſcourſing of the other end—I ſhall ſhew what is the 'chief good, the ſupreme happineſs, and higheſt perfection of 'man, and how it is to be obtained.

3. '—Conclude with an anſwer to an objection which may 'be made to this diſcourſe.'

Under the firſt of theſe the Doctor obſerves, that the glory of God reſults and ſprings from the tranſcendent excellence and perfection of the Divine Nature, but eſpecially from the moral attributes thereof; that the holineſs and goodneſs of God are ſpoken of in Scripture as his ſupreme glory and excellence; that the erecting or conſtituting a kingdom of truth and righteouſneſs, which ſhall have no end, is a moſt excellent deſign, tending to advance the Divine Glory, and conſequently is to be looked upon as one great end propoſed in the creation of rational and free agents in general, either of men or angels.

The glory and excellence of this kingdom, however, our Author thinks conſiſts chiefly in man's being endowed with freedom of will, though he acknowleges men may abuſe and pervert their liberty and freedom of will. 'This,' ſays he, 'is 'the caſe of the fallen angels and damned ſpirits; hence at firſt 'came ſin into the world; hence the fall of our firſt parents, 'and hence the corruption and depravity of our nature, in all 'their poſterity ever ſince.'—'But as God from the beginning 'knew (*all this*) ſo in mercy he provided a remedy againſt it, 'by---contsiving the amazing method and means of our ſal-'vation.'

It is to this part of the diſcourſe, to which the objection and anſwer mentioned to be conſidered under the third head refers; here, therefore, it may be moſt proper to give the ſubſtance of it.

The objection is, How is it conſiſtent with God's infinite wiſdom and goodneſs, to create Beings with powers and faculties, which he foreknew they would pervert and abuſe, and thereby bring great evil and ſin into the world? The ſubſtance of the anſwer is, that God's end and deſign in the formation of the univerſe, we may be ſure, was moſt excellent and worthy; that the higheſt excellence is a kingdom of everlaſting truth and righteouſneſs; that God intended from the beginning to erect ſuch a kingdom, and to create Beings that ſhould, by their powers, be capable of being ſubject and obedient to this government.--- But all true obedience depends upon voluntary choice. It was therefore righteous and juſt, wiſe and good, in God, to confer on his creatures liberty and freedom of will, whereby they might have obeyed and been happy; but ſome refuſed the bleſſings of his righteous kingdom, turned rebels, and were the authors and

abettors of ſin. This was owing to their abuſe of their free agency, a moſt excellent endowment in itſelf; but applied to the commiſſion of ſin, the ſpring of all miſery, which wicked ſpirits voluntarily bring upon themſelves.

Now from the beginning God foreſaw how rational creatures would freely chuſe to act, and the ſin and miſery they would be the authors of; he therefore, becauſe they abuſed this excellent gift of free-will, ſuffered them to reap the fruit of their ingratitude, and to bring down utter ruin upon themſelves, when they might for ever have lived and enjoyed the ineſtimable bleſſings of his heavenly kingdom.

How ſatisfactory this kind of reaſoning the Doctor makes uſe of may appear to the generality of his readers, it is eaſy to gueſs; but whether the judicious among them will think it at all concluſive, it may not be thought our province to determine. Let it be ſufficient for us to remark, that the Author makes uſe of the doctrine of free-will, like many others, as an univerſal ſolver of the difficulties occuring in the moral adminiſtration of the world.

The ſecond ſermon on the ſame text is as characteriſtic as any of the reſt, of that *ſtiffneſs* (we cannot find another word to expreſs our idea) in the Doctor's philoſophy, which we mentioned at our entrance on this review. Thus opens the diſcourſe---
'It is abſolutely neceſſary that we have a juſt conception of God
'---Now the beſt and trueſt apprehenſion is the idea of the
'moſt excellent Being we can conceive, both in natural and
'moral perfections, but moſt eſpecially in his moral. But the
'ſum and comprehenſion of all moral perfections is righteouſ-
'neſs. Therefore God Almighty muſt be the moſt righteous
'Being we can poſſibly conceive.

'But righteouſneſs in general is founded in the nature and
'reaſon of perſons and things, or of their ideas, a conformity
'to which is truth; and a practice according to truth, from a
'principle of love and affection to it, is juſt and right, good
'and excellent, and is the proper notion of all righteouſneſs and
'holineſs, virtue and goodneſs.'

After this our Author again aſſumes his favourite notion of free-will, and inſiſts much upon its being neceſſary to conſtitute virtue and righteouſneſs, though it may be abuſed, perverted, and miſapplied to the commiſſion of great ſins. 'For the wicked
'angels,' ſays he, 'in Heaven, diſſatisfied with their ſubjection,
'forgot their duty and gratitude to their moſt munificent bene-
'factor, and raiſed a rebellion in God's kingdom of truth and
'righteouſneſs.'

In

In the ſermon on 1 Cor. ii. 7. he conſiders, 1. Upon what account the wiſdom of God, in our redemption, is called a myſtery, viz. as including in it all the ſublime myſteries of our moſt holy religion, which St. Paul calls a myſtery of godlineſs; or it may be ſo ſtyled in oppoſition to the hidden myſteries of the Heathen world, which were ſo far from being myſteries of godlineſs, that they conſiſted in the moſt cruel, inhuman, and unnatural uſages and practices; but by the word myſtery in the text is more eſpecially meant the great myſtery of the vocation of the Gentiles, to the knowlege and worſhip of the true God, and faith in our Lord Jeſus Chriſt.

2. He briefly obſerves the original ſtate of man at firſt, and the relation he bears to God; and the ſtate and condition of mankind after the ſin of our firſt parents.

3. He endeavours to demonſtrate the righteouſneſs and wiſdom of God, in redeeming mankind out of their ſinful and miſerable eſtate, by the moſt precious blood of our Lord and Saviour Jeſus Chriſt.

Under this head he obſerves, that as in the original formation, there was a conſultation in the Godhead about it; ſo the great work of our ſalvation was reſolved and agreed upon between the Father and his Son, and undertaken and conducted by them with the higheſt wiſdom and prudence; that it became God, as a Being of infinite juſtice, purity, &c. to conſult the honour of his attributes, and therefore he would not pardon man's tranſgreſſion without public ſatisfaction for the indignity and injury done to his Divine Majeſty: 'but this ſatisfaction Adam does 'not preſume to make, and therefore God took the matter into 'his own hand, and formed the method of our redemption 'through the merits and mediation of his moſt dearly be-'loved Son.'

Now the wiſdom of this method, the Doctor thinks, is moſt evident in theſe two reſpects. 1. God took care that the higheſt regard and reverence ſhould be paid to his *moral* perfections: and 2dly, When God determined to ſave man, and to remit the puniſhment due to his ſin, he took ſuch a method of doing this, as to demonſtrate his great love to him, when he would, at ſuch an ineſtimable price as the ſacrifice of his only Son, purchaſe his redemption: and yet, that man might have no encouragement, from this love, to continue in ſin, God laid before him the odiouſneſs of ſin, and its dire conſequences, in the ſad ſufferings of his Saviour, to deter him from it for the future.

A Diſſertation on Jacob's Prophecy, Gen. xlix. 10, *&c.* 8vo. 1s. 6d. Withers.

THE deſign of this diſſertation is to ſhew, that the interpretation given in our tranſlation of that text, Gen. xlix. 10. *The ſcepter ſhall not depart from Juda, nor a lawgiver from between his feet, until Shiloh come, &c.* does not come up to the Patriarch's meaning, and fixes no certain determinate æra for the accompliſhment of the prediction.

Before the Author enters on the prophecy itſelf, he makes the following obſervations, viz. That Jacob, in this laſt ſcene of his hiſtory, plainly appears to be under the influence of Divine Inſpiration; that by the ſpirit of God he was directed to paſs by his firſt-born ſon, and the next two, to aſſign to Judah the bleſſings of the patriarchal promiſe; that theſe bleſſings were not of a temporal, but ſpiritual nature; this he thinks is intimated by the ſignification of the word (Judah) which comes from *Jada* (to praiſe) and by the manner in which Jacob applies it to his ſon, viz. *Thou Judah*, or, *Thou art Judah.* The ſame (he obſerves) is to be ſaid of the word (*Jiſhtechuu*) *ſhall bow down*, which he is at great pains to ſhew is of ſacred import.

But that the bleſſing in the text muſt relate to ſpiritual, and not temporal things, he farther thinks is evident from hence, viz. that the promiſe of a ſcepter and a lawgiver (as our tranſlation has it) muſt imply ſome diſtinction of pre-eminence, which the tribe of Judah was to enjoy above their brethren; but that this was not the caſe for more than 600 years, between the death of Jacob and the time of David; though *he*, indeed, was of the tribe of Judah, and Judah continued a kingdom for 400 years more, or ſo; but then both king and people were ſubdued by Nebuchadnezzer, and carried captive into Babylon; after this the royal family of David never recovered the poſſeſſion of their right, or ſo much as laid claim to it.

He then endeavours to ſhew, that the ſeveral governors which the Jews had, from their return, to the coming of Chriſt, can by no means anſwer to the prophecy as interpreted of temporal power and dominion. He finds much fault with the ſeptuagint tranſlation, as very erroneous, and undertaken with very wrong and ſiniſter views, and then comes to his main point, viz. 'To 'ſhew what, upon enquiry, ſeems to *him* to be the natural and 'true meaning of this ſublime and noble prediction.'

'I ſhall lay down,' ſays he, 'this firſt of all, by way of 'axiom, that the principal deſign is to make a promiſe of the

'Meſſiah,

'Meſſiah, which is by all, by Jews as well as by Chriſtians, 'acknowleged to be the intendment of, *till* Shiloh *come*. Beſides 'this, it contains a promiſe of ſomething relative to *Judah*, 'ſomething which the reſt of the tribes were to enjoy for a 'time, but not ſo long as *Judah:* and in this was *Judah*'s 'pre-eminence above the reſt to conſiſt. Now what this was is 'the queſtion, and the only way to reſolve this queſtion is, 'by ſeeking to diſcover the primary and radical ſenſe of the 'two chief words in the text, which we read *ſcepter* and *law-'giver*.'

With regard to the firſt of theſe words, which in the original is, *Shebeth*, and in the Septuagint verſion, Ἀρχων, a *ruler*; the literal rendering of the original, he obſerves very juſtly, would have been better than a metaphorical one; or if an explication was to be made, it was moſt natural to have expreſſed it by the word *Tribe*, or *Tribeſhip*.

The other word *Mehokkak*, which the Seventy have rendered Ἡγούμενος, and our tranſlators, *law-giver*, he ſays, is a moſt 'beautiful word, indeed, and conveys a noble idea;' for which reaſon he is at pains to trace it to its original. Our Readers, perhaps, will not follow him through all his remarks upon it with equal pleaſure. We ſhall therefore content ourſelves with giving them the Author's purport in general, which is, that this word, *Mehokkak*, comes from the radical *hak*, or *hakak*, to *engrave*, and ſignifies in this text not a *law-giver*, but a *typifier*.

Upon the whole, though the Writer of this Diſſertation ſeems to expect *our* cenſure rather than approbation, we ſhall do *him* the juſtice to remark, that he appears to have taken great pains to come at the truth; and that in ſo candid and impartial a manner, as to render his own atteſtation of it, and the fears he expreſſes for himſelf in the following extract, altogether needleſs, viz. 'In ſhort, Sir, you have my thoughts 'on the ſubject, ſuch as they are, and whatever ſentence may 'be paſſed upon them by ſome of the learned ones of the age, 'our Monthly Reviewers, Orthodox Deiſts, &c. if they ſhould 'come into their hands, I ſhall reſt myſelf on the approbation 'of God, and of all good men, which I ſhall always, in all 'my ſtudies, endeavour to deſerve.'

D.

New Tables of Intereſt; deſigned to anſwer, in the moſt correct and expeditious Manner, the common Purpoſes of Buſineſs, particularly the Buſineſs of the Public Funds. By John Payne *of the Bank of England.* Printed on a fine Writing-Paper, and bound in a Pocket Volume. Price 4s.

AS this work may be acceptable to many of our Readers, we ſhall, for their ſakes, give the titles of the ſeveral Tables contained in it, and an account of the moſt important of them, taken from the Author's own explanation of their nature and uſe.

I. 'Tables of Intereſt, at an Eighth, a Quarter, Three Eighths, 'a Half, Five Eighths, Three Quarters, and Seven Eighths 'of a Pound; and at One, Two, Three, Four, and Five 'Pounds per Cent.

'The Principal on which theſe ſeveral Rates of Intereſt are 'given, is, 1ſt, Pence, from one Penny to eleven Pence; 2d, 'Shillings, from one Shilling to nineteen Shillings; 3d, the 'Combinations of Shillings and Pence, from one Shilling and 'one Penny to nineteen Shillings and eleven Pence; 4th, 'Pounds, from one Pound to ten Pounds; 5th, the Combina-'tion of Units and Tens in the Pounds, from eleven Pounds to 'ninety-nine Pounds; and 6th, the remaining articles of 'Pounds, from one hundred Pounds to one hundred thouſand 'Pounds.

'This Principal, which is printed in a larger character than 'the Intereſt, is placed in the firſt column of every page; and 'is repeated, not as often as there are different rates of Intereſt, 'but only once, and in the oppoſite page: for example, the 'Principal, from one Penny to eleven Pence, in page 2, is re-'peated only in page 3, becauſe page 2 and page 3, and all the 'following two oppoſite pages in theſe Tables, contain all the 'Rates of Intereſt above-mentioned.

'The whole produce of Intereſt is minutely given to the de-'cimal parts of a Penny, and placed on the ſame line with the 'Principal in the ſecond, third, fourth, fifth, ſixth, and ſe-'venth columns, according to all the Rates above-mentioned, 'which are expreſſed at the top of the page. The parts of a 'Penny are diſtinguiſhed, not by a Comma placed before the 'firſt figure, but by the contraction [pts] placed over them, as 'Pounds, Shillings, Pence, are by l. s. d.

'By the conſtruction of theſe Tables it is intended, that ma-'ny purpoſes of buſineſs ſhall be anſwered with peculiar accu-'racy and expedition.

'In collecting the Intereſt of the complicated ſum 1999l. 19s. 11d. inſtead of being obliged to put down firſt the Intereſt of 1000l. then of 900l. then of 90l. then of 9l. then of 10s. then of 9s. then of 10d. and then of 1d. which make eight lines of figures; no more is neceſſary in theſe Tables, than to put down firſt the Intereſt of 1900l. then of 99. and then of 19s. and 11d. which make but three lines of figures. So that in collecting the Intereſt of ſuch a complicated ſum as 1999l. 19s. 11d. and in proportion of all other ſums leſs complicated, five out of eight lines of figures are ſaved by the Combinations given in theſe Tables.

'Further, as the Intereſt is calculated at the ſeveral Eighths of a Pound, as well as at one, two, three, four, and five Pounds per Cent. and as all theſe different Rates are printed, not in ſo many different parts of the book, but in two pages that open to one view, the Intereſt at any of the ſeveral eighths of a Pound may be readily connected by the eye, with the intereſt at the rate either of one, two, three, four, or five Pounds per Cent. and thus the exact amount of half-yearly Dividends, at any Rate of Intereſt, and on any ſum of principal however complicated, may be ſpeedily known.

'The Calculations of Intereſt at the ſeveral Eighths of a Pound, which may be thus ſo readily taken in connexion with the other Rates of Intereſt, from one Pound to five Pounds per Cent. will alſo ſhew as exactly the value of any quantity of Stock, at any price, whether the ſtock be either at a premium or a diſcount.' Of this two different examples are given.

II. 'Tables of Intereſt at 3l. per Cent. on Eaſt-India Bonds, of 25l. 50l. and 100l. Principal; and on any number of Bonds of 100l. Principal, from one Bond to ten Bonds: for ſingle Days, for ſingle Months, and for Months and Days, through all their poſſible Combinations.

'Theſe Tables require no more Explanation than is given in their ſeveral titles. With reſpect to their conſtruction and extenſive uſefulneſs, they are entirely new; and it is hoped they will ſave much time and trouble in tranſacting that buſineſs to which they are peculiarly adapted.

III. 'Tables, ſhewing the different Intereſt that is made by Money laid out in the purchaſe of the different tranſferable Stocks, dividing 3, 3½, 4, 4½, 5, and 6 per Cent. per Annum.

'In

'In theſe Tables, the Price of Stock, in order to anſwer all 'the probable revolutions of it, is taken as low as 71, and con- 'tinued up progreſſively through all the variations of a quar- 'ter, a half, and three quarters per Cent. to 120, and from '121 with the ſingle variation of a half per Cent. to 200. But 'to be more particularly accommodated to the Annuities both 'at 3 and 3 ½ per Cent. to Bank-ſtock, South-ſea ſtock, and 'Eaſt-India ſtock, the Price from 71 to 80 includes only the 'Stock dividing 3 per Cent. per Annum; the Price from 81 to '110, includes the Stocks dividing 3, 3 ½, and 4 per Cent. per 'Annum; the Price from 111 to 120 the Stocks dividing 3 ½, '4; and 4 ½ per Cent. per Annum; and the Price from 121 to '200 the Stocks dividing 4 ½, 5, and 6 per Cent. per Annum. 'The firſt and the fifth column of every page contain the Prices 'of Stock; and the other columns ſhew how much is gained 'upon 100l. Stock, bearing thoſe different Prices, and dividing 'the annual Intereſt that is expreſſed at the top of each. Thus, 'if 118 ¾ is given for 100l. Bank-ſtock, which divides 4 ½ per 'Cent. per Annum, the Intereſt made by the Purchaſe is 3l. '15s. 9d. 1f; and if 97 ½ is given for 100l. 3 ½ per Cent. 'Annuities, the Intereſt made by that Purchaſe is 3l. 11s. '7d. 1 f.

IV. 'Tables ſhewing the preſent value of an Annuity of one 'Pound, from one Year to ſixty Years, computed at the dif- 'ferent Rates of 3, 3 ½, 4, 4 ½, and 5 per Cent.

'Theſe Tables will ſhew the preſent Value of any other An- 'nuity, whether of a greater or leſs amount, for the ſame num- 'ber of Years, and at the ſame Rates of Intereſt.

'Of this an example is given with reſpect to the compara- 'tive Value between the Annuities 1756, which are to carry a 'certain Intereſt of 3 ½ per Cent. for thirteen Years, and the 'Annuities which now bear an Intereſt only of 3 per Cent. in 'which it is ſhewn, that the Annuities 1756, ſuppoſing them 'to bear 3 ½ per Cent. Intereſt no longer than thirteen Years, 'are at this time dearer than the 3 per Cent. Annuities by 1l. '17s. per Cent.

V. 'Tables, ſhewing the preſent Value of an Annuity of one 'Pound for a ſingle Life, from the age of eight Years to the 'age of ſeventy-nine Years; computed at the ſeveral Rates 'of 3, 3 ½, 4, 4 ½, and 5 per Cent.

'Theſe Tables, are formed upon the principles of the cele- 'brated Mr. de Moivre, and taken, together with the Tables 'immediately preceding, from the Calculations of the late Mr. 'James Dodſon, whoſe unwearied diligence as well as great

'ſkill

'ſkill and accuracy in the ſolution of the moſt abſtruſe queſti-
'ons, will tranſmit his name to poſterity with ſingular honour.

'By theſe Tables the preſent Value of any other Life Annui-
'ty for the ſame number of Years, and at the ſame Rates of In-
'tereſt, may be exactly known.' Of this two examples are given.

VI. 'Tables of Intereſt at 3 $\frac{1}{2}$, 4, and 5 per Cent. for any
'number of Days from one Day to ninety-ſix Days, and for
'ſingle Months from one Month to twelve Months, on one
'Pound Principal and progreſſively to one thouſand Pounds.

'Theſe Tables are printed from the Tables in common uſe;
'and being in common uſe they require no explanation.

VII. 'Tables ſhewing the Amount of each Capital in the ſe-
'veral transferable Stocks, the Days and Hours of transfer-
'ing, and the Time of paying Half-yearly Dividends; alſo
'the Holidays that are obſerved at the Public Offices through-
'out the Year.

VIII. 'A Table, ſhewing the Number of Days from any Day
'in one Month, to the ſame Day in any other Month,
'throughout the Year.'

Every Copy of this book is ſigned by the Author, which is done, it is ſaid, 'In teſtimony of the Care with which the
'Calculations have been made, and the printed ſheets exa-
'mined.'

The Preface to this work, with which we ſhall conclude the Article, is as follows.

'Among the Writers of Fiction, whoſe buſineſs is to furniſh
'that entertainment which Fancy perpetually demands, it is a
'ſtanding plea, that the beauties of Nature are now exhauſted;
'that Imitation has exerted all its power, and that nothing more
'can be done for the ſervice of their Miſtreſs, than to exhibit
'a perpetual tranſpoſition of known objects, and draw new
'pictures, not by introducing new images, but by giving new
'lights and ſhades, a new arrangement and colouring to the old.
'This plea has been chearfully admitted; and Fancy, lead by
'the hand of a ſkilful guide, treads over again the flowery path
'ſhe has often trod before, as much enamoured with every new
'diverſification of the ſame proſpect, as with the firſt appear-
'ance of it.

'In the regions of Science, however, there is not the ſame
'indulgence: the Underſtanding and the Judgment travel there
'in the perſuit of Truth, whom they always expect to find in
'one

'one ſimple form, free from the diſguiſes of dreſs and orna-
'ment; and, as they travel with laborious ſtep and a fixed eye,
'they are content to ſtop when the ſhades of night darken the
'proſpect, and patiently wait the radiance of a new morning,
'to lead them forward in the path they have choſen, which,
'however thorny, or however ſteep, is ſeverely preferred to the
'moſt pleaſing excurſions that bring them no nearer to the ob-
'ject of their ſearch. The plea, therefore, that nature is ex-
'hauſted, and that nothing is left to gratify the mind but dif-
'ferent combinations of the ſame ideas, when urged as a rea-
'ſon for multiplying unneceſſary labours among the ſons of Sci-
'ence, is not ſo readily admitted: the Underſtanding, when in
'poſſeſſion of Truth, is ſatisfied with the ſimple acquiſition;
'and not, like Fancy, inclined to wander after new pleaſures
'in the diverſification of objects already known, which, per-
'haps, may lead to error.

'But notwithſtanding this general diſinclination to accumu-
'late labours for the ſake of that pleaſure which ariſes merely
'from different modes of inveſtigating Truth, yet, as the
'mines of Science have been diligently opened, and their trea-
'ſures widely diffuſed, there may be parts choſen, which, by a
'proper combination, and arrangement, may contribute not
'only to entertainment but uſe; like the rays of the ſun, col-
'lected in a concave mirrour, to ſerve particular purpoſes of
'light and heat.

'The power of Arithmetical Numbers has been tried to a
'vaſt extent, and variouſly applied to the improvement both of
'Buſineſs and Science. In particular, ſo many Calculations
'have been made with reſpect to the value and uſe of Money,
'that ſome ſerve only for ſpeculation and amuſement; and there
'is great opportunity for ſelecting a few that are peculiarly a-
'dapted to common buſineſs, and the daily interchanges of
'property among men. Thoſe which happen in the Public
'Funds are, at this time, the moſt frequent and numerous;
'and to anſwer the purpoſes of that buſineſs, in ſome degree,
'more perfectly than has hitherto been done, the following
'Tables are publiſhed. What that degree of perfection above
'other Tables of the ſame kind may be, is a matter, not of
'opinion and taſte, in which many might vary, but of accura-
'cy and uſefulneſs, with reſpect to which moſt will agree. The
'approbation they meet with will, therefore, depend upon the
'experience of thoſe for whom they were principally deſigned,
'the Proprietors of the Public Funds, and the Brokers who
'tranſact the buſineſs of the Funds, to whoſe patronage they
'are chearfully committed.

'Among

'Among the Brokers of Stocks are men of great honour and 'probity, who are candid and open in all their tranſactions, 'and incapable of mean and ſelfiſh purpoſes: and it is to be la- 'mented, that a market of ſuch importance as the preſent ſtate 'of this nation has made theirs, ſhould be brought into any 'diſcredit, by the intruſion of bad men, who, inſtead of ſerv- 'ing their country, and procuring an honeſt ſubſiſtence in the 'army or the fleet, endeavour to maintain luxurious tables, and 'ſplendid equipages, by ſporting with the public credit.

'It is not long ſince the evil of Stock-jobbing was riſen to 'ſuch an enormous height, as to threaten great injury to every 'actual Proprietor; particularly to many Widows and Or- 'phans, who being bound to depend upon the Funds for their 'whole ſubſiſtence, could not poſſibly retreat from the ap- 'proaching danger. But this evil, after many unſucceſsful at- 'tempts of the Legiſlature to conquer it, was, like many other, 'at length ſubdued by its own violence; and the reputable 'Stock-brokers ſeem now to have it in their power effectually 'to prevent its return, by not ſuffering the moſt diſtant ap- 'proaches of it to take footing in their own practice, and by 'oppoſing every effort made for its recovery by the deſperate 'Sons of Fortune, who, not having the courage of highway- 'men, take 'Change-Alley rather than the road, becauſe, tho' 'more injurious than highwaymen, they are leſs in danger of 'puniſhment by the loſs either of liberty or life.

'With reſpect to the other Patrons to whoſe encouragement 'theſe Tables have been recommended, the Proprietors of the 'Public Funds, who are buſy in the improvement of their for- 'tunes; it is ſufficient to ſay—that no motive can ſanctify the ac- 'cumulation of wealth, but an ardent deſire to make the moſt 'honourable and virtuous uſe of it, by contributing to the ſup- 'port of good government, the increaſe of arts and induſtry, the 'rewards of genius and virtue, and the relief of wretchedneſs 'and want.

What Good, what True, what Fit, we juſtly call,
Let this be all our care—for this is All;
To lay this TREASURE up, and hoard with haſte
What *ev'ry day* will want, and moſt the *laſt*.
This done, the pooreſt can no wants endure;
And this not done, the richeſt muſt be poor. POPE.

Some

Some Letters, which paſſed between a young Gentleman, deſigned for holy Orders, and his Uncle, a Clergyman; concerning Conformity to the Church of England. With an Appendix by the Editor. 8vo. 2s. Waugh and Fenner.

WHO the Editor of theſe Letters is, we are not informed, nor by whom they were written. They contain the objections of a young Gentleman, who was deſigned for the Miniſtry of the Church of England, to *clerical Conformity*; and they bear the ſtrongeſt marks of a candid, honeſt, and ſerious diſpoſition.

Before he was eleven years of age, we are told, he loſt his father, by whoſe appointment he was committed to the care of his uncle, who readily accepted the truſt, and diſcharged it with great care and fidelity, not only in managing the fortune that was left him, but in giving him, from time to time, uſeful inſtruction and advice, in regard to his moral conduct and ſtudies.

Upon the young Gentleman's leaving the Univerſity, his uncle was greatly diſappointed, and under no ſmall concern, when he found that he declined the public ſervice of the church, to prepare himſelf for which he had ſpent ſo much time, and for which he was ſo well qualified. Accordingly he writes to him, in a very friendly and affectionate manner; deſires him to open his mind freely, and without reſerve; to lay his objections as ſtrong as poſſible, and urge them as far as they would fairly go; and promiſes to do his utmoſt in order to remove his doubts and ſcruples. Part of the nephew's anſwer is as follows.

'Reverend and honoured Sir,

'The ſenſe which I have of the duty and reſpect that I owe 'you, will not allow me to conceal from you, what yet (I fear) 'will give you ſome uneaſineſs, when I have acquainted you 'with it; and, perhaps, abate ſomething of that kind regard, 'that tender, parental affection, which you always diſcovered 'towards me; and which I eſteem as the greateſt bleſſing of my 'life, next to the favour of the Almighty, and the approbation of my own mind:—the grievous apprehenſion of which 'conſequences hath, for a conſiderable time paſt, kept me from 'communicating my ſentiments to you, upon a very important 'affair, and my preſent purpoſe relating to it. But I cannot, 'any longer, bear the thoughts of being wanting, in any proper expreſſions of my duty to you; as I ſhould be, did I not 'acquaint you, to whom I am more obliged than to all the world 'beſides, with every thing of conſequence that concerns me.

'When

'When I had the pleaſure of ſpending ſome weeks with you
'in the country laſt ſummer, you know, Sir, you preſſed me
'with ſome earneſtneſs, to enter into *Orders*. And when you
'aſked me what was my reaſon for deferring it ſo long, I re-
'member my anſwer was,—That I thought I was not in any
'ſufficient degree, qualified for the diſcharge of the *ſacred*, im-
'portant function of *a Miniſter of the Goſpel*. And therefore
'was willing to take more time to prepare myſelf, by getting
'my head and heart better furniſhed for it; which was the truth,
'but not the whole truth;—the true reaſon, but not the only
'reaſon. For I had then, and for a conſiderable time before,
'ſome ſcruples in my mind about the lawfulneſs of complying
'with the terms of *clerical Conformity*, which have been grow-
'ing upon me ever ſince. The more I read, the more cloſely
'I think, on this ſubject, and the more freely I debate the caſe
'with myſelf, the ſtronger the objections I have againſt offici-
'ating, as a *Miniſter* in the *Church of England*, appear to me,
'and the more confirmed I am, in my own mind, never to do
'it. I cannot reſiſt the force of them.

'I aſſure you, Sir, that I ſhould be glad to employ the abilities
'which God has given me, and to ſpend the remainder of my
'days in the public ſervice of *Religion*; in promoting the beſt
'and higheſt intereſt of mankind; but I am utterly precluded
'from it in the *Church of England*, by the terms of admiſſion
'into the *Miniſtry*, in that *Church*, eſtabliſhed by the civil
'Magiſtrate. My way is ſhut up, till that bar be removed;
'for it is an eternal law of reaſon, as well as a precept of Chriſ-
'tianity, *not to do evil, that good may come*; as it would be *evil*
'and *wicked* in me to conform to thoſe terms, while they appear
'to me in the light in which they do at preſent. While the
'ſenſe and judgment of my mind, in the caſe, continue the
'ſame that they now are. It would be groſs diſhoneſty, plain
'prevarication with God and man.

'I hope that, through the grace of God, I ſhall make it my
'firſt care, my principal concern, as long as I live, to keep my
'mind from being corrupted, and my judgment from being
'perverted, by any prejudice or wrong biaſs, to ſee that I
'rightly underſtand my rule of life, as *a reaſonable creature* and
'a *Chriſtian*; and that, by it, I form the temper and diſpoſition
'of my heart, and regulate my whole conduct and practice;
'for upon this depends, and with this is neceſſarily connected,
'the peace and comfort of my life, in this world, and my eter-
'nal happineſs in another. And what is the higheſt preferment
'in the *Church*, when laid in the balance againſt theſe? It is
'lighter than a feather; it is of no weight.

'He

'He that will part with his innocence, that will do violence 'to the ſenſe and reaſon of his own mind, and deſperately break 'through all the barriers which duty and conſcience have laid 'in his way, to come at wealth, grandeur, or power, muſt be 'an abandoned wretch, void of any regard to the true intereſt 'of a rational being; of any view, or proſpect, but what is 'confined within the narrow limits of the preſent life. He 'muſt be a poor, contemptible creature, though you ſuppoſe 'him to dwell in a ſpacious palace, with a retinue of ſervants, 'of various rank and degree, about him, attending on his nod; 'to have a table ſumptuouſly furniſhed, to ride in a coach and 'ſix, and to ſit with the Lords and Princes of the earth.—All 'theſe are foreign to the man, to his character.

'I ſhall have reaſon, the longeſt day I live, to bleſs God I 'was committed to your care, when I had loſt the beſt of fa- 'thers; that my mind was formed under your hands. Give 'me leave to tell you, Sir, that my preſent purpoſe of never 'complying with the terms of miniſterial Conformity; and the 'deteſtation and abhorrence which I feel riſing in my breaſt at 'the thought of doing it, I impute, in a great meaſure, to the pre- 'vailing influence of thoſe principles and ſentiments which you 'cultivated and cheriſhed in my ſoul. You ſowed the good ſeed, 'God bleſſed the ſpringing thereof; and this is ſome of the 'good fruit of it. I hope, therefore, you will not think unfa- 'vourably of me, nor be diſpleaſed with me, for forming my 'reſolutions on thoſe principles, and acting conformably to 'them, as (I think) I do, in this affair.'

In the ſecond Letter he proceeds to his objections againſt mi- niſterial Conformity, and the firſt thing he takes notice of, is, *ſubſcribing to the Thirty-nine Articles.* He conſiders the nature and meaning of this ſubſcription, and ſhews, that whoever ſub- ſcribes to the Thirty-nine Articles, *in ſuch manner and ſort*, as is appointed in the *Church of England*, ſolemnly declares be- fore God and men, that he really, and in his own mind, thinks them to be *agreeable to the word of God*, and believes them to be true. He takes notice of the evaſions, and quibbles, that are made uſe of by thoſe who ſubſcribe the *Articles*, but deny that their ſubſcription implies an acknowlegement that they are agree- able to the word of God; and expreſſes, in very ſtrong terms, his deteſtation of ſuch a conduct.

In the ſubſequent Letters he gives his reaſons why he cannot ſubſcribe the Articles *honeſtly*, and with a *good conſcience*, and makes many pertinent and juſt obſervations upon ſuch of them as he has the ſtrongeſt objections againſt.

After

After laying his objections before his Uncle, he expreſſes himſelf towards the cloſe of his ſixth Letter in the following manner.

'I have given you the reaſons why I cannot ſubſcribe the *Ar-*
'*ticles honeſtly*, and with a *good conſcience*. And againſt my
'*conſcience*, againſt the convictions of my own mind, I would
'not do it, for all the world. I have my daily failings, ſome
'omiſſions, ſome deviations from the ſtrict rule of my duty,
'to charge myſelf with, before God, every evening. Yet, as I
'have to do with a merciful God, who hath, in the Goſpel,
'promiſed forgiveneſs to the humble, ſincere penitent; and
'have an Advocate at his right hand,—I can now think and me-
'ditate with pleaſure, on him who is the Father of my Spirit:
'—the higheſt exerciſe, and nobleſt employment, that any cre-
'ated mind can be engaged in. It rejoices my heart to think,
'that the adminiſtration of the univerſe is in the hands of an
'infinitely, and unchangeably good, wiſe, and powerful Be-
'ing; that my conſtant, entire dependance is upon him; that
'I may with the greateſt ſafety rely on his power to protect,
'his wiſdom to guide, and his goodneſs to befriend me, thro'
'the whole of my duration in this, and in another world. I
'can now lift up mine eyes to heaven; I can now go to God,
'the Author of all good, and the kind parent of all his rational
'offspring, and with ſome degree of faith and hope, make my
'addreſſes to him. I can now be alone, without diſmal, gloo-
'my apprehenſions. Nor do I think myſelf lonely and deſolate,
'though I ſee not the face, nor hear the voice of *man*. I can
'retire, and commune with God, and *my own heart*. And
'thoſe hours of my life, which I have ſpent in ſecret, have been
'the moſt delightful of any in the whole courſe of it. Now
'I bleſs God, I am not in *bondage*, through *fear of death*. I
'can look forward to the period of my life, and think on the
'diſſolution of my frame without any uneaſineſs; hoping, and
'truſting in God, that when I am entering the dark paſſage,
'out of *Time* into *Eternity*, his preſence will then be with me,
'to light my ſoul through it; and that he will give his Mini-
'ſters of Grace charge of my departing ſpirit, to convey it to
'thoſe bleſſed manſions, which Chriſt is gone before to prepare,
'in his Father's houſe. At preſent, this is the ſtate of my
'mind; which is attended with ſuch inward light and peace,
'ſuch comfort and ſatisfaction of heart, that nothing within
'the whole compaſs of God's creation, can compenſate the
'loſs of them. I muſt, therefore, be wholly abandoned and
'forſaken of God (which I truſt I never ſhall be) to part with
'theſe, for the ſake of a paultry living. And ſuch in compa-

'riſon with theſe, is the *Archbiſhopric of Canterbury* to be con-
'ſidered.

'And part with theſe I muſt, were I to *ſubſcribe*; while I have
'the ſame notion of *ſubſcribing*, as I now have. They would
'ſoon leave my guilty, polluted breaſt, and fly away. Then
'darkneſs, confuſion, and perplexity would immediately come
'in their room, and take poſſeſſion of it. Self-diſlike, remorſe,
'and fear, would diſtract and rend my ſoul. For I could not
'help conſidering myſelf as having departed from God; re-
'nounced all intereſt in his favour; turned my back upon hea-
'ven, and my face towards hell and deſtruction. I ſhould
'then;—oh horrid ſtate of mind!—be afraid of God, of the
'Author of my being, of the Almighty, who hath an abſolute
'power over me.—I ſhould not have courage to look into my
'own heart. I ſhould be afraid of my own conſcience, *that*
'God within me.—But no more of this diſagreeable ſuppoſi-
'tion. In what I have juſt now wrote, relating to the ſenti-
'ments and apprehenſions of my own heart, I have uſed the
'more freedom, as I know I am writing to one who will not
'put any hard unfavourable conſtruction upon it.'

All this is honeſtly, piouſly, and ſenſibly ſaid. We heartily wiſh that all who are deſigned for the Miniſtry of the Church, were as careful as this young Gentleman appears to have been, to ſatisfy themſelves about the lawfulneſs of *Conformity*, and that our Church laid fewer obſtructions in the way of thoſe who are both diſpoſed and qualified for advancing the intereſts of religion and virtue, but dare not engage publicly in her ſervice, for fear of violating the peace of their minds, and wounding their conſciences.

We ſhall conclude this article with acquainting our Readers, that the correſpondence was not, as appears from the *Letters* now before us, carried on ſo far as it was deſigned to be; and that there is no anſwer from the Uncle to the objections of the Nephew.

R

A Letter from the Lord Biſhop of Wincheſter, to Clement Chevallier, Eſq; Occaſioned by Fournier's new attack, ſince the legal condemnation of his Note over the Biſhop's name for 8,800*l. with an account of that Gentleman's conduct in favour of the ſaid Fournier. To which is added, An Appendix, ſhewing the ſeveral Steps of Fournier's behaviour, from the day of his Appeal to the Biſhop; and the ſeveral variations of his ſtory about the ſaid note, in the order of time in which they happened.* 8vo. 1*s.* 6*d.* Payne.

We

WE have here a very particular and ſpirited account of a moſt remarkable attempt to ſet up a note of hand, pretended to be given by the Biſhop of Wincheſter, to one Bernard Fournier.

We are informed, by the narrative of this worthy Prelate, that Fournier pretended to be a convert from Popery, and to have eſcaped from a monaſtery. Under this pretence, he found it not difficult to raiſe patrons in England; the common receptacle of refugees and adventurers of all ſorts; who ſeldom fail to impoſe on our credulity by a marvellous relation.

In May 1740, he was introduced to the Biſhop, with whom he lodged an appeal from a ſentence given in the eccleſiaſtical court of Jerſey, by the Dean of Jerſey and his aſſeſſors. The Biſhop being of opinion, that the ſentence was juſt, and finding his appeal irregular in point of time, adviſed him to go to his curacy, and ſpend no more of his money and time upon ſuch an affair. But he alleging, that the irregularity proceeded from the refuſal of his appeal by the court below, and being importunate, the Biſhop, with great good-nature, told him, that he would write to the Dean, to know the reaſon of ſuch refuſal; and that ſo ſoon as he ſhould receive an anſwer, he would, if Fournier ſtill inſiſted upon it, give him his judgment.

Soon after the Biſhop went to Farnham, and during his ſtay in the country, Fournier forced him into a correſpondence by *letters* about his *cauſe*. When he came to town, he told Fournier, that he ſaw no reaſon to alter his judgment; and added, that it was neceſſary for him to go immediately to his curacy in Jerſey, or to quit it. To this F. made no objection, but ran into complaints about the *expences* of his cauſe, and of his journey, &c. Upon which the Biſhop generouſly gave him *five guineas*, to aſſiſt him in his return.—What a vile uſe he made of this liberality, the Reader will ſee hereafter.

We are told, that about May 1741, Fournier arreſted the Dean of Jerſey upon *four promiſſory notes*; but that the Dean made oath they were a forgery: upon which affidavit, Fournier's own attorney had the honeſty to decline the cauſe, which has ſlept ever ſince.

This diſappointment, however, did not ſhock the courage or conſcience of this ſcrupulous convert; for ſoon after, the Biſhop diſcovered, that he had ſhewn a note over his name, for no leſs a ſum than 8,800l. In ſome time the Biſhop found means to gain a ſight of this note, together with thoſe over the Dean's name, which were brought to him by one Mr. Tyrrell, accom-

panied by the Rev. Mr. Laval. Tyrrell preſſed the Biſhop to burn theſe notes, 'that their falſity might not, as he ſaid, appear in a court of juſtice, to the man's utter ruin.' The Biſhop, however, had too much diſcretion to follow ſuch inconſiderate advice.

His Lordſhip takes notice of the various and inconſiſtent ſtories which Fournier told, concerning the conſideration of this note: and in particular of the contradictory accounts which, at different times, he gave to Mr. Chevallier *. One while he pretended, that it was made by way of recompenſe for the damage he ſuſtained by the Biſhop's refuſing to reverſe the ſentence given againſt him in the court of Jerſey. Then he had the confidence to allege, that he took the advantage of obtaining it when the Biſhop was in a fit of intoxication †. At another, he

* This Mr. Chevallier was Fournier's patron. The Biſhop, with ſome warmth, expreſſes his amazement, that Mr. Chevallier, who had the character of a man of unblemiſhed integrity, ſhould patronize Fournier after the ſtrongeſt aſſurances of his guilt, even from the contradictions which he heard from his own mouth; and he imputes a part of the trouble he has had in the affair, to the encouragement and protection afforded to this man by Mr. Chevallier. He likewiſe, with great tenderneſs, takes notice of ſome inconſiſtencies and contradictions in Mr. Chevallier; and concludes, with a truly Chriſtian temper, that he forgives him as fully and as ſincerely as it is his duty to do.

† The Biſhop anſwers this infamous charge with that ſteadineſs and compoſure which ever attends conſcious virtue. 'I can, indeed, upon 'the moſt ſevere recollection, truly affirm,---That, from the earlieſt 'ſtage of life, to this hour, I never was *once* under the leaſt diſorder 'of this kind; not even by accident, or ſurprize from any deſign of 'others;—that I *never once*, through my whole life, entertained my'ſelf *alone*, in the low manner here pointed out; nor ever *once*, with 'a friend, in any *private* or *hidden* way;—that, in my general uniform 'courſe, thoſe perſons who have been at table with me at one certain 'time of the day, have been witneſſes to *all* my *indulgences* of this 'kind;—and particularly that with relation to thoſe deteſtable ſupports 'which Fournier has wickedly invented for my *old age*; I thank God 'it is ſuch an *old age*, as not only does not want *them*, but abhors the 'thought of them. Let me add, that I now ſpeak thus, well know'ing, that if what I ſay be *falſe*, it may be eaſily confuted by ſome 'or other of thoſe many, who have, at various times, lived under 'the ſame roof with me; or of thoſe numerous friends and acquain'tance, with whoſe viſits (at all hours never refuſed) I have been 'favoured. Nor can any one, I think, be ſo void of candour, 'as to imagine me to ſeek for any applauſe by what I have now ſaid. 'For, what praiſe can it be to a *Chriſtian*, and a *Preacher* of the 'Goſpel, that he is innocent of *one* crime, of which it is moſt infa'mous for *him* to be guilty.'

affirmed,

affirmed, that it was given to him by way of security on a promise of preferment; and afterwards, that it was an absolute note for the sum of money expressed, of which the Bishop had paid him *five guineas* in part; which five guineas he had before acknowleged to have received as a gift, or present: and which, in truth, were given him by the Bishop, to assist him in his return to Jersey; as we have already mentioned.

Notwithstanding all these variations and falsehoods, Fournier was hardy enough to brave the Bishop, and defy detection; upon which his Lordship thought proper to file a bill in chancery against him; by which he appears to have been alarmed; for soon after he sent a letter to the Bishop, by one Harding, an attorney, proposing to destroy the note, and make an end of the affair. But the Bishop prudently rejected this proposal; whereupon Fournier was obliged to put in his answer: and after a long trial, it was decreed—"That the note set up by the defendant, Fournier, against the plaintiff, the Bishop of Winchester, appears to be, and is, a *gross fraud* and contrivance of the Defendant, Fournier.'

The circumstances which inconteſtably prove the notes to be counterfeit, are thus related by the Bishop: 'After reading 'Fournier's letter, brought to me by Mr. H. I desired to see 'the *note* mentioned in it. And, upon taking it into my hands, 'and viewing it carefully, I immediately saw (as I then thought, 'and still think) that it was *not* the same *note* which was brought 'to me by Mr. Tyrrell, in January 1741-2. The reasons for 'my thinking so now follow.

'The *note* brought to me by Mr. *Tyrrell*, in 1741-2, was in 'my possession above *three weeks*; in all which time the nature 'of the affair made it impossible for me not to view and examine 'it, and all its circumstances, with the utmost exactness. I pre'sently took it from the paper to which it was pasted; the paste 'being not dry when it was delivered to me. And I could not 'then avoid observing, that, in taking it off from the other pa'per, it stuck a little, and therefore was a little torn, or jagged, 'at the right hand edge, at bottom. It was impossible for me 'afterwards to forget this circumstance, not only because it was 'so remarkable in itself, and done by myself; but, because I 'was often put in mind of it by Fournier's affirmations of it 'in his conversations reported to me; and more plainly by his 'own express words in his paper delivered to Mr. Chevallier in '1747, already mentioned. I also took notice, at first sight of 'it, that the ink with which my name appeared to be writ un'der the said note, was much of the same colour with the note 'itself, writ by Fournier over it; which circumstance I could

'not forget, as Fournier had inſultingly called it to my remem-
'brance in his letter to myſelf in 1743.

'As ſoon as I had well viewed the ſaid *note*, brought to me
'by Mr. Tyrell, in 1741-2, I ſuſpected, that the *ſcrap* of *paper*
'upon which the ſaid *note* was writ, had been taken from the
'out-ſide direction of one of my letters to Fournier, from Farn-
'ham, in ſummer 1740. And, in a few days, I was more per-
'ſuaded of this, when I ſaw *three* of the *ſix* letters ſo writ to
'Fournier, and returned to me by Mr. Maynard, to be with-
'out their *covers*, or *directions*; in which directions, at that
'time, the word *Free* always ſtood over my name, and a ſmall
'*hook* was always put after it, in this manner,

Free
B. Wincheſter.]

'I was therefore led by this to look, with the utmoſt care, upon
'the place juſt over my name in the *note*, where the word *Free*
'muſt have ſtood, ſuppoſing it the *direction* of a *letter*: for that
'word was abſolutely neceſſary to be put out of ſight, or erazed,
'in order to perfect ſuch a *note*. And by repeated views I ſaw,
'too plainly to be doubted of, a *thin* place, which I judged to
'be a *rajure*. I alſo as plainly ſaw another *thin* place, (or *ra-*
'*ſure*) where the ſaid *hook* uſed to be after my name.

'Another obſervation I then made, viz. that almoſt all the
'*figures* in the date of the year put to the note, [viz. 1740]
'were carried into *that thin place* over my name; and that they
'were made of a ſize not proportionable to the ſmallneſs of the
'character, in which the words of the note itſelf were writ; ſo
'as the better to fill that *thin ſpace*: and therefore were the
'more remarkable, and indeed ſeemed to me to be contrived ſo,
'that the *raſure* might be the leſs obſerved. At the ſame time
'I took particular notice, that the *upper edge* of the ſaid note
'was uneven and rough, and, in a few places, appeared to have
'very ſmall *dots*, or *marks*, like the *bottoms* of ſome *letters*, as
'if it had been ſevered from a paper in which there had been
'writing *above* theſe *dots*, near enough to be inconvenient for
'*note-making*. And ſuch there muſt have been in any direction
'of a letter. Nor can the alteration of this *upper edge* after-
'wards, by making it ſmooth, and cutting off theſe ugly marks
'of *letters*, at all affect the truth of this *obſervation*: which is
'alſo particularly confirmed by the *depoſition* of Dr. Le Moine,
'in the *cauſe* concerning the *note* which was ſhewn to *him* by
'Fournier, in the years 1740 and 1741.

'Having thus obſerved my care and particular attention with
'relation to the note brought to me by Mr. Tyrrell, in 1741-2;

'I will

'I will now relate the care I took not to be deceived in my obſervations upon the note of the ſame purport, which was brought to me by Mr. Harding, April 29, 1749.

'When I had the ſaid note in my hands, I examined it, and and carefully viewed it to the light; and then for the ſame purpoſe, I took it a ſecond time into my hands. Upon this careful view and review, I ſaw plainly the ſame ſort of *thin places*, in the ſame *critical parts* of the *paper*, on which *this* promiſſory note was writ, which I had ſeen in that brought to me in 1741-2: and particularly, the *thin place* over my name, and another juſt after it: which *thin places*, and *others*, ſeen and acknowleged by Mr. Harding, were attributed by him to the original *make* of the *paper*. For this, it ſeems, was ſo providently made, as to be originally furniſhed with theſe *thin* ſpots, exactly in the *places* where the *note-maker* muſt, upon my preſent ſuppoſition, have made *raſures*, if the *paper-maker* had not thus happily contrived for him.

'And, as I took the note into my hands twice, at leaſt, and viewed it over and over again, with a deliberate regard to this point, that the note brought to me in 1741-2, was a little torn at the right hand corner at bottom, by my taking it from another paper; I apprehend, that in this caſe, thus circumſtanced, I could not be deceived in this fact, of which *eye-ſight* is the proper judge, viz. that this note, or paper, brought to me by Mr. Harding, April 29, 1749, was not torn at all towards the ſaid right hand corner; nor, indeed, in any other part.

'I alſo plainly ſaw, by repeated views, that in this note brought to me by Mr. Harding, Fournier had managed the writing of it ſo, that the *laſt figure* only of the year 1740, [viz. 0.] was brought into the *thin place* (or *raſure*) which was juſt over my name, *B. Wincheſter*. I alſo found by my ſenſes, that the *upper edge* of the ſaid note ſent by Mr. Harding in 1749, was perfectly ſmooth and even, and clear from any marks of the bottoms of letters, which I ſaw in that of 1741-2. Nor could I help ſeeing and obſerving, that the ink with which my name appeared to be writ under the note brought me by Mr. Harding, was remarkably blacker than the ink with which Fournier had writ the note over it.'

It is obſervable, that after Fournier had, by his anſwer, declared himſelf to have the note in his poſſeſſion, a motion was made on behalf of the Biſhop, that the Lord Chancellor would order the note to be lodged in court; whereupon an order was made, "that it ſhould be lodged in the hands of Mr. Dowſe, Fournier's clerk in court, for the inſpection of the Biſhop of

Wincheſter, and his agents.'—'As ſoon as I could,' ſays the Biſhop, 'after I knew the note was ſo depoſited, I did with the 'utmoſt care view and examine it, in Mr. Dowſe's preſence; 'and, by the ſame evidence of my eye-ſight, I was fully per-'ſuaded, and am ſtill ſo, that this note, which I ſhall call Mr. 'Dowſe's note, was, in ſeveral circumſtances, quite different 'from that brought to me by Mr. Harding. I ſhall now lay 'theſe before the Reader.

'Firſt, the paper on which Mr. Dowſe's note [A] was writ, 'did not appear ſo fair, or ſo clean, or quite ſo large, as the 'paper of Mr. Harding's note. Secondly, Mr. Dowſe's note '(A) appeared to the eye-ſight moſt plainly to be torn in the 'place mentioned; whereas Mr. Harding's note was not torn 'in that, or any other part. Thirdly, In Mr. Dowſe's note '(A) almoſt all the figures 1740, were writ in the thin part, or 'raſure, over my name, *B. Wincheſter*; whereas in Mr. Hard-'ing's note the laſt only of them [viz. 0.] was writ in the thin 'place, or raſure, juſt over my ſaid name. Fourthly, the ink 'with which *B. Wincheſter* appears to have been writ in Mr. 'Dowſe's note, is not very ſenſibly different in its colour from 'that in which Fournier has writ the note over it; whereas, in 'Mr. Harding's note, the ink with which the name *B. Win-'cheſter* had been writ, was remarkably *blacker* than the ink with 'which the note itſelf was written over it by Fournier. From 'all which circumſtances it appeared to me plainly, that, though 'Mr. Dowſe's note (A) might poſſibly be the ſame note which 'was ſent to me in January 1741-2; ſuppoſing Fournier to 'have been ſo bold as afterwards to make the *rough edge*, at top, '*even*; yet it could not poſſibly be the ſame note which was 'brought to me by Mr. Harding in 1749.

It appears from theſe particulars, which were confirmed by depoſitions in the cauſe, that the ingenious Mr. Fournier had drawn at leaſt *three* notes over the Biſhop's name. And this ſuſpicion is corroborated by the following circumſtance,—That when Fournier conſented to ſend back the *ſix* letters the Biſhop, wrote to him from Farnham, *three* of them were returned without the directions, and conſequently without the Biſhop's name. Such concurring evidence of his guilt, was more than ſufficient to warrant the decree of a court of equity againſt Fournier.

This decree, however, did not deter or abaſh Fournier. He had ſtill the effrontery to brazen conviction. Conſcious that he could not rely on the *merits* of his cauſe, he had recourſe to prevarication, and raiſed quibbles upon words, in order, if poſſible, to envellope his guilt in a cloud of ambiguity. For this purpoſe he wrote and handed about the following advertiſement, which

which the printers he applied to had too much discretion to publish.

" Whereas the Right Reverend Dr. Benjamin Hoadly, Lord " Bishop of Winchester, insists now on my paying him a large " sum of money for *costs*, when, on the contrary, he offers him- " self to pay them, together with many other advantages, *if he* " *cannot prove forgery*; this is to let the Public know, that if he " pleases to declare in the Ipswich paper, that he will be as good " as his word, I am ready to *surrender myself his prisoner*, wait- " ing for a trial in a *court of common law*, which seems to be the " court for a *charge* of *Forgery*, agreeable to the words of his " own letter.

" Witness my hand,

Earl's-Coln, 31 *July*, 1753. " B. FOURNIER, " Late Vicar of Winston."

The offer which he artfully makes in the above advertisement is grounded on the contents of a letter wrote by the Bishop to Mr. Chevallier; wherein his Lordship declares, " that if Four- " nier stands and makes his defence against the *charge of forgery*, " which must come in its course in a court of *common law*, by " way of *indictment*, and proves his *innocency*, that then he will " make him such satisfaction, as is particularly expressed in " the letter."

But the Bishop, with great clearness and precision, accounts for these expressions in his letter. ' The occasion,' says he, ' and ' only occasion, of my mentioning, in my letter to you, the ' way of indictment in another court, was, because it was then ' the opinion of some, whom I consulted, that the method of in- ' dictment might be successfully pursued, now the note itself was ' ordered into court. And this being then their opinion, surely ' it was natural and honest for me to mention such indictment ' to you at that time.

' And that this is the strict literal truth of that matter, any ' persons may by their own eye-sight be convinced, if they please. ' For I have now in my possession the very indictment, in due ' form settled at that time: which they may see. And I can di- ' rect them to another fact, which cannot lie, viz. an order of ' my Lord Chancellor, upon a motion of my counsel, at the ' time agreeable to this, that the clerk who had the note should ' attend, with the said note, both the grand-jury, in order to ' the finding the bill, and the court of law, when the trial of ' such indictment for forgery should come on. And there can- ' not be a greater proof, that this was the real intention at that ' time, when I wrote you that letter, than these two facts.

' This

'This advice was ſoon altered. For it appeared, upon farther conſideration, that the method of indictment was not ſo free from all objections as it was thought; and that the court of Chancery could as properly enter into the merits of the cauſe, relating to Fournier's real guilt or innocence, as any other court could do.'

Wicked men are too often ſupported by ſubtle adviſers. Fournier appears to have been dead to all ſenſe of ſhame, and to have triumphed in the aſſurance that he was out of the reach of *legal* puniſhment. He had probably been inſtructed, that his crime did not amount to a *forgery* at *common law*; which encouraged him to challenge the Biſhop with ſuch unparallelled audacity, and to reſt the proof of his innocence on a trial by indictment: upon which, had he been acquitted, it would, as his Lordſhip obſerves, 'have been no proof of his innocence; but only a proof, that 'the *evidence* then produced of his *guilt*, was not ſtrictly of ſuch 'a nature as is required at *common law*.' The law is ſo tender in criminal caſes, that delinquents are often found *not guilty*, for want of *legal* evidence, at the ſame time that the court, the jury, and every one preſent at the trial, feel the ſtrongeſt *moral* conviction of their *guilt*.

The worthy and judicious Prelate takes notice, that 'Forgery 'is not, indeed, in the language of a court of equity; but yet, 'in the preſent and like caſes, the thing itſelf is as certainly 'implied, and the perſonal *guilt* of it as effectually declared, in 'the expreſſion of a *groſs fraud* and *contrivance*, as if the *other* '*word* were uſed. For though, in many caſes, there may be, 'and is, a *fraud*, without a *forgery* of any writing; yet, in the 'caſe of a note for a ſum of money, written by the perſon who 'ſets it up againſt another, whoſe name appears under it, there 'cannot (as far as I can judge) be a *groſs fraud*, without a *for*'*gery*. Nor can ſuch note be declared to be a *groſs fraud*, with'out being, in effect, and by certain *implication*, declared to be 'a *forgery*. Nor can ſuch note-maker be declared the *contri*'*ver* of this *fraud*, without being effectually declared to be the '*forger* of the ſaid *note*. And forgery, as it ſtrictly relates to 'money-notes, is exactly the ſame crime, (in *law*, as well as '*morality*) whether *my name* be written *under* a *note*, or a *note* 'be written *over* my *name*, without my knowlege and conſent.'

Here the good Biſhop argues upon the principles of natural reaſon and morality; but we are in doubt whether his arguments are agreeable to the rules of law. If we are rightly informed, a man cannot be found guilty of forgery at common law by *implication*. In a proſecution for forgery, it is not the bare writing

writing of another man's name, or the counterfeiting of a note, which creates the offence; but it is the doing of these acts with an *intent to defraud* which makes the crime. And it is necessary that this intent should be *express*, and not *implied*. In the case between the Bishop and Fournier, there does not appear to have been in the latter such an *express* intent as the common law requires to constitute a *forgery*. Fournier made no demand of the money, nor did he attempt to indorse the note, and pass it away in payment, which seems to be the *legal* evidences of an *express* intent to defraud. It is true, a fraudulent intent is most manifestly and certainly *implied*. And the bare proof of the note's being drawn over the Bishop's name, without his knowlege or consent, was sufficient for a court of equity to pronounce the foregoing decree upon the note, as *a matter of property:* but at common law, where it was to be considered in a *criminal* light as an *instrument of fraud*, perhaps the several circumstances of evidence might not have been sufficiently strong to have found the note a *forgery*, in the *legal* sense of the word.

In all probability Fournier never intended that the Bishop should know of his having this note in his custody. It is most likely, that he never designed to make any demand in his Lordship's life-time, but reserved his claim to defraud his heirs, who would undoubtedly have been less able to disprove the authenticity of the note. That he shewed the note about, was probably a piece of artifice, to give a better colour to his claim hereafter; that when he came to make a demand, the note might not appear to have been a transaction totally private, and a dormant instrument, which had never seen the light in the Bishop's lifetime.

The whole of this extraordinary transaction, which is of singular importance to civil society, manifestly shews, that the most consummate iniquity need not despair of protection; and it is a proof, that when once folly and credulity have taken a knave into their bosom, they will nurse him to their own shame.

The Bishop's narrative of this complicated and wicked contrivance, is penned with admirable accuracy and precision; and bears a pleasing testimony, that a reverend old age has not yet exhausted that warmth and spirit peculiar to the worthy author. —That spirit, which many years ago animated the pen of liberty, and gave so great a check both to civil and ecclesiastical tyranny.

R—d

Glean-

Gleanings of Natural Hiſtory, exhibiting Figures of Quadrupeds, Birds, Inſects, Plants, &c. Moſt of which have not, till now, been either figured or deſcribed. With Deſcriptions of ſeventy different Subjects, deſigned, engraved, and coloured after Nature, on fifty Copper-plate Prints. By George Edwards, *Fellow of the Royal Society, and of the Society of Antiquaries, London. Printed for the Author, at the Royal College of Phyſicians, in Warwick-lane.* 4to. 2l. 2s.

THE ſtudy of Natural Hiſtory is attended with greater difficulties than moſt other Sciences: the multitude of its objects may embarras the mind; and the obſtacles to the inſpection of them, are commonly too great to be removed. Indeed ſo very few have the opportunity of conſulting the natural objects themſelves, that prints from copper-plates have always been conſidered as an eſſential part of every treatiſe on Natural Hiſtory; and ſuch deſigns, if accurately performed, would, in ſome meaſure, ſupply the place of the real ſubjects. But the misfortune is, that thoſe deſigns are too often drawn by perſons unequal to the taſk; or, what is ſtill worſe, from imperfect deſcriptions only, without the Artiſt's having ever ſeen the real object. It is therefore no wonder that ſuch perſons, notwithſtanding all their care, often both imbibe and convey falſe ideas of many of the objects of nature.

But all the Writers on Natural Hiſtory are not chargeable with ſuch deficiencies; ſeveral having given deſigns from the life, and executed them in the moſt accurate manner. Among theſe, Mr. Edwards deſerves the moſt honourable mention; his deſigns, both in the work before us, and in his Hiſtory of Birds, &c. being drawn with the greateſt accuracy *from Nature:* and therefore we are not to wonder at the welcome reception they have met with from all who have any taſte for juſt delineations, decorated in the moſt beautiful manner. The principal object is here always drawn in ſome natural and pleaſing attitude, free from all ſtiffneſs or affectation, and the plate embelliſhed in ſuch a manner, as greatly to increaſe the beauty of the object itſelf. Some have, indeed, ſuggeſted, that Authors in this way, have ſometimes given too much ſcope to fancy, and to increaſe the beauty of their plates, added many touches not to be found in Nature. But, with regard to Mr. Edwards, we have taken ſome pains to ſatisfy ourſelves in this particular, by comparing many of the figures with the natural objects from which they were taken, and can with truth aver, that we perceived, in every part, a very exact reſemblance, both

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in the drawings and the colouring. Mr. Edwards has, indeed, made uſe of art in the *decorations* of his plates, by forming an elegant contraſt between the colours of the principal objects and thoſe of the ornaments; but in this reſpect he has never departed from Nature; ſuch particulars being choſen, whoſe proper colours form the intended contraſt.

Mr. Edwards has alſo contrived to place his ſubjects in a variety of pleaſing attitudes, that the eye may not be tired with a diſguſting ſameneſs of poſition; which at once betrays a poverty of invention, and a careleſs inſpection of the original objects themſelves.

Another particular which renders Mr. Edwards's works the more valuable, is, that moſt of the ſubjects are ſuch as have never before been delineated or deſcribed, or that have been inaccurately performed by others: ſo that they are real acquiſitions to Natural Hiſtory, and increaſe our knowlege of the numberleſs ſpecies of objects with which the Almighty Creator has decorated our terreſtrial abode.

The work before us conſiſts of fifty Copper-plates, with accurate deſcriptions, both in Engliſh and French: and on theſe Copper-plates are delineated the following ſubjects.

Plate I. The Apple Service: this fruit is drawn in its natural bigneſs; and at the bottom of the plate is a figure of the Pear-Service. 2. The hand of a boy with a diſtempered ſkin, and a branch of the common Service tree: the common Service added as a decoration to this plate, ſerves alſo to rectify a miſtake in Mrs. Blackwell's Herbal, where ſhe has figured the Red-berried Aſh, and called it the common Service. 3. The Man of the Woods: ſeveral prints of this creature have been publiſhed, but none that convey ſo juſt an idea of it, as this of Mr. Edwards'. 4. The Pig-tailed Monkey, from the iſland of Sumatra in the Indian ſea: this is the firſt figure ever publiſhed of this ſpecies of Monkey. 5. The St. Jago Monkey; a creature generally known by the name of the Green Monkey. 6. The Mongooz: another ſpecies of this kind of Monkey was before deſcribed in Mr. Edwards's Hiſtory of Birds, &c. page 197. 7. The Black Maucauco. 8. The Sanglin, or Cagui Minor: the animal delineated on the copper-plate annexed, and whoſe deſcription we ſhall add at the end of this article. 9. The Gerbua; this animal is ſhewn in ſeveral attitudes, and being a native of Egypt, the plate is decorated with a diſtant view of the Pyramids. 10. The Little Ant-eater: this animal has been mentioned by Linnæus, but has, we believe, never before been delineated. 11. The Elephant and Rhinoceros. 12. The Male

Male Zebra. 13. The Female Zebra. 14. The Crowned Eagle. 15. The Blue Hawk, and the Little Brown Lizard. 16. The Black and White Butcher Bird: on this plate is alſo the figure of a black and white Butterfly from China. 17. The great Horned Owl from Athens: the bird from which this figure is taken, was brought from Athens, and ſuppoſed to be that which the Athenians held ſacred to their Goddeſs Minerva. 18. The Little Owl. 19. The Braſilian Green Maccaw. This Bird has been deſcribed by Marggrave, but never before figured. 20. The Blue-faced Green Parrot. 21. The Green and Red Parrot from China. 22. The Red-breaſted Parrokeet: the three laſt have never before been either figured or deſcribed. 23. The Roſe-headed ring Parrokeet. 24. The Yellow-faced Parrokeet: a non deſcript. 25. The Golden-crowned Parrokeet; and the Leaſt Green and Blue Parrokeet. 26. The Little Red-winged Parrokeet: a non deſcript. 27. The little Red-headed Parrokeet, or Guiney Sparrow; and the Maryland Yellow-Throat. 28. The Red-beaked Toucan. 29. The Blue Jay, and the Summer Red-Bird. 30. The Nut-Cracker. 31. The Purple-breaſted Blue Manakin. 32. The Chatterer of Carolina: this plate is decorated with a figure of the Small Blue Convolvulus. 33. The Leſſer Bonana Bird. 34. The Wood-Pecker of Jamaica. 35. The Little Green and Orange coloured King-Fiſher; and the Blue Lizard. 36. The Francolin. 37. The Chineſe Quail; and the Guernſey Lizard. 38. The Ruffed Heath-Cock, or Grous. 39. The Little Pintailed Grous. 40. The Indian Buſtard. 41. The Little Buſtard. 42. The Golden-crowned Thruſh; and the Blue Fly-Catcher. 43. The Olive coloured Fly-Catcher; and the Yellow Butter-Fly. 44. The Golden-crowned Wren; and the Ruby-crowned Wren. 45. The Yellow-rumped Fly-Catcher; and the Gentian of the Deſert. 46. The Yellow Red-Pole; and the White-tailed Humming-Bird. 47. The Yellow-tailed Fly-Catcher; and the Spotted Fly-Catcher. 48. The Yellow Water-Wagtail; the Walking Leaf, &c. The bird is placed on the figure of a ſtone from the Giant's Cauſeway in Ireland. 49. The Grey Water-Wagtail; and the Water Lizard. 50. The Black-capped Manakin; and the White-capped Manakin; this plate is decorated with a figure of the Small Bineweed.

Having thus mentioned the ſubjects delineated on Mr. Edwards's plates, we ſhall conclude with his deſcription of the Sanglin, or Cagui Minor: and further to oblige our Readers, we have added the figure of this curious little animal, (of its natural ſize) taken from the ſame Copper-plate with thoſe in Mr. Edwards's book, and which will convey a more competent idea of the manner in which this Gentleman's plates are executed, than

than can poſſibly be given by words. The *impreſſion*, and *colouring*, of this plate, has, indeed, added conſiderably to the expence of this month's Review; but the Proprietor chearfully acquieſces in whatever may be conducive to the ſatisfaction of the Public, to whom he is proud to acknowlege his obligations.

'The SANGLIN, or CAGUI MINOR,

'Is a ſpecies of animal of the Monkey kind, partaking of 'the nature of a Squirrel: the figure is drawn from life, of the 'natural ſize. They have been found to weigh from four ounces 'and a half to ſix and a quarter, Averdupoize weight. This 'was a male.

'The head is very round, and covered with black hair on its 'crown: on the ſides of the head, and all round the ears, it 'hath long white hair, which ſtands out in two tufts, in a re-'markable manner. The ears are not ſeen in the poſition the 'figure is drawn, but ſide-ways they ſhew themſelves: they re-'ſemble the human ear, are void of hair, and of a dark fleſh-'colour. The face hath little or no hair on it; the ſkin of it is 'of a fleſh-colour, pretty dark, except the upper part of the 'forehead, which is white; the eyes are of a reddiſh hazel 'colour, with black pupils: the face reſembles that of a Mon-'key, as the figure will better expreſs than words. The whole 'body was covered with hair of a dark-browniſh aſh-colour, and 'of a very ſoft woolly nature; that on the back was a little 'firmer, and each ſingle hair was of various colours, viz. 'duſky at the bottom, then reddiſh, and tipped with grey, 'which cauſed a mixture or variegation on its back: the paws, 'except their inſides, were covered with ſhort hair: it had five 'toes on each foot, made like thoſe of Squirrels, with pointed 'claws, except on the two great toes or thumbs of the hinder 'feet, which had flat nails. The tail was very long in propor-'tion, covered with a thick furr, in rings of a light aſh-colour 'and black, which ſucceed each other its whole length.

'It is figured, tho' very badly, and deſcribed, by Gul. Piſo, 'in his Natural Hiſtory of Brazil, page 227; and from him is 'deſcribed by Ray in his Synopſis Methodica Animalium Qua-'drupedum, page 154. It ſeems alſo to be the Cercopithecus Sa-'gouin of Cluſius, figured in his Exotics, vol. II. page 372. John-'ſton, in his Hiſtory of Quadrupeds, has given the figures from 'both Piſo and Cluſius, as ſeparate and diſtinct animals. His fi-'gure, from Piſo, he by miſtake calls Caitaia, that name ſtanding 'in Piſo nearer the figure of the Cagui than its own proper name. 'J. Ludolphus, in his Hiſtory of Ethiopia, or Abyſſinia, hath 'given two figures of this animal. They are deſcribed page 58, 'in the Engliſh Tranſlation of that work: he calls it Fonkes, or 'Guereza;

'Guereza; but his deſcription doth not agree at all with the 'figures: ſo that I imagine this was met with in Holland, and 'ſuppoſed to be the Little Monkey deſcribed by Ludolphus; 'tho' it was really brought from Brazil, which was poſſeſſed by 'the Hollanders at the time of the publication of that Hiſtory. 'Jacob. Theod. Klein, in his book de Quadruped. Lipſiæ, '1751, has given a figure as big as life, Tab. III. deſcribed at 'page 87, where he has figured the tail of a greater thickneſs 'than ever I obſerved any of them to be, tho' I have ſeen five 'or ſix of theſe animals living. The laſt Author, and who has 'given the fulleſt and beſt deſcription of the Cagui, is James 'Parſons, M. D. and F. R. S. who has ſaid ſo much of him, 'and deſcribed him ſo well, in the Philoſophical Tranſactions, 'vol. XLVII. page 146, that he has ſpared me the trouble of 'ſaying ſome things which otherwiſe I might have ſaid; but 'the Doctor had not the good luck to meet with a ſubject ſo vi-'gorous, and full of furr, as ſome of thoſe I ſaw after his was 'publiſhed. Lord Kingſton's I ſaw, which was the ſmalleſt and 'moſt ſickly of all I have ſeen. Mr. Hyde's, when I ſaw it, alſo 'wanted vigour, and a fullneſs of furr natural to it. I after-'wards met with two or three that appeared quite other things, 'they being very healthy, and full of furr. That from which 'I drew my figure, was the property of the good and very ob-'liging Mrs. Cannon, formerly midwife to the Royal Family, 'who informed me, that it fed on ſeveral ſorts of things, as biſ-'cuits, fruits, greens, inſects, ſnails, &c. and that once, when 'let looſe, it ſuddenly ſnatched a Chineſe Gold-fiſh out of a 'baſon of water, which it killed, and greedily devoured; after 'which ſhe gave him ſmall live eels, which frighted him at firſt, 'by their twiſting round his neck, but he ſoon maſtered them, 'and eat them. I ſaw a fine one of this kind at Mr. John 'Cook's, Merchant in London. Mr. Cook had formerly re-'ſided at Liſbon, where his Lady, for her amuſement, tried to 'breed the Sanglin, as they called this little creature; and ſuc-'ceeded ſo well as to produce young ones, the climate being 'proper for it: the young were very ugly at their birth, having 'little or no furr on them; they cling, or ſtick very faſt to the 'breaſts of their dam; when they grow a little bigger they 'hang to her back or ſhoulders, who, when ſhe is tired of 'them, will rub them off againſt the wall, or any thing elſe in 'her way; when ſhe has quitted them, the male immediately 'takes care of them, and ſuffers them to hang on his back for 'a while to eaſe the female.'

B.

*** We are informed, that another volume of this curious work is intended; which will compleat the undertaking.

A Com-

A Compleat and final Detection of A——d B——r: Containing a ſummary View of the Evidence formerly produced againſt him; a Confutation of the Evaſions and Subterfuges in his ſeveral Defences; and many new Demonſtrations of the Fictions of the pretended Convert, on the Authority of original Papers, Certificates, and Atteſtations, now firſt publiſhed. To which is added, a Poſtſcript, in Anſwer to ſome very remarkable Facts, &c. and an Appendix, containing the original Papers. By the Author of the Full Confutation, &c. 8vo. 2s. Morgan.

WE have here a very diſtinct and clear view of the Controverſy relating to the *Hiſtorian of the Popes.* The arguments in ſupport of the heavy charge brought againſt him, are ſtated in a very maſterly manner, with great preciſion and perſpicuity, and many additional inſtances of his guilt and ſhameful impoſtures are produced; inſtances of ſuch a nature as are, in our opinion, deciſive of his character, and of ſufficient force to carry conviction to every underſtanding, capable of judging concerning evidence, and not under the influence of the moſt obſtinate prejudices. But as it can ſcarce be ſuppoſed that ſuch of our Readers as have attentively conſidered what has been laid before the public in this diſpute, have not long ago determined with themſelves what to think of Mr. B. and of his Detector, we ſhall now confine ourſelves to a very ſhort view of the performance before us.

The ingenious Author introduces it with giving his reaſons for reviving the ſubject. 'Tho' I never propoſed,' ſays he, 'to 'revive a diſpute ſo long agitated, merely to ſhew, what every 'ſenſible Reader could ſee without my help, the miſerable inſuf'ficiency of B——r's laſt vindication of himſelf, I always 'thought it would be my duty, and what the public had a right 'to expect from me, to take ſome method of conveying to their 'hands, any new inſtances of his daring *fictions* which might 'come to light. Such inſtances, more in number, and in con'ſequence, than could have been well imagined, are *actually* 'come to light. Theſe having been lately communicated to 'me by the ſame worthy Gentleman to whom we owe the Let'ters to Father Sheldon, I ſhould ill deſerve that approbation 'with which the public has rewarded my *abhorrence of iniquity*, 'and my *endeavours to detect it*, if I did not take the earlieſt op'portunity of bringing B——r once more before the bar of 'public juſtice, to receive a *fourth* and a *final* condemnation. 'The public, by ſeeing how far this *ſtrange man* has ventured 'to carry his attempts to deceive, will be more upon their 'guard againſt future impoſitions: and by following him thro'

'the amazing extent of his *unparalled hypocriſy*, as I propoſe 'in the preſent ſheets, we ſhall have an inſtructive, tho' a me- 'lancholy, leſſon, how far the *poſſibilities of guilt* may be ex- 'emplified, in a *living character*.'

Before our Author produces the additional proofs of B——r's *extenſive impoſtures*, he gives a ſhort view of the diſpute, ſo far as it has been already conſidered, in order to connect the differ- ent parts of the controverſy, and to ſerve as an introduction to the *new diſcoveries* now to be communicated. Theſe diſcoveries relate to B——r's account of the Inquiſition at Macerata, his office, and tranſactions there, the motives and the hiſtory of his eſcape. 'This is the point,' ſays our Author, 'which I ſhall 'now take under conſideration; and I have ſuch evidence to lay 'before the public, to prove that B——r's Italian adventures are 'a romance, dictated by a brain regardleſs of truth, as will give 'entire ſatisfaction, except to thoſe who ſhall declare it to be 'their firm reſolution to be more ſwayed by the unſupported, 'and inconſiſtent aſſertions of a man convicted of a thouſand 'falſehoods, than by incontrovertible *facts*, witneſſes whoſe 'characters are *untainted*, and *records* that cannot *lie*.'

The evidence in regard to this point is, briefly, as follows. B——r aſſerts, that there is an Inquiſitor at Macerata, extending his juriſdiction over that and other cities. Our Author ſhews, that there neither now is, nor ever was, ſuch an Inquiſitor; and that the Officer of the Inquiſition who reſides at Macerata, is a Vicar deputed from Ancona. This appears by a certificate from Joſeph Ignatius Zabberoni, now Inquiſitor General at Ancona, who ſolemnly declares, that B——r never did exerciſe the office of Inquiſitor, or Qualificator at Macerata. Zabberoni's teſtimony is ſtrengthened by the additional atteſtation of the Chancellor of the Tribunal, appealing to records which exiſt.

B——r ſays, that Father Montecuccoli was Inquiſitor, choſe *him* Conſultor, and wrote him a letter, ſigned J. Montecuccoli, preſſing him to return. Our Author proves from regiſters, that Montecuccoli was only Vicar, and not Inquiſitor, and that his name was Pius Æneas Montecuculi. B——r's Conſultorſhip too is diſproved by the certificates of Zabberoni and Calabrini.

B——r tells us, that Vincenzo delle Torre was married to the daughter of Signior Conſtantini of Fermo, and relates a tragical ſtory of the death of this Vincenzo. Signior Conſtantini, the head of that family, atteſts upon oath, that no ſuch marriage ever was; and it is proved by the private letters of Aſcenziarii and Coſta, two Gentlemen of Macerata, by the evidence of Cæſar Pariſetti, a native of that place, and by the expreſs

expreſs certificate of Cotoloni, Secretary to that city, that Vincenzo della Torre never did exiſt.

B——r calls himſelf Profeſſor of Rhetoric at Rome. A ſolemn atteſtation of the Roman Provincial contradicts this, and the regiſters of the College prove that it *could* not be true.

He pretends that he made his eſcape from Macerata. His eſcape from Perugia is atteſted by ſeveral witneſſes, and confirmed by the regiſters. He tells us, that he was carried abroad into Italy when an infant; it is proved, that he was near ſixteen years of age before he left Scotland.

'In a word,' ſays our Author, 'almoſt every ſingle circumſtance which this man has related concerning himſelf, as the 'means of being countenanced by the inhabitants of Great 'Britain, is demonſtrated to be fiction, by every proof that the 'nature of the caſe will admit of, and by a chain of evidence 'that is impenetrable.'

Having demonſtrated the certainty of B——'s fictions, from the permanent monuments of authentic records, lodged in public offices, our Author makes ſome pertinent and juſt obſervations upon his pretence, that no *popiſh* evidence is to be admitted againſt him; a pretence, which has its whole foundation in B——r's boaſts of his own importance. 'Let us admit, 'however,' ſays our Detector, 'that B——r was really 'an object worthy of the reſentment of the Papiſts; the na'ture of the evidence produced againſt him is inconſiſtent with 'the ſuſpicion of there being any forgery in the caſe.—Whoe'ver heard of a ſyſtem of forgery ſo contrived by the Papiſts, 'that in order to its being carried on, a vaſt number of witneſſes 'ſhould conſent to be expoſed to all the world as the contrivers 'of it? That men of rank and fortune, Eccleſiaſtics and Lay'men, private Gentlemen and public Officers, Magiſtrates, 'perſons in eminent ſtations, Notaries Public, &c. ſhould all 'be prevailed upon to hazard their worldly credit, (admitting 'that their conſciences might be ſatisfied) by giving their names, 'their ſeals, their oaths to ſupport falſehood? To ſuppoſe that 'the Jeſuits, or any other ſet of Prieſts, could have ſuch an in'fluence over ſuch perſons, as to make them conſent to be pub'licly marked out as lying witneſſes, even in matters of the 'higheſt conſequence to their Church, is to ſuppoſe theſe Je'ſuits veſted with a miraculous power of new framing the hu'man heart, and of rooting out that principle honour, and de'ſire of reputation, which men of every religious perſuaſion 'muſt covet, and which not even Popery itſelf can ſtifle. And 'ſhall we be ſo abſurd as to ſuppoſe, that what could not be ob'tained, even to eſtabliſh the moſt important intereſts of Pope-

'ry, could be obtained to expoſe a wretched *Ex Jeſuit*, from 'whom the intereſts of Popery never could ſuffer? But, far-'ther, Mr. B——r's fictions are detected on the evidence of 'perſons unconnected, and unacquainted, with each other; 'perſons who could not poſſibly confer together to form a con-'ſpiracy, and ſeparated through different provinces in Italy, 'diſtant as Scotland and Ireland; circumſtances, which ex-'clude the very poſſibility of a combination to deceive.'

As this controverſy ſeems to be now drawing towards an end, it is but juſtice to obſerve, that through the whole courſe of it this Writer has diſcovered an uncommon degree of penetration and ſagacity, and is juſtly entitled to the hearty thanks of every friend to truth, of every conſiſtent Proteſtant, for the pains he has taken in the detecting and expoſing a hardy Veteran in falſehood and hypocriſy.—We ſhall conclude with wiſhing, that wherever ſuch pretended converts as B——r are to be found, there may never be wanting ſuch able Detectors as D——s;—to whom the Public has been more than once obliged for unmaſking the moſt daring impoſtures: vid. his diſcovery of Lauder's villainous charge againſt Milton, *Review*, Vol. IV. p. 97.

The Appendix to this *final Detection* contains all the original papers and letters, in Italian and Latin, with the ſeals engraved. B——r's ſeventh Letter to Father Sheldon, is likewiſe engraved; ſo that thoſe who are acquainted with his hand-writing will have an opportunity of judging whether it has any appearance of a forgery.

It may not be improper to acquaint our Readers, that the ſeven Letters to Father Sheldon, the Receipts for the Annuity from the Jeſuits, and the authentic Papers and Certificates from Italy, are ſoon to be depoſited in the Bodleian Library at Oxford, by which means every one may have acceſs to inſpect and to examine them.

R

An hiſtorical Diſſertation concerning the malignant epidemical Fever of 1756. *With ſome Account of the malignant Diſeaſes prevailing ſince the Year* 1752 *in Kidderminſter. By* James Johnſtone, M. D. 8vo. 1s. Johnſton.

THIS Diſſertation begins with a deſcription of the ſituation of Kidderminſter, and of the general employment and circumſtances of the greater part of its inhabitants. The phyſico-meteorological obſervations on the conſtitutions, and acute diſeaſes of ſeveral years, commencing from 1752, employ ſeveral pages; the malignant Sore-throat raging there conſiderably in the ſpring of 1753: the diſeaſe more profeſſedly treated of appeared

appeared in April 1756, the deſcription of which, in its different degrees, ſtages, and ſymptoms, with their moſt uſual conſequences, is extended beyond the middle of the pamphlet.

In the treatment of it Dr. Johnſtone generally avoided bleeding, as he ſuppoſed the blood in a broken ſtate; but after giving a vomit, inſiſts on the frequent uſe of glyſters to relieve the brain, which was often violently attacked, and ſometimes gave very gentle doſes of rhubarb. Early alſo in the diſtemper, ſubſequent to the vomit, he ordered ſweet ſpirit of nitre pretty liberally in mint-water; preferring that and the dulcified mineral acids of vitriol and ſea-ſalt to the ſaline neutral anti-emetic draughts, which he had uſed with leſs ſucceſs.—About the ninth or tenth day, when he found the lowneſs greatly increaſe, with delirium, tremblings, &c. he directed compound powder of contra-yerva, ſnake-root, ſalt of amber, and bliſters; tho' he acknowleges, that in ſome bad caſes, bliſters apparently added to the ferociſy, as he calls it, of the delirium.

The mitigation of particular ſymptoms follows the general practice; as the diet of the patient, and other external regulations, are annexed to their mitigation; of all which, we are told, page 53, 'the event was, that nature thus aſſiſted, gene-'rally brought on a criſis the fifteenth or ſeventeenth day,' (which the Doctor ſays, page 27, was not attended with a large evacuation of any kind) 'unleſs the caſe was fatal, which, in 'the higheſt degree of this diſorder, (we are informed, page 22) 'it generally was.' It is ſaid, however, 'that after the ſaluta-'ry criſis, the return of health was extremely ſlow; and it was 'neceſſary to forward the recovery by gum pills, bark, and elixir 'of vitriol, with a light and reſtoring diet.'

As Dr. Johnſtone ſuppoſes this fever contagious, he has annexed ſome dietetic rules and precautions againſt its contagion. But it does not appear certain to us, that it was not rather endemic at Kidderminſter, 'which,' he ſays, 'does not contain 'much above four thouſand inhabitants; that a conſiderable 'part of it is built acroſs ſome low marſhy grounds, which are 'extended ſeveral miles above and below the town, and fre-'quently overflowed by the ſwellings of the Stour;' and he affirms in fact, 'this town was liable to putrid malignant diſ-'eaſes long before and ſince he knew it.' This ſeems evidently aſſigning the ſituation of the place, and the ſtate of the air reſulting from it, and the accidents to which it is expoſed, as the cauſe of the diſeaſe; and certainly the ſame conſtitution of air, which could breed, could alſo diffuſe it throughout that extent in which ſuch conſtitution prevailed. That the effluvia of the ſick, from ſuch an atmoſphere, would not counteract nor

qualify it, is highly probable; but this does not ſeem ſufficient to conſtitute contagion in its common acceptation, which we conſider as propagated by perſonal contact, or intercourſe from man to man, as it is evident, independant of the air, in the plague, ſmall-pox, and many cuticular diſorders. And tho' our Author obſerves, page 17, 'thoſe who nurſed and viſited 'the ſick in one houſe, often carried it to others, and ſickened 'themſelves;' yet he immediately adds, 'that others, who ne-'ver came near the ſick, and perſons in very different circum-'ſtances, were alſo ſeized with it.' In an unlimited ſenſe it is certain, that every diſtemper reſulting from the air is effected by contact.

Undoubtedly this Gentleman has taken conſiderable pains in his Hiſtory of this diſeaſe; and has ſhewn his acquaintance with ſome of the earlieſt and moſt graphical Deſcribers of Diſtempers, in his diſcuſſion of it; notwithſtanding his performance does not ſeem, on our peruſal of it, to have added much, new or material, in practice, to what Dr. Fothergill has adviſed in the malignant Sore-throat, tho' our Author uſes evacuations of the *Primæ Viæ* much more freely. He is ſufficiently circumſtantial, and ſometimes even minute, in his detail of the diſeaſe; and yet, in his three different degrees of it, he does not appear to have eſtabliſhed any inſeparable pathognomonic ſymptom, to aſcertain the identity of this fever under its various appearances. Complaints in the *Fauces* were by no means general, thoſe affected with the third degree of it ſeeming entirely exempted from them. And as to what we are told, page 26, 'In every degree of this 'diſorder, lowneſs, debility, reſtleſſneſs, nauſea, head-ach; 'a general propenſity to a coma or delirium; the fætor, and 'contagious nature of the excretions, ſeemed to be its diſtin-'guiſhing and characterizing ſymptoms;' theſe ſeem to be too general, and are known to be common to different fevers, in which the groſſer excretions are often extremely offenſive. Such obſervations had probably diſpoſed us to give a ſhorter account of this treatiſe, which contains ſeventy full pages; but for the extraordinary time and pains, we reflected, it muſt have coſt the Author to finiſh it, as he has: whence himſelf and others ſuppoſing the fruits of his experience too ſlightly received, might be prevented from favouring the public with communications of importance on any ſubſequent occaſion.

We muſt not omit, that the Doctor informs us, in his Preface, of ſome diverſity in the type and ſymptoms of this fever in 1757; and of the conſequent diverſity in the treatment of it; and tho' his ſtile is very generally intelligible, and his profeſſed intention was to make it as plain as poſſible, we imagine a few eſcapes in that reſpect may deſerve his future attention. Thus

ſuſcepted

ſuſcepted Contagion, page 36, tho' intelligible, ſeemed to us rather forced and improper. *Mobile habits*, (ibid) for ſuch as are eaſily purged, an exceptionable expreſſion. *Refractory Doſes*, page 37, if it could be applied here, would rather ſignify *violent Doſes*, ſuch as were not eaſily reſtrained, when it is evidently intended for *gentle* ones, by being conjoined with *ſmall*. But ſuch ſlips in men of literature muſt be ſolely the effect of that abſence which occurs ſometimes, even in writing.

K

The Evangelical Hiſtory of our Lord Jeſus Chriſt harmonized, explained, and illuſtrated with variety of Notes practical, hiſtorical, and critical. To which is ſubjoined, an Account of the Propagation of Chriſtianity, and the original Settlement and State of the Church. Together with proper Prefaces, and a compleat Index. The whole dedicated to the Lords Spiritual and Temporal, and Commons, in Parliament aſſembled. By a Society of Gentlemen, who are greatly alarmed at the preſent ſhameful neglect of Religion and Virtue, and earneſtly concerned for the temporal and eternal Happineſs of Mankind. 8vo. 2 vols. 8s. Newbery.

'IN this work [as we are told in the Dedication] an attempt 'has been made, by the help of Harmoniſts and Expoſi-'tors, to reduce the four Goſpels into one ſeries of narration, 'to form a compleat hiſtory out of the different narratives of 'the Evangeliſts, by inſerting every event in the order of time, 'and connecting every precept of life and doctrine, with the 'occaſion on which it was delivered; ſhewing, as far as Hiſ-'tory, or the knowlege of ancient cuſtoms can inform us, the 'reaſon and propriety of every action; and explaining, or en-'deavouring to explain, every precept and declaration in its 'true meaning.'

After being told, in the Preface, (where, if at all, ſomething *original* might be expected) that 'we live in an age when 'the holy Scriptures, and the Hiſtories therein contained, as 'well as all revealed religion, are turned into ridicule, even by 'men who are great pretenders to ſenſe and reaſon;'—inſtead of ſomething that nobody *before* this anonymous *Society of Gentlemen* had ever been able to ſtrike out; we are immediately preſented with the *four* celebrated *Marks*, *long ago* made uſe of by Mr. Leſlie, in his *Short and eaſy Method with the Deiſts*, to prove the certainty of the Chriſtian religion,—which are all here again produced (tho' without any acknowlegement from whence

they are drawn) for the ſame purpoſe.—But tho' theſe *Marks* are moſt certainly well adapted to ſerve the great end of diſtinguiſhing *Truth* from *Impoſture*, and were ſo applied by Mr. Leſlie, *long before* theſe Gentlemen were ſo *greatly alarmed*, as they mention in the title-page; yet after ſuch a ſolemn declaration as is there made, one would reaſonably expect ſomething *more than common* to follow: whereas the body of the work ſeems to be little more than a mere compilation from former Harmoniſts, particularly Mr. Pilkington, to whoſe *Evangelical Hiſtory and Harmony*, our Authors appear to have been greatly obliged.

P.

FOREIGN BOOKS, *continued from page* 177.

Principes du Droit de la Nature & des Gens. Extrait du grand Ouvrage de Mr. de Wolff, par Mr. Formey. Amſt. chez Marc Michel Rey, 1758. *4to. pp.* 307. *Sans la Preface.* That is,

The Principles of the Law of Nature and of Nations. Extracted from the great Work of Mr. Wolff, upon the ſame Subject. By Mr. Formey.

THERE are two circumſtances that ſeem to be abſolutely neceſſary to recommend an abridgment. The firſt is, that the original work has an eſtabliſhed character, in point of merit; the ſecond, that the bulk of it renders an abridgment requiſite. In the preſent caſe, both theſe circumſtances concur, in a very ſingular degree. The well founded and extenſive reputation of Mr. Wolff, than whom no man was more admired when living, or regretted when dead, ſtands in no need of our recommendation. This great work of his, which has been alſo applauded as the moſt perfect in its kind that ever appeared, makes no leſs than nine large volumes in quarto, and therefore what could be more ſerviceable to the public, the ſubject eſpecially conſidered, than that ſo good and great a work, ſhould be faithfully and judiciouſly abridged?

The Author himſelf was aware of this, which induced him to make ſuch an abridgment; of which, however, this by Mr. Formey is not barely a tranſlation, but differs from it in many reſpects. The great view of this writer, is to make his abridgment a proper introduction to this kind of ſtudy; and by bringing the propoſitions and proofs in the original cloſer together, and within a narrower compaſs, at once to recommend and to

facilitate the ſtudy of ſo uſeful and ſo important a branch of ſcience.

In order to ſet this in the cleareſt light, we ſhall obſerve, that this work is divided into nine books. The firſt treats of the obligations and rights of men in general, diſtinguiſhed under three heads, thoſe that they owe to themſelves, to others, and to Almighty God. The ſecond treats of property, the rights reſulting from it, and the obligations that belong thereto. The third explains the manner of acquiring property, or the means of obtaining a right to what once belonged to another. The fourth, regards ſuch particular acts as have an operation for the good of others; in which is diſcuſſed, whatever regards donations, contracts, and diſpoſitions. The fifth reſpects contracts obligatory, mixed contracts, and the right that a man has to alienate his own poſſeſſions, for the benefit of another. The ſixth contains a view of the different terms upon which property may be poſſeſſed. The ſeventh ſtates the nature of domeſtic government, and the duties and rights reſpecting the conjugal, paternal, and oeconomical power of a maſter of a family. The eighth book gives us a deſcription of public empire, or the rights of ſtates. The laſt includes the principles of the law of nations.

This is a very ſuccinct account of a pretty conſiderable work, which is, notwithſtanding, the compendium only of one much more conſiderable; but even from this ſketch it will appear to be an accurate, uſeful, and methodical performance; comprehending the elementary principles of all kinds of law, and exhibiting the fundamental maxims of all forms of government.

L' Arcadie Moderne, ou les Bergeries Savantes, Paſtorale Héroïque, dediée au Roi de Pologne, Grand Duc de Lithuanie, Duc de Lorraine & de Bar. Par M. de la Baume Deſdoſſat, Chanoine d' Avignon, de l' Académie des Arcades de Rome. A Paris chez Vincent, 1757. 12*mo. pp.* 313. *Sans l' Introduction.* That is,

The Modern Arcadia, an Heroic Paſtoral. Dedicated to the King of Poland, Grand Duke of Lithuania, Duke of Lorrain and Bar, &c.

There is ſomething whimſical, and even romantic, in this title, and ſomething of the like ſpirit runs through the work itſelf; which, notwithſtanding its extravagancy, has in it many curious things, and not a few that are inſtructive and entertaining. We have only room to explain the nature of the piece. The academy of the Arcadians was erected towards the latter end of the laſt century, at Rome, by thoſe learned perſons chiefly who

who were about Queen Chriſtina of Sweden. This academy admits all ſciences, all arts, all nations, all ranks, and both ſexes. The number of its members is not determined; they are ſaid to be at preſent upwards of two thouſand. They aggregate ſometimes whole academies, and there are many learned aſſemblies, in different parts of Europe, that are proud of traceing their deſcent from this illuſtrious body.

At Rome, the academicians aſſemble in paſtoral habits, in a moſt agreeable garden, called Boſco Parrhaſia. The conſtitution of the ſociety is Democratic; they therefore never chuſe any Prince for their Protector. At the end of each Olympiad, for that is the method of computing adopted by the Arcadians, they chuſe a Guardian, who is the ſpeaker, and has the ſole right of aſſembling the ſociety, who are alſo repreſented by him alone, when they are not aſſembled. In order to be admitted a member, it is requiſite that the perſon ſhould be twenty-four years of age compleat, of a reputable family, and to have given ſome ſpecimen of abilities in one or more branches of education. In reſpect to Ladies, a poem, or a picture, is a teſtimony of genius that is held ſufficient. The ſtated aſſemblies of this academy are fixed to ſeven different days, between the firſt of May and the ſeventh of October. In the ſix firſt they read the works of the Roman ſhepherds, the productions of ſtrangers are reſerved for the ſeventh and laſt.

Being himſelf an Arcadian, and having a great deſire to celebrate his Poliſh Majeſty, who is one of the great ornaments of that ſociety, to whom, upon his election, he preſented his picture, and his buſt in marble,—our Author took his hint from thence, and keeping the circumſtances before mentioned in view, compoſed this allegorical work; in which he has not only ſhewn a lively imagination, but a great compaſs of knowlege, and a variety of learning, in a very agreeable manner; tho', if the praiſes he has beſtowed upon this academy, which he ſuppoſes the glory of Italy, and upon the great Prince who is the hero of his piece, had been more moderate, they would not have been leſs pleaſing.

This heroic paſtoral conſiſts of three acts; the chief characters are, Genius, Taſte, and Emulation; with the chief of the Shepherds of Arcadia, Shepherdeſſes, &c. At the opening, Genius, who comes as a ſtranger into Arcadia, is queſtioned by the Chief of the ſhepherds, as to his deſcent, profeſſion, and intention; which affords him an opportunity of entering into a fine allegorical tale, of the progreſs of Genius, told with great wit and elegance, but interſperſed with ſome ſtrokes of panegyric, that are a little too glaring. Taſte and Emulation ſupport their parts with great vivacity. At length Genius is invited to become a member

member of the ſociety, and the more to incline him to this, he is ſhewn the habitations of the ſhepherds, their manner of living, employments, and amuſements. In the third act, Genius is received under the name of Euthimes, and reads a diſcourſe, by way of ſpecimen of his talents, which is preciſely the ſame that King Staniſlaus ſent to the academy, and where it had been read in an Italian tranſlation. In the reading of this piece, Euthimes loſes his mortal form, and is diſcerned to be Genius, a Being of ſuperior rank; who at the ſame time declares, that he transfers all his rights to Euthimes, and enters into a long and elevated character of Staniſlaus the Beneficent. And now Emulation riſes into the air, amidſt the acclamations of the ſpectators, with a crown in one hand, and the picture of Euthimes in the other, which he places in the frontiſpiece of the theatre. In the mean time, Genius and Taſte place the buſt on a pedeſtal. Then the Olympic games commence, intermixed with dances and ſymphonies, while a Polander, a German, a Frenchman, a native of Lorrain, and the Arcadian ſhepherds celebrate, each in his turn, the glory of the immortal Euthimes.

Verhandelingen uitgegeeven door de Hollandſe Maatſchappy der Weetenſchappen te Haarlem. Derde Deel. Te Haarlem by J. Boſch, Drukker Van de Hollandſe Maatſchappy der Weetenſchappen, 1757. That is,

Memoirs publiſhed by a Dutch Society, for propagating the Sciences, at Haerlem. Vol. III.

There is a preface prefixed to this volume, by M. Vander Aa, who is Secretary to the Society; in which he gives the reaſons why they have not thought fit to beſtow the prizes promiſed in the years 1755 and 1756; and invites the learned ſtill to continue their attention to the ſubjects then propoſed. The queſtion for the year 1757 runs thus: 'A dyke being broken; Which is 'the ſpeedieſt, ſureſt, and leaſt expenſive method of repairing 'and ſtopping up the breach?' Then follows a liſt of the Directors and Members of the Society, with other particulars relative thereto.

The diſſertations that compoſe this work are on all ſorts of ſubjects, Theology, Phyſics, Natural Hiſtory, Mathematics, Medicine, Caſes in Surgery, Experiments of all kinds; ſpecimens of which would take up too much room. We ſhall therefore content ourſelves with obſerving, that in free countries, ſuch as Great Britain, and the dominions of the United Provinces, where ſocieties of this kind may be formed, without ſtanding in need of the protection, and conſequently without falling under the influence of power, the greateſt diſcoveries are

to

to be hoped for. It is with ſcience as it is with trade, freedom excites and preſerves it; whereas the arts of luxury, and frivolous ſtudies, can alone thrive under abſolute monarchies. It may not be amiſs to obſerve too, that theſe kind of learned communities are of great ſervice in all countries, as they propagate a diſpoſition to thinking, and a habit of enquiry, the moſt proper means of improving and perfecting every branch of uſeful knowlege. They are alſo beneficial in another reſpect, as they take men off from idle, uſeleſs, and expenſive amuſements, and thereby render the fruits of their leiſure, as well as the effects of their labours, beneficial to ſociety. Add to this, a third conſideration, that where the Memoirs of theſe ſocieties are publiſhed in the language of the country, they are highly ſerviceable in ſmoothing, enriching, and reducing it to a proper ſtandard.

Developement & Defenſe du Syſteme de la Nobleſſe Commerçante, par l'Abbé Coyer. A Amſterdam & ſe trouve à Paris chez du Cheſne, 1757. 8*vo*. 2 *Tom. Premiere Partie* 152 *pag. Seconde Partie* 206 *pag.* That is,

An Illuſtration and Defence of the Syſtem of a Commercial Nobleſſe. By the Abbé Coyer.

There have been few pieces received with more applauſe on one ſide, or oppoſed with greater vehemence on the other, than the famous treatiſe which is ſupported in this new work. The Abbé Coyer might have revived the moſt obnoxious hereſy, or have advanced doctrines the moſt immoral, without riſking a more ſevere perſecution than has attended his vindicating the honour of Trade, and aſſerting, that it becomes a Gentleman full as much to exert himſelf for the benefit and ſupport of the human ſpecies, as for its deſtruction. Againſt a crowd of witlings and declaimers, he thought it equally needleſs and endleſs, to attempt any defence: but when the Chevalier d'Arc entered the liſts, and publiſhed his *Nobleſſe Militaire*, he thought it became him to juſtify his own opinion, and to refute the arguments that had been offered againſt his ſyſtem.

In the firſt place, it is demanded, whether the great enterprizes of Commerce are conſiſtent with the intereſts of monarchies? He affirms that they are. He obſerves, that the grandeur of a monarchy, as well as every other kind of government, depends upon the number, and the condition of its ſubjects; and as both of theſe are inconteſtably improved by Commerce, it muſt be beneficial to monarchies as well as republics. He ſhews, that circulation corrects all the evils that ariſe from the increaſe of wealth; he proves, that a poor nation is more expoſed to tyranny

tyranny than a rich; and in anſwer to the demand, whether a ſpirit of trade is reconcileable to a ſpirit of conqueſt, he remarks, that Lewis the XIVth, after all his conqueſts, was once brought to deliberate whether he could remain in ſafety at Verſailles; and that the victorious Swediſh Hero Charles the twelfth, had abundant leiſure to diſcuſs this queſtion in his own mind, during his captivity at Bender. He adds, that as money is neceſſary to conqueſt, trade is neceſſary to procure money; and hints, that it was the zeal and wiſdom of Colbert, in the ſupport of Commerce, that enabled Lewis the fourteenth to execute the ambitious projects dictated by Louvois.

It is aſked, whether a commercial Nobleſſe can be reconciled to the conſtitution of the French monarchy? He anſwers this by obſerving, that the monarchy has changed its ſituation; which he thinks is ſufficient to juſtify the Gentry in changing theirs. When the country was to be conquered, and to be kept after it was conquered, there was ſomething very noble in drawing the ſword for thoſe purpoſes; but now that armies are paid for fighting, it ſhould ſeem that there can be nothing ignoble in obtaining money to pay them. What, ſays he, ſhall it be lawful in the French monarchy to alienate fiefs, render the crown indiviſible, ſuppreſs the States General, conquer with an army of mercenary ſcoundrels, and if you talk of making an idle uſeleſs Gentleman get his bread honeſtly by Commerce, then truly, and not till then comes the clamour that there is an end of the conſtitution! Formerly it was the exerciſe of arms only that procured Nobility; now it is done by employments of every kind, nay, by a proper application of money; and yet, forſooth, when theſe new raiſed Nobles come, by their folly, to be poor, there is no trade by which they can honourable ſubſiſt, but that of cutting throats! Beſides, the fear of confounding the Nobility, or Gentry, for they are the ſame thing in France, with their inferiors, by meddling with Trade, is groundleſs; for if this is not done by their going into the Church, or into the Law, why ſhould Commerce operate more to its prejudice? In ſhort, why, ſince money is as neceſſary to the Gentry as to any other ſet of men, ſhould they be reſtrained from any honeſt and honourably way of coming at it? Add to all this, that thoſe who talk of the conſtitution, forget that it is no longer ago than the reign of Francis the firſt, that Trade and Gentility were rendered incompatible, and this becauſe the State had then great need of Gentlemens ſwords. But now, when the State has rather occaſion for their purſes, this prohibition, by a parity of reaſon, ought to be aboliſhed.

It is aſked, Whether a military and commercial ſpirit can ſubſiſt together in the ſame nation? It is anſwered in the affirmative.

tive. There are brave men, and good officers too, taken from the lower claſs of people; and why may there not be commercial talents among the gentry? The Dutch puſhed their commerce vigorouſly through all parts of the globe, at the ſame time that they fought as vigorouſly at home, for the preſervation of their country. The eldeſt ſon of a noble family was at the head of his regiment, while the younger, perhaps, was in his counting-houſe. Both were ſerving their country at the ſame time, and how ſhall it be determined who ſerved it beſt? A gentleman, ſays the Chevalier d'Arc, knows no other maſter than his God, his honour, his country, and his King. Yes, ſays the Abbe Coyer, he has a fifth maſter, Indigence. Other people, adds he, ſerve theſe maſters as well as a gentleman; and ſerve them as effectually. If a trading, had been incompatible with a martial, ſpirit, we ſhould not have ſeen Athens, Tyre, Syracuſe, Carthage, Marſeilles, or Rhodes, make war with ſuch ſucceſs, or defend themſelves with ſo much courage. Could Rochelle have made ſo great and gallant a defence againſt Lewis XIII. if trade had not furniſhed the means? After all, is a ſpirit of honour the ſole ſupport of a great monarchy? No certainly, the ſpirit of agriculture, of letters, of arts, and of various other kinds, are equally neceſſary. From the combination of theſe, reſults that great force that ſuſtains the ſtate.

The queſtion has been put, Whether commerce is not already arrived at that point where it ought to ſtop? In order to reſolve this queſtion, our Author labours the proof of various important propoſitions. He ſhews, that the commerce of France is not near ſo great as it might be; that it has ſuffered great loſſes within a certain period of time; that it is vaſtly inferior to the commerce of England and Holland; that it has the means of being greater than either; that it is very agreeable to the genius of the nation; and that there is no method ſo likely to carry it to a greater height than hitherto it has attained, and even to the greateſt height poſſible, than encouraging the gentry to become traders; the utility of which ſcheme he points out by a great many very good arguments.

It is farther demanded, where ſhall reduced gentlemen who have no fortunes, find the funds that are requiſite to carry on trade? This alſo is anſwered with great perſpicuity by our Author. A gentleman, ſays he, who has only a coat to his back, provided he can read, write, and knows a little of figures, may, from the firſt day that he embraces this deſpiſed profeſſion of trade, draw an independent ſubſiſtence from it. Even with this ſlender ſtock of endowments, he may find employment on board a merchantman, with a table and a ſmall ſalary. The produce of

his firſt voyage will equip him for a ſecond, and with the aſſiſtance of his Captain, enable him to carry a little venture. Some profit will ariſe from hence, and in half a dozen voyages he becomes a Captain himſelf, with a fortune more or leſs conſiderable, and a degree of knowlege in navigation and trade, that qualifies him for much greater acquiſitions. Has he the like certainty of riſing in the land-ſervice? If not, trade is a better miſtreſs than honour. Or if that be ſtill his turn, he may, in a time of war, turn Captain of a privateer, and tread the ſteps of de Gue Trouin. Beſides, France has her factories abroad, and it would be much to her advantage if ſhe had more. Venice, Genoa, London, ſend the younger brothers of the very ſame families abroad, to manage their commercial concerns, who are entruſted with the command of their forces, and the direction of their civil affairs at home. Why ſhould not France do the like? But a ridiculous picture is drawn of a gentleman, with a yard in his hand, folding cloth or muſling, lifting duſty bales from place to place, ſubject to the command or direction of a low fellow that has wealth, and doing things beneath his birth, in the ſervice of one who is much more beneath him. Ridiculous as theſe ſcenes are, do they occur only in trade? A poor gentleman may be a page, a clerk in an office, a maſter of the horſe, or a domeſtic with ſome other title, and in any of theſe ſtations be as much ſubject to caprice, to ill uſage, and to the moſt irkſome ſervitude, for bare bread, that he is in the other, without any ſuch proſpects as that affords. Inſtead of ſubmitting to this, had he not better apply himſelf to the ſuper-intendency of a fiſhery, the management of a large manufacture, or any other lucrative employment of the ſame kind? Dependance has always ſomewhat ridiculous in it, except when it is the road to independance. Thoſe who deſpiſe trade, ſays the Abbe, laugh at fictions of their own inventing, whereas I laugh at ſcenes that are truly ridiculous; at men who are proud of being beggars, and who, provided they may be idle, are not aſhamed to cringe, fawn, and flatter, for a mean and miſerable livelihood.

Laſtly, he demands in his turn, whether any of the other projects, that have been formed for drawing unfortunate gentlemen, deſtitute of employment, out of that ſad ſtate, will, in reality, anſwer the end? Baniſh luxury, ſays the Chevalier d'Arc. Very well, replies the Abbe, but baniſh it firſt out of the army, where it does moſt hurt.—Yet baniſh it where you will, this will not give thoſe who are idle a ſubſiſtence. Let it be retained, and perhaps it will. But, ſays the Chevalier, give commiſſions to none but gentlemen; and then gentlemen will be provided for. Be it ſo, but remember there are four hundred thouſand gentlemen in France. But if theſe could be commiſſioned,

miſſioned, who are to be ſoldiers? Are mean people to have heads and hearts to expoſe their lives in winning battles, and for want of birth be deprived of all hopes of command? Is this the way to excite valour, or to ſecure ſucceſs; or is it not better to produce both by emulation? But the Chevalier is for cutting the knot at once. Let our army, ſays he, be entirely compoſed of gentlemen. Very reſpectable gentlemen, truly, replies the Abbe, ſerving for five pence a day!

In this manner he treats his ſubject, with equal ſtrength and ſpirit, and ſhews clearly that the old Gothic principles were only fit for barbarous nations, whoſe titles aroſe from their ſwords, and whoſe wealth conſiſted in plunder; but that in civilized nations, ſuch notions ought to be diſcarded, and all who pique themſelves upon being rational Beings, left to ſtrike out the means of an honeſt ſubſiſtence, upon rational principles.

Cours Elementaire de Geographie ancienne & moderne, & de Sphere, par demandes & reponſes, avec des remarques hiſtoriques & politiques, par M. F. Oſtervaldt. A Neufchâtel chez Sinnet, 1757. 2 *parties dont la premiere contient ſans la preface,* 265 *p. & la ſeconde* 373. That is,

An Elementary Courſe of Geography, antient and modern, and of the Sphere, by queſtion and anſwer; with remarks hiſtorical and political. By M. Oſtervaldt.

This work ſeems to be deſigned purely for the uſe of children, and with a view to give them diſtinct ideas of theſe neceſſary ſciences. There is no doubt, that every work of this kind that is tolerably well executed, deſerves proportionable encouragement. The author of this is remarkably modeſt, ſince he aſſumes no other merit, than that of extracting from the beſt authors, and thoſe who are allowed to have treated theſe ſubjects with the greateſt accuracy, what he thought moſt proper for his purpoſe; and adjuſting them in ſuch a manner, as that they might be eaſily and thoroughly underſtood by children. He has diſtinguiſhed by an aſteriſk, the queſtions that he thinks moſt neceſſary, in order to prevent the memory from being burthened too much, by obliging his young pupils not only to go through, but to retain the whole. It has been obſerved, and perhaps with truth, that it would have been better to have reduced the ſize of the work, and to have given only what was neceſſary. However it may be urged, in favour of the Author, that the capacities of children are very different, and that in ſuch kinds of introductions, care ſhould be taken, if it be poſſible, to accommodate all.

The firſt part regards Modern Geography, that is, the ſtate of countries as they now are, with which children ought to be firſt

firſt acquainted, as being the moſt neceſſary and uſeful. The deſcription is intermixed with ſome hiſtorical points; and though there may be objections to this, as it ſeems to render the matter more complicated, and conſequently leſs ſuitable to the underſtandings of thoſe for whoſe inſtruction it is deſigned; yet whoever is well acquainted with the nature of children, cannot but be ſenſible, that they frequently aſk, of themſelves, queſtions of the ſame nature with thoſe that the Author propoſes: and therefore it is eaſy to judge, that inſtead of fatiguing, theſe anſwers will afford them great ſatisfaction.

Antient Geography is the ſubject of the ſecond part of this performance. As ſoon as young people commence their ſtudies, they are ſenſible of new wants, and therefore require freſh aſſiſtances. It is impoſſible to underſtand hiſtory, without the aſſiſtance of geography, and therefore the deſcription of the antient Greek and Roman empires, ought to precede, or at leaſt to accompany, the peruſal of ſuch authors as relate to them. The junction of theſe ſtudies, inſtead of diſtracting and confounding, will, from experience, be diſcovered to have a direct contrary effect. Children are not ſo much diſcouraged by the pains they take, as by their not apprehending why they are obliged to take ſo much pains. The better they underſtand what they are about, the more pleaſure they will take in it; and as ſoon as they have any pleaſure in a ſtudy, their natural curioſity will carry them through it.

The third part of this treatiſe, regards the Sphere, and is much larger than in other abridgments. The reaſon the Author aſſigns for this, is, that a bare deſcription of the ſphere, and acquainting children with the names of the circles that compoſe it, ſerves rather to load their memories, than to enlarge their underſtandings. He has therefore taken great pains to acquaint them with the utility of thoſe things, which he has moſt accurately deſcribed; that the conception of many new and uſeful truths may compenſate the trouble of learning ſo many hard and difficult terms.

There may, perhaps, be ſome ſmall miſtakes pointed out in this performance; which poſſibly might have been rendered more ſuccinct, without prejudice to that variety of uſeful matter it contains: but as this would be an invidious taſk, and as, upon the whole, the beſt judges allow it to be one of the beſt things of its kind, we ſhall not attempt to leſſen its reputation.

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The Hiſtory of the Four laſt Years of the Queen. By the late Jonathan Swift, D. D. D. S. P. D. Publiſhed from the laſt manuſcript-Copy, corrected and enlarged by the Author's own Hand. 8vo. 5s. Millar.

THE very name of Swift is alone ſufficient to excite curioſity and raiſe expectation: as in every work of his we expect *entertainment* at leaſt. This has been long talked of; and hardly ever without ſome tincture of thoſe prejudices which diviſions and factions never fail to excite: Some declaring peremptorily, that what was called a Hiſtory, would be found a Libel: Others, that the language of Libels would alone be proper for exhibiting ſuch Facts, and ſuch Characters, as were to be the ſubject of this Hiſtory.

However, that the Dean could not write even what was true, without intermixing the bitterneſs of his own nature, and the reſentments of thoſe he had been ſo notoriouſly connected with, might be not unfairly inferred; and it is now indiſputable, that this inference was no way injurious to him: the ſeal of the turbulent times it was compoſed in, is fixed to every page of the work; and, in following his ſteerage, we feel the ſurge ſtill heaving under us, tho' the tempeſt has ſo long been over.

As to the objection, that his employers did not let him into the ſecret of things; and another inference from it, that he could not be qualified for the taſk he undertook,—it would hold equally good againſt moſt of the Hiſtories extant; and would operate with double force againſt the crudities now obtruded on the public in the name of Hiſtory: which are, indeed, little better than tranſcripts of tranſcripts; uninformed by any intelligence, undirected by any penetration, and unanimated by any of that ſuperior ſpirit which is the life and ſoul of ſuch compoſitions.

To ſuch an eye as Swift's, a very little light would ſerve. He that knows the receſſes of the human heart, will not loſe himſelf in the maze he endeavours to wind, for want of ability. He may err thro' perverſeneſs, or diſingenuity; or rather make it his point to teach others to err: and if the Dean could be diſculpated on this head, his admirers would have no great reaſon to be in pain for his performance.

We ſhall neither ſtay to aſk, how it came to be concealed ſo long? or to be produced at laſt? or thro' what hand it reached the preſs? nor to ſolve the problematical advertiſement prefixed to it. That it will appear to every body as well as to us, a compoſition of Iriſh-Stitch, or interfering and irreconcilable Zig-Zags, we

are thoroughly convinced; and, conſequently, having thus mentioned it, we have performed all that was due to it.

If this volume contains the *whole* of the Dean's Hiſtorical Legacy, there is a miſtake in the title and running-title of it, ſo obvious, that it is almoſt impertinent to point it out.—Inſtead of being the Hiſtory of the laſt four years of the Queen, it deſcends no lower than the concluſion of the Treaty of Utrecht; and tho' it gives a retroſpect of our domeſtic ſtate during the year 1711, ſeaſoned with a few ſtrong incidents, it profeſſedly opens with the opening of the Parliament in the cloſe of that year: ſo that, in reality, it contains little more than a ſcantling of the workings of two adverſe factions, in relation to a peace, as earneſtly contended for by the one, as oppoſed by the other, during two years and about four months only; and ſhould have been called, in the phraſe of the Grays Inn Library-monger, The Harleian Hiſtory of the Treaty of Utrecht.

Divided it is into four books, tho' it does not comprehend the ſpace of four years; and, in the firſt, the Dean has followed the unfair precedent ſet him by many Hiſtorians, of foreſtalling the Reader's judgment, by ſubſtituting Carricaturas inſtead of Characters, Monſters inſtead of Men, and beſpeaking his abhorrence of all the great names in the ſequel, to be expoſed and vilified; and, conſequently, to reflect a proportionable degree of luſtre on their oppoſites. He that propoſes to deal candidly with the public, will *firſt* eſtabliſh his facts; and, if he ſums up the evidence at all, will be conſcientiouſly careful, not to injure the dead, or impoſe upon the living.

We do not incline to follow the Dean, ſtep by ſtep, through his narrative. To take all his extraordinary ſuggeſtions upon truſt, would be to pay him a much greater compliment than he deſerves; and to give them a thorough diſcuſſion, would take up much more time than we have at preſent to ſpare. This is certain, if one faction had a majority among the Lords, the other was equally predominant among the Commons. If the royal Prerogative of diſtributing titles and honours was without limit, it neither was uſual nor prudent, for the Crown to laviſh its whole ſtock at once. There is an extravagance, it is true, which ariſes from neceſſity; and if ſuch was the Queen's caſe, it is hard to ſay which were moſt to blame; thoſe who drove her Majeſty to ſuch extremities, or thoſe who had recourſe to ſuch an expedient to extricate her: Neither, it is plain, had ſhewn any great reverence for the dignity of government; and, conſequently, her Majeſty's obligations were not great to either.

There is ſome affectation of regard for the Elector of Hanover, (his late Majeſty) in what the Dean ſays of Bothmar's

Memorial; but the whole paſſage is obſcure, for want of ſome account of the Memorial itſelf. The aſſaſſination project aſcribed to Prince Eugene, cannot be read without horror. The Dean was aware of this himſelf; and yet, tho' he perſiſts in ſaying, that it was confirmed paſt all contradiction, by *ſeveral intercepted letters and papers*, he does not impart a ſcrap of any one of them by way of voucher. Of the preparations made to receive the Duke of Marlborough at his laſt return, by a ſolemn *Pope-burning* on Queen Elizabeth's day for ſome deſperate purpoſe, he ſpeaks with more diffidence, but equal malevolence; and having mentioned his Grace's diſmiſſion from the ſervice, as an expedient of her Majeſty's, *to get clear of all her difficulties at once*, he proceeds in the ſame ſtrain of invective to the end of his firſt book.

[*The Sequel to be given in our next.*]

Ra.

MONTHLY CATALOGUE,

For MARCH, 1758.

POLITICAL.

Art. 1. *Occaſional Reflections on the importance of the War in America, &c.*

PRefixed to this voluminous Letter, which contains no leſs than one hundred and forty pages, we find a curious and *pretty* Advertiſement in theſe words—'The following ſheets were written on a 'particular occaſion; but the reflections contained in them, are of a 'general nature, and relate to things which appear to be *pretty* much 'connected with the real intereſts of this country.' Upon what *particular occaſion* they were *written*, we are not ſolicitous to learn; but it is incumbent on us to obſerve, that all the matter they contain, which is worthy of the Reader's attention, has been much more clearly and ſenſibly explained by Mr. Poſtlethwayt, and other Writers.

But though our Author has been content thus humbly to copy from his cotemporaries, yet he is not altogether void of ambition, for he has ventured at ſome original ſtrokes of his own. Thus he tells us—'There was lately a *debate* in the H—— of L—s upon the King's 'meſſage, the avowed purpoſe whereof was, a vote of credit for a 'million of money, &c. I was pleaſed,' ſays he, 'to hear a thing of 'that kind managed more in the way of *argument* than *debate*, as, I 'own, I think it was neither a ſeaſon nor a ſubject for diſſention, what'ever occaſion there might be to deliberate, or even to expoſtulate.'

Her

Here he ſets out with informing us, that *there was a* DEBATE about the King's meſſage, and then, contradicting himſelf, he ſays, he was pleaſed to hear a thing of this kind managed more in the way of *argument* than *debate*. After nicely diſtinguiſhing between theſe two words, without ſhewing any perceptible difference, he introduces a long-winded ſentence, wherein there are no leſs than thirty crawling lines, to drag us to a full period; towards the concluſion of which he expreſſes his ſatisfaction at the reſolution—'To purſue thoſe meaſures that may moſt effectually conduce to the ſafety and ſecurity of the nation, againſt the machinations and attempts of thoſe powers, be they *never* ſo great and formidable, whoſe ambition prompts them to think of *forging chains* for our *necks*, or of *wreathing a yoke* of ſervitude *upon* any other part of the world, with which we are in the leaſt degree connected by intereſt, blood, religion, or even humanity alone.'

What he means by wreathing a yoke of ſervitude *upon* any other part, &c. we are at a loſs to conjecture. We are humbly of opinion, that it is not material what part of the world the yoke is *wreathed upon*, but on what part the yoke is impoſed, when *wreathed*. Might we preſume to amend this extraordinary metaphor, we would adviſe the Author, in the next edition, ſhould ſuch a phænomenon appear, to fit the yoke to our *necks*, and ſhift the *chains* to ſome other part. This he may eaſily do, by tranſpoſing the words, which we recommend to be read in the following order *noſtro Periculo*———— Whoſe ambition prompts them to think of wreathing a yoke of ſervitude for our necks, or of forging chains for any other part of the world, &c.

The Reader will probably think the foregoing ſpecimens ſufficient to determine this Reflector's merit as a Writer: and the following may ſerve to ſhew his excellence as a Politician.

Speaking of the alliance between France and Auſtria, he ſays—'Are not we all ſenſible that the happy turn, as we eſteem it, and as it really was, which we got the councils of Europe to take, produced this ſtrange and unexpected conjunction abroad?

'Wiſely, I do ſay, (for it is a juſt tribute to give praiſe where it is due) did our Miniſtry, whoever they were, foreſee, that no ſooner ſhould we break with France, than ſhe, in her ordinary way, would ſet to work, to raiſe a flame in Europe.

'Senſible of the error of the laſt war, the Adminiſtration was deſirous effectually to take off the King of Pruſſia from his alliance with France.—To ſecure this great point, we began this time with a Ruſſian treaty; and like a charm it wrought; for immediately after an alliance was concluded with the King of Pruſſia.——And I dare ſay, no body would have imagined that the Empreſs-Queen was to forſake us.'

No! would no body have imagined an event—'produced by the happy turn which we *got* the councils of Europe to take?' Would no body have imagined, that if we took part with the enemies of the Houſe of Auſtria, that ſhe in return would ſide with our enemies?

Would no body have imagined, that among Princes, preſent oppoſition cancels paſt obligations; and that as they are ſuppoſed to act for the good of the people, the ties of gratitude cannot bind them againſt the intereſt of their kingdoms?

But, though our Author highly extols the treaty with Pruſſia, yet he owns that—'Certain it is, if it was the Ruſſian treaty' (which, he ſays, wrought like a charm) 'that produced the Pruſſian alliance, it 'has been the latter which changed the views of the court of Peterſ-'burgh' Now we cannot perceive the wiſdom and foreſight of making one treaty to defeat another, and ſome, perhaps, may rather conſider ſuch repugnant alliances, as inſtances of m—l improvidence, or inability.

Neither can we agree with our Author, that the King of Pruſſia 'is 'involved in a war, for no other reaſon but that, inſtead of being a-'gainſt us, he agreed to be with us.' For it is notorious, that the confederacy againſt him was planned long before any treaty was ſigned, or perhaps thought of, between him and us.

Upon the whole, on whatever *occaſion* this tedious detail was written, we know of *one* occaſion only in which it can be made ſerviceable to the Purchaſer.

R—d.

Art. 2. *Propoſals for amending the Militia Act, ſo as to eſtabliſh a ſtrong and well-diſciplined National Militia; in a Method conſiſtent with Juſtice due to the Rich, and with that Compaſſion which true Policy requires ſhould be at all Times ſhewn to the Poor: And ſo as to remove all Cauſe of Diſlike of a Militia, from all who are willing to ſtrengthen the kingdom.* 8vo. 1s. Corbet.

This jocular Writer propoſes, that every perſon who occupies a houſe of forty pounds a year, ſhall appear in perſon, or find a man five feet four inches high; that every perſon occupying a houſe of a hundred pounds per annum, ſhall find two ſuch men. And as many fifty pounds per annum as any land or houſe ſhall be worth, the poſſeſſors are to find ſo many able bodied men.

But, by this Gentleman's ſcheme, the Ladies are not obliged to ſend able-bodied men to do military duty, but are allowed to retain ſuch in their own more gentle ſervice. In the ninth article he tells us, very pleaſantly,

'That the Pronouns *he*, and *himſelf*; and the perſonal Poſſeſſive '*his*, in this bill, ſhall be underſtood as applied to either ſex; but no 'women ſhall be compelled by any thing herein contained, to appear 'at a general rendezvous, or at any other place, armed like a mili-'tia man; but every ſingle woman who ſhall be qualified as is herein 'before mentioned to contribute to the defence and peace of the 'kingdom, ſhall be excuſed from ſending any man or men to any ge-'neral rendezvous or muſter of militia men, upon condition that ſhe 'ſhall yearly and every year, in the month of pay, or 'cauſe

'cauſe to be paid, into the hands of the Treaſurer of the county, 'riding, or other place, or to the Treaſurers of the counties, ridings, 'or other places, wherein her land or lands, or houſe or houſes, ſhall 'be in time being ſituated, the ſum of twenty ſhillings for, or on 'account of each man, which ſhe would have been obliged to have 'ſent to a general rendezvous, had not this condition, or ſomething 'of like import, been inſerted.'

In the fifteenth article, he obſerves, that

'Becauſe learning the military diſcipline will be of more ſervice 'to the nation, and really more praiſe-worthy, than ſerving ſeven 'years to learn how to make a pair of ſhoes, or a loaf, or a pound 'of candles, or how to draw and truſs a fowl; therefore, be it en-'acted, That every man who ſhall have attended ten general muſters 'of militia men, and ſhall have performed the manual and military 'exerciſe and evolutions, in an expert and ſoldier-like manner, at 'each of thoſe muſters; or ſhall from and after the day of 'have ſerved during the time of three years in any of 'his Majeſty's regimented forces, ſhall have full liberty to ſet up, ex-'erciſe, and practiſe the buſineſs of any trade, or lawful employ-'ment that he ſhall be able for.'

We do not know, otherwiſe than from the information of the Author, that it is neceſſary to ſerve ſeven years to draw and truſs a fowl; but we will venture to ſay, that it is highly neceſſary for him to ſerve at leaſt ſeven years in learning the laws and language of his country, before he attempts to truſs up an act of parliament.

R—d.

Art. 3. *The Reply of the Country Gentleman, to the Anſwer of his military Arguments. By the* Officer. 8vo. 1s. Burnet.

This ſpirited Writer appears to have refuted the Anſwer to the military Arguments he advanced in a pamphlet intitled, The Expedition to Rochfort fairly ſtated. It is needleſs to ſay more of this piece; as it only expatiates on facts which have been already laid before the public, who are well acquainted with the nature of the argument, and are by this time, perhaps, tired of the ſubject *. We will only obſerve, that it contains ſome animated ſtrokes of perſonal ſatire, by which the Writer ſeems to know, or at leaſt to ſuſpect, who his antagoniſt is.

R—d

* Vid. the Catalogue in our two laſt Reviews.

Art. 4. *An Addreſs to the Great Man: With Advice to the Public.* 8vo. 1s. Robinſon.

In the days of James the firſt this pamphlet would have made its way into the royal cloſet. It abounds with claſſical citations and alluſions; and is little more than a learned and laboured panegyric on Mr. Pitt. It muſt be confeſſed, however, that it contains ſome reflections on the preſent ſtate of affairs, which, if not new, are nevertheleſs juſt and ſeaſonable. The language throughout is declamatory; and in many places bold and nervous.

R—d

Art. 5. *A Letter to the Right Hon. W. P. Eſq; By an* Engliſhman. 8vo. 1s. 6d. Scott.

This Letter-Writer ſets out with complaining of the paſt neglect, and prophecying the future diſregard of his labours. 'I am a Writer,' ſays he, 'that ever has been, and ever *ſhall* remain, unpaid, and for 'the moſt part unthanked. However, nothing ſhall deter me from 'throwing in my mite, to ſave my ſinking country.'

This *mite* which he has toſſed in to ſave his country, is no leſs than a big ſwoln pamphlet of one hundred and thirty-two pages. We confeſs, that with all the attention we were able to give it, we could not diſcover any thing concluſive in this tedious harangue. It is a wild rambling production, which ſtarts from one reflection to another, and leaves the Reader in frequent perplexity. The language is incorrect and enervate; and the whole performance unequal. Some pages are in the dogmatic, dictatorial, and bombaſt ſtrain; others in the familiar chit chat goſſiping ſtile. Nevertheleſs, it muſt be allowed, that the Writer appears to be well ſtored with political knowlege; but he evidently wants judgment to arrange, and talents to expreſs his ideas. The materials which he has thrown together in a heap of confuſion, might have been worked up by a ſkilful hand ſo as to have done honour to the Author, and ſervice to the public.

In the concluſion, he ſays,—'I expect no benefit or advantage to 'myſelf of a ſingle groat, for the pains I have taken: yea, ſo far 'from it, I look upon it as certain, that I *am to be* treated for it with 'ſcurrility and repro ch.' The Reader may judge of the quaintneſs and inaccuracy of his language from this ſpecimen; and will probably be of opinion, that he is very ill qualified for the office he has aſſumed; which is that of penning a plan of adminiſtration for the peruſal of a Prime Miniſter.

R—d

Art. 6. *The Cries of the Public. In a Letter to his Grace the Duke of Newcaſtle.* 8vo. 1s. Sold at the Regiſter-Office in St. James's Country Market.

This little piece opens with an addreſs to the D— of N———e, which takes up half the pamphlet; but whether the Author intends it for panegyric or ſatire, we are at a loſs to determine.

His reflections, however, on the abuſes in the *Corn Trade*, &c. merit ſerious attention. He oppoſes the general opinion, that alum imparts whiteneſs to the bread.

'It may be greatly queſtioned,' ſays he, 'whether any ſuch quali'ty is inherent to alum, as to impart whiteneſs in a greater degree 'than the quality of the flour will in itſelf admit of: ſo that it may 'with better reaſon be ſuppoſed, that the chief intent in its uſe is, by 'its aſtringency, to bring the dough to a viſcid and ſtrong conſiſtence, 'and to aſſimilate all the particles of different grain which may have 'entered the compoſition. By this means corrupt flour and unfit for

'uſe,

'uſe, with the admixture of good, is compelled into a proper cohe-
'ſion, the aluminous particles equally pervading the whole maſs, and
'dilating and compreſſing, making light and heavy, much according
'to the proportion obſervable in the atmoſphere. For if a thong of
'alum-leather be extended like a cord, and faſtened to ſomething at
'each extremity, it will give ſurprizingly in moiſt weather, and in
'dry, ſhrivel up and contract like a fiddle-ſtring. A barometer can-
'not more ſurely indicate the different changes of weather, nor even
'determine more exactly the degrees. However, it muſt not be
'imagined, that a baker is ſo ingenious as to make aluminated loaves
'for amuſing himſelf and his cuſtomers with meteorological obſerva-
'tions: all he intends by impregnating his water with this acetaceous
'ſalt, is to render his dough compact, that it ſhould not run in the
'oven, and to aſſimilate all parts, by forcing them to cohere, as juſt
'now mentioned.'

As this matter is now before the Houſe, we hope the wiſdom of the Legiſlature will frame proper expedients to prevent theſe ſhocking abuſes for the future.

R—d.

Art. 7. *Authentic Documents of the French Adminiſtration, in his Majeſty's German Dominions.* 4to. 6d. E. Owen.

This is publiſhed *by Authority*, in the original French, with an Engliſh tranſlation annexed; and may ſerve to 'add great weight to the 'Motives which have induced the King our Sovereign, to take up 'arms afreſh, and *which* have already been laid open to the eyes of 'the public.' Page 13.

Art. 8. *Heads of a Scheme for erecting public Magazines, to relieve the Neceſſities of the Poor, and ſupply England with Corn.* By Villars Clara Pitt, fourth Siſter to the Right Honourable William Pitt, Eſq; principal Secretary of State. 8vo. 6d. Kinnerſley.

A ſcheme of this ſort from a LADY, is enough to excite the curioſity of the public,—which we ſhall not check by mentioning particulars; eſpecially as the whole deſerves to be well conſidered.

Art. 9. *Ireland diſgraced, or the Iſland of Saints become an Iſland of Sinners; clearly proved, in a Dialogue between Doctor B—tt and Doctor B——ne, in Dublin.* 8vo. 1s. 6d. Hooper.

Contains a ſatyrical Review of the Party-conteſts in Ireland, for about thirty years paſt; and ſeems to be the work of one who is a thorough maſter of the ſubject.

Art. 10. *A Vindication of Mr. Pitt. Wherein all the Aſperſions thrown out againſt that Gentleman, relative to the Affair of Rochfort, are unanſwerably confuted.* By a Member of Parliament. 8vo. 1s. 6d. Coote.

It

It is difficult to ſay whether Miniſters of State ſuffer moſt from the extravagant zeal of their friends, or from the inordinate malice of their enemies. Perhaps fulſome adulation does as much prejudice as invidious ſatire.

The Writer of the Pamphlet before us, has very officiouſly laboured to reſcue Mr. Pitt from ſome imputations with reſpect to the late expedition. His endeavours, however generous, appear to have been unneceſſary: and tho' the Writer ſhews himſelf to be an ardent friend, yet we cannot ſay, that he proves himſelf an able advocate. He reaſons with a degree of enthuſiaſm, more likely to create diſguſt than beget conviction. Nevertheleſs, it muſt be confeſſed, that however his manner of writing may be exceptionable, his matter, in many places, deſerves attention. He propoſes ſome ſhrewd queſtions: particularly, ſpeaking of the *Barfleur*, which ran a ground at three or four miles diſtance, he aſks—'*Was Thierry on board the 'Barfleur at that time?*' And he intimates, that had that ſkilful Pilot, *who knew the coaſt*, been on board, he might have conducted the ſhip through places inacceſſible to the *ignorant*. There are ſome other particulars in this little piece worthy conſideration. R—d

Art. 11. *The Folly of appointing Men of Parts to great Offices in a State.* 8vo. 6d. Coote.

This is, upon the whole, a ſprightly performance, intended to ridicule that deteſtable miniſterial policy, of appointing men of ductile natures, and contemptible talents, into the great offices of ſtate. The Irony, however, is not throughout equally ſuſtained; and it now and then ſinks, till it becomes quite ſpiritleſs. Where it is moſt perfect, we cannot greatly admire it, becauſe its uſe is miſapplied, and it thereby loſes its poignance. The ſpleen of party malignity ſeems to lurk under an affected jocularity: and the facetious Author having ſcattered a few flaſhes of falſe wit, falls at laſt into a whimpering fit, and unſucceſsfully labours at the *Pathos*. R—d

Art. 12. *A Letter to the Citizens of London.* 8vo. 6d. Cooper.

This ſober addreſs ſpeaks the language of good ſenſe, though it does not breathe a great portion of ſpirit. The Author cenſures the Corporation of London for being ſometimes too forward to interpoſe in national concerns, by their premature deciſion, and haſty accuſations. He very judiciouſly condemns the licentiouſneſs of the preſs and the print ſhops; and takes particular notice of a Gentleman who ſome years ago quitted the ſervice of his H. R. H. and who laſt winter figured in carricatura; which ſet others upon exerciſing the ſame talent; by which means the town was ſhamefully diverted at the expence of ſeveral worthy perſonages. The Writer ſeems to be a warm friend to the Conſtitution; and though he is no excellent Author, he may make a very reſpectable Alderman. R—d

Art. 13. *A final Anſwer to the Country Gentleman; and Officer. In which the military Arguments and Reply, are fairly ſtated, diveſted*

dreſſed of Prejudice, and weighed in the Scale of Reaſon. With free Thoughts on the Expedition and its Failure. 8vo. 6d. Cooper.

This *final* Anſwer is, in our opinion, very *indefinite*. It ſeems to be but little more ſatisfactory than the anſwer which the Spectator gave to his Referees,—*Much may be ſaid on both ſides.*

The Writer very gravely determines, that Rochfort *might* have been taken with the force that was ſent: but that it *would* have been taken if we had ſent more.

'If there be any thing,' he ſays, 'that further intereſts the Britiſh 'public in the queſtion now, it is, that Rochfort ſtill remains as 'open as it was; that France now levelled with the duſt in Germa-'ny, will be daunted and diſpirited every where; that England, 'with recovered ſpirit, has ſufficient ſtrength; and that the proper 'conduct is not to combat arguments, but enemies; the juſt and fi-'nal anſwer will be, to take it now.'

Certes,—This is ſooner ſaid than done. But if the Writer can perſuade the Miniſtry to make a ſecond attempt, we earneſtly recommend it to him, to embark as a Volunteer: He will then have an opportunity of combating *enemies* inſtead of *arguments*; and, probably, he may do his country more ſervice by the ſtrength of his arm, than by the power of his pen. **R—d**

Art. 14. *An Account of the Origin and Effects of a Police, ſet on foot by his Grace the Duke of Newcaſtle in the* 1753, *upon a plan preſented to his Grace by the late Henry Fielding, Eſq; To which is added, A Plan for preſerving thoſe deſerted Girls in this town, who become proſtitutes from neceſſity. By* John Fielding, *Eſq.* 8vo. 1 s. Millar.

This pamphlet conveys ſeveral hints which may be greatly improved for the benefit of ſociety. It traces the progreſs of a plan of police, in which the following reſolutions were formed, viz.

'1ſt. To break the great gang of robbers which then infeſted the 'ſtreets, and ſpread terror throughout this metropolis.

'2dly. To bring to juſtice the ſeveral gangs of houſe-breakers, 'lead-ſtealers, &c. which conſiſted chiefly of young fellows, who 'were thieves from their cradles, and were at this time about eigh-'teen or nineteen years of age, and very numerous.

'3dly. It was propoſed to remove the ſhoals of ſhop-lifters, pil-'ferers, and pick-pockets, who, being the deſerted children of por-'ters, chairmen, and low mechanics, were obliged to ſteal for their 'ſubſiſtence.

'4thly, The gamblers and common cheats were to be the next ob-'ject of attention, which were likewiſe very numerous.

'5thly,

'5thly, It was propoſed to put down hops, illegal muſic-meetings, 'and to prevent gaming in public houſes.

'6thly. To remove the nuſance of common beggars; to prevent 'ſtreet-walking, by keeping the whores within doors; and ſeveral 'other diſorders committed by inſolent carmen, which were puniſh-'able by law.'

The Author ſhews, that theſe ſeveral reſolutions have been carried into execution with great ſucceſs. Giving an account of his endeavours to ſuppreſs the irregularities intended to be removed by the fifth reſolution, he tells us, it was more difficult to diſcover where theſe diſorders were carried on, than to ſuppreſs them when diſcovered. To remove this difficulty, he acquaints us, that he ſettled an anonymous correſpondence with the public, inviting all perſons to give notice of any places where diſorders were carried on.

This was certainly a wiſe expedient. But for the honour of the Juſtice, it muſt be remembered, that he did not look abroad for diſorderly houſes, till he had ſuppreſſed thoſe under his own eye. We may remember when Covent garden might be juſtly called, in the words of Seneca, the *ſentina urbis*: and it was for a long time a reproach to magiſtracy, that *the ſpot where Juſtice had fixed her head-quarters, ſhould continue to be the center of pollution*: but it is now happily become the *ſeat of purity*; and the neighbourhood of juſtice is no more the deteſtable reſort of *prophaneneſs, proſtigacy*, and *debauchery* of *every ſpecies*.

The Author's ſcheme for employing proſtitutes in a public laundry, and qualifying them for the various offices of working ſervants, is highly commendable, and might certainly be rendered extremely beneficial.

We agree with him entirely, that Juſtices ought to have a handſome ſubſiſtence. This would, as he obſerves, 'remove every temp-'tation that diſhonours magiſtracy; and muſt, in time, free ſuch men 'from the ſcandalous imputation of *trading Juſtices*, raiſe the dignity 'of the employment, and make it an object worthy the acceptance, 'nay, meriting the ſtudy of the beſt of men.'

While magiſtrates depend for their ſubſiſtence on the fees of their warrants, &c. they may be tempted to act in a partial and oppreſſive manner. They may become ſo accuſtomed to corruption, that they may continue through avarice, what they firſt practiſed by neceſſity. They may put down gaming-houſes in one corner, and be bribed to let them ſtand in another. By their want of principle, they may do prejudice to the community, and purchaſe repentance for themſelves. In a wretched old age, they may have reaſon to lament in the words of the old Juſtice in Shakeſpear,

"Play-houſes, and bawdy-houſes have I licenſed; yea! and fre-"quented too."

R—d.

Art. 15.

Art. 15. *A Letter to the Mayor of ———. Wherein the diſcouragements of the Seamen employed in his Majeſty's navy, and the merits of the bill brought into Parliament in the laſt ſeſſion, for their relief, are impartially examined. By a* Member of Parliament. 8vo. 1s. Baldwin.

This Letter is a very candid and judicious analyſis of the bill brought into Parliament in the laſt ſeſſion, for the relief of Seamen. A bill which was but too ſucceſsfully oppoſed by the moſt unjuſt and inhuman arguments.

'It is proper to obſerve,' ſays our Author, 'that although vaſt 'ſums are annually granted by the Legiſlature for the ſervice of the 'navy, according to the eſtimates delivered, yet extraordinary ex'pences are liable to ariſe in ſome articles beyond theſe eſtimates, 'whereby a failure of payment muſt ſomewhere be lodged; on which 'occaſion, the miniſterial policy hath been, to ſupply the demands of 'the other branches of this department, and to let the weight of the 'deficiency chiefly fall on the *head* of *ſeamens wages*, as the branch the 'moſt *popular*, and certain to be provided for, without objection in 'future grants;—this policy hath been the rather indulged, as ſeve'ral articles in this depattment, for which *Navy-bills* are iſſued, bear 'intereſt, and are liable, by delays of payment, to be raiſed in their 'prices: whereas *ſeamen's wages* bear no intereſt, and continue fixed, 'notwithſtanding any delays of payment; ſo that this branch of the 'department of the navy, hath, by an unuſual reverſe of effects, con'tinually been the moſt *oppreſſed*, becauſe the moſt *favoured*, by the 'Legiſlature and the Public.'

He proceeds to abſtract the ſeveral clauſes of the bill, and his remarks on each are in general acute, juſt, and ſolid.

Nevertheleſs, we cannot entirely aſſent to his reaſoning on the 12th clauſe, which is calculated for enabling ſeamen *abroad* to remit any part of their wages to their *wives* at *home*.

'It hath been objected to this clauſe,' ſays the Author, 'that it is 'a frequent practice for one of theſe ſeamen to paſs through the cere'mony of marriage with two or three different women, all living at 'the ſame time; each of whom will be able to produce a regular cer'tificate of her marriage, and thereby be entitled to claim his wages. '—In anſwer to which, it is to be obſerved, that by the method pre'ſcribed in this clauſe, every perplexity and doubt concerning the 'perſon *duly* intitled to receive ſuch wages, is clearly avoided; for, 'according to this method, the wages of every ſuch ſeaman remitted 'home, will not be liable to be claimed by different perſons, producing 'certificates of their marriage, but by ſuch one perſon, whoſe name 'and place of abode ſhall be inſerted by him, as his *wife*, in the pay'books of ſuch ſhip; to whom only a bill for ſuch wages will be 'tranſmitted, and upon her producing a certificate of her marriage, 'become payable.'

But we cannot agree with the Writer, that the method preſcribed in this clauſe obviates the doubt concerning the perſon *duly* intitled. The

perſon to whom the ſailor, through affection or caprice, may give the preference, may not be *duly* entitled, as his *wife*. *eo nomine*. It is the *due* only of the *firſt wife*; She alone is *duly*, and *legally* entitled as his wife; as ſhe alone is his *wife*, in the eye of the *law*. The ſeamen therefore ought not to be allowed to remit his wages to a *woman* by the name of his *wife*, whom the law does not conſider in that relation: and it is of dangerous precedent to authorize a proceeding under the ſanction of an act of parliament, which may be contrary to the fundamental laws of the land. If the wiſdom of the Legiſlature would exert itſelf to prevent ſailors from making remittances to any *women* but their *lawful wives*, ſuch a regulation might probably put a check to their *polygamy*, which many of them perhaps do not know to be illegal.

The judicious Author has clearly refuted the ſenſeleſs and inhuman objection, that the ſpeedy payment of ſeamens wages, will expoſe the ſervice to a general deſertion.' An argument, ſays he, which does not deny the cruelty of with-holding their wages from them, but avers it to be a *neceſſary cruelty*.

He has demonſtrated, by an accurate calculation, that upon an aggregate in the *duennium* of *quick payment*, when the debt for ſeamen's wages was *ſmall*, *deſertion* was at the rate of *two* out of *two hundred and thirty ſix* men per month; whereas, in the *duennium* of *ſlow payment*, it was at the rate of *two* out of *one hundred and eighty-ſeven* men. —That is, as many deſerted out of a *ſmall* number under *ſlow* payment, as did out of a *greater* number under *quick* payment.

This treatiſe ſhews the Author to be a perfect maſter of his ſubject; and his reflections not only prove him to be a man of diſcernment, but at the ſame time do honour to his humanity.

R—d

MISCELLANEOUS.

Art. 16. *The New Highland Military Diſcipline, or, A ſhort manual Exerciſe explained, with the words of command; in which is laid down the duty of the officer and ſoldier through the ſeveral branches of that conciſe ſervice. Moſt humbly dedicated to the Hon. Francis Grant, Lieutenant-Colonel of Lord John Murray's Highlanders. Illuſtrated with twelve Copper-plates, repreſenting ſome of the motions. By* George Grant. Price 3s. plain, 6s. coloured. Bickham.

Art. 17. *An Abridgment of the Engliſh and Pruſſian Military Exerciſe of the Foot. Very uſeful for the Army and the Militia. By a* Gentleman of the Army. 8vo. 1 s. Wilkie.

Art. 18. *An hiſtorical Account of Dunwich, antiently a city, now a borough; Blithburgh, formerly a town of note, now a village; Southwold, once a village, now a town-corporate; with remarks on ſome places contiguous thereto, principally extracted from ſeveral antient records, manuſcripts, &c. which were never before made*

made public. By Thomas Gardner. *Illuſtrated with copper-plates.* 4to. 12s. in ſheets. Faden.

Theſe Suffolk antiquities may afford matter ſufficient to gratify the curioſity of Suffolk readers; but we have obſerved very little in the book that can recommend it to the public in general: extracts from pariſh regiſters, church-wardens accounts, and tranſcripts from old grave-ſtones, and church donation-tables, making up the chief part of Mr. Gardner's collections. Nevertheleſs, a *true Antiquarian* will find ſome things to admire in this performance: and to ſpeak the truth, upon the whole, this is not the meaneſt work of the kind that we have met with. Such compilations are not intended as works of taſte; and there is no doubt but they have their uſe, which, perhaps is ſaying more in their behalf than can be ſaid for many of thoſe modern productions which come under the modiſh Gallic denomination of *Les Belles Lettres*, and which are ranked among the favourite *amuſements* of the age.

Art. 19. *A Letter to the Right Rev. the Lord B—p of N——h.* 8vo. 6d. Bizet.

The intent of this letter is to let the worthy Prelate, to whom it is addreſſed, into the private hiſtory of a certain clergyman in his Lordſhip's dioceſe. The facts alleged againſt the party accuſed, are ſuch as muſt, if true, give every unprejudiced perſon a very mean opinion of him, —to ſay the leaſt we can.

As the Author apologizes for the manner in which the above is wrote, by alleging, that *he was not bred to letters*, we think it unneceſſary to point out the various inaccuracies and ſoleciſms wherewith it abounds.

P.

Art. 20. *An Account of the care taken in moſt civilized nations for the relief of the Poor, more particularly in times of ſcarcity and diſtreſs. By the Reverend Mr. Richard Onely, late of Chriſt College, Cambridge.* 4to. 1s. Hawkins.

The preſent high price of corn, and the complaints and diſturbances ariſing therefrom, amongſt the poorer ſort of people, gave occaſion (we are told) to this pamphlet; the deſign of which is to ſhew, in a ſhort but general view, the methods that have been uſed by the law-givers and magiſtrates of old, to prevent dearths and oppreſſions; and the manner of relieving the ſubject, when ſuch calamities have unavoidably happened. In doing this Mr. Onely has given a ſuccinct account, with the proper authorities annexed, of the moſt material regulations for this purpoſe, in the Jewiſh theocracy; in the firſt ages of Chriſtianity; in the Ægyptian ſtate; in the Grecian polity; in the Roman commonwealth; and laſtly, in the Engliſh government, down from the time of Edw. III. to our own. But after all, he does not pretend to point out what amendments of the old laws may be neceſſary: he only recites facts; leaving the reflections and uſes to be drawn from them, to the diſcernment of his Readers. The end of his writing, however, will be fully anſwered (he ſays) if any hint or

ex-

example ſhould here occur, that may tend to produce any ſort of method for the ſpeedier relief of the Poor, from the hand of the Extortioner and Oppreſſor.

This deſirable end, in our own opinion, will ſcarce ever be fully accompliſhed, while the preſent enormous multitude of badgers and mealmen is ſuffered in the nation;—the greateſt part of their profit in trade, being a heavy and unneceſſary tax levied upon the Public. Whereas, if a ſtop were once put to the vile practices of theſe locuſts, who eat up the *plenty* of the land, and transform it into an *artificial dearth*; the *grower* of corn would then be glad to ſell it to the *conſumer*:—a method that would of courſe be attended with great benefit to the *latter*, and no real loſs or detriment to the *former*, who would ſtill be ſure to receive a market-price for his commodity. P

Art. 21. *Arms of all the Engliſh Baronets, with a plate of Baronets atchievements. To which is added, by a Gentleman, a fuller account of this honourable Engliſh order than has hitherto been publiſhed. Containing the origin and antiquity of the name of Baronet, laws of admiſſion, and honours and privileges belonging to the Baronetage of this kingdom, the rank and precedency of Baroneteſſes, and of their ſons, ſons wives, and daughters of Baronets. With a ſhort memorial of ſeveral royal and princely proceſſions, wherein Baronets have had their place; taken from the records in the college of arms, and other authentic evidences. Interſperſed with other obſervations relative to the Gentry, &c. and hiſtorical and genealogical notes. Alſo exact tables of precedency of men and women, with a comment, illuſtrating the dignity and ſtate of the precedence of Baronets and Baroneteſſes, as reſpecting all thoſe who have no eſtabliſhed right to place. The whole from good authorities, to which the Reader is referred.* 8vo. price, with the arms coloured, 1 l. 1s. Henry and Cave.

After ſo very ample a title-page, wherein too the nature of the work is ſo fully explained, it will be needleſs for us to ſay more of the above, than that it was originally publiſhed, at various times, in the *Gentleman's Magazine*; from whence it is now collected together, and re-publiſhed, without any alteration or addition whatever; except a Supplement of twenty-five pages, wherein a ſomewhat fuller account of the Order is given than before, together with ſome uſeful Notes, extracted from Authors of credit who have wrote upon the ſubject.—The Supplement alſo contains a more exact table of precedency (properly authenticated) than any we remember to have elſewhere met with.—Upon the whole, we think this piece may afford an agreeable amuſement to the lovers of heraldry, and ſuch as delight in (what others may think) the dry ſtudy of family hiſtory. P

Art. 22. *Travels through Egypt, Turkey, Syria, and the Holy Land. Containing, among many other curious particulars, 1. A deſcription of Egypt, the river Nile, pyramids, &c. 2. Of Turkey,*

Turkey, and of its provinces and islands. 3. *Of Syria, the ruins of Palmyra, the Deserts of Arabia, &c.* 4. *Of the Holy Land, particularly of Jerusalem, and the Holy Places; of Jericho, Jordan, Bethlehem, the Dead-sea, &c.* 5. *The manners, customs, government, and trade of the Egyptians, Turks, Tartars, and Arabs.* 6. *Their religions, genius, tempers, persons, habits, diversions, exercises, buildings, curiosities, &c. Interspersed with many judicious observations. By an* English Merchant. *With explanatory, theological, historical, geographical, and miscellaneous notes, by a Gentleman of Oxford.* 12mo. 3s. Reeve.

All this for only three shillings! sure this must be a special bargain to the purchasers!

If the materials prove but half as good as the editor, in his title-page, assures us they are,—he had, indeed, some reason for asserting, as he does in his preface, that this work is *certainly the cheapest performance of the kind ever yet published.*

But, notwithstanding all this parade and profession, the discerning Reader will readily, without our assistance, perceive, from this very title-page alone, that the book is a mere bundle of scraps, gleaned from former books, and we may add, even from former *gleaners*: as the well known Mr. Salmon, and He who assumes the name of Thomson, with other *originals* of that sort.

To this, if we add, that the hotch-potch before us is as *miserably printed*, as it is *egregiously puffed*, we apprehend nothing more needs be added to this article.

Art. 23. *The Bear-Leaders: or, Modern Travelling stated in a proper Light.* 8vo. 6d. Hooper.

The intent of this flimsey performance is to ridicule our young travellers, and their governors; and to prove, that the clergy are, of all people, the most unfit for that office.

The Author takes great pains to be witty; but perhaps wit is the only quality not to be attained by industry. R—d

Art. 24. *Henrietta. By the Author of the* Female Quixote. 12mo. 2 vols. 6s. Millar.

We look upon this to be the best novel that has appeared since *Pompey the Little.*

The incidents are probable and interesting; the characters duly varied, and well supported; the dialogue and conversation-scenes, spirited and natural, both in genteel and low life; the satire generally just; and the moral exemplary and important.

Art. 25. *A Seventh Letter to the People of England, upon political writing, true patriotiſm, jacobitiſm, and evil and corrupt adm———ns.* 8vo. 1s. 6d. Single.

A banter upon Dr. Shebbeare; whom the Author of this pamphlet humorouſly perſonates, and ridicules, with no contemptable irony. Thus, for inſtance, he makes him burleſque himſelf, and rail at his mortal enemies, the Reviewers:

'—But *a propos*, If, after all the fine things I have been ſaying, 'we ſhould differ in our ideas of patriotiſm!——I may preach on 'without being underſtood.——Permit me to remove this ſtumbling-'block, by informing you what a true patriot really is.

'Idea of a True Patriot.

'A true Patriot is a man who has an unbounded love for his coun-'try; that is to ſay, ſo far as it co incides with his own intereſt.—'He ſticks at nothing, be it ever ſo mean or vicious, which he thinks 'may be beneficial to the public, and *ſerviceable to himſelf.*—He is 'always of ſome party or *faction*, though he never keeps long to any; 'but ſhifts and changes as beſt ſuits his own views.—He ever rails at 'the government, and *ſometimes* at the ———. He is always 'againſt the preſent miniſters, and never fails to repreſent *every mea-'ſure* they take, as prejudicial to the community.—He is continually 'terrifying the people with falſe alarms; aſſuring them that their li-'berty is loſt, and their country ruined.—He raves, ſtorms, ſwears, 'cringes, fawns, and praiſes, all in the ſame breath.—He is a great 'philoſopher, and poſſeſſed of ſuch admirable moderation, that he 'ſuffers himſelf to be kicked out of every coffee-houſe in town, 'without being diſcompoſed, or ſhewing the leaſt reſentment.—He 'is the hireling and hackney-writer of every petty bookſeller that 'chuſes to employ him.—He libels all great men, writes ſeditious 'pamphlets, and abuſes every one that pretends to criticiſe them.—'Thus he continues, writing and railing, till a *poſt* or a *pillory*, the 'ultimate objects of his wiſhes, effectually put an end to his glorious 'and never-enough-to-be admired *patriotiſm*.

'This is the character.—This the noble character, O my good 'people of England, that I have appeared in for ſome years,—in 'which I have written ſeveral letters to you.——In which I have 'aſſerted your rights and privileges.——And I will venture to ſay, 'that *ſuch a patriot* deſerves the applauſe of the whole world.—It is 'true,—I have had it.——The luſtre and glory of my immortal ora-'tions have extorted it from all.——All—except a few growling, 'mean, low, vile, rank, louſy, itchy, pocky, vicious, dirty, venal, 'corrupt, depraved, envious, partial, fooliſh, idle, ſhabby, ragged, 'beggarly, daſtardly, cowardly, raſcally, ignorant, thick-ſculled, 'block-headed, illiterate, illiberal, ſcandalous, ſlanderous, malici-'ous, malignant, malevolent, black-guard, noxious, ſeditious, re-'bellious, water-gruel, ſneaking, bullying, ſwearing, lying, curſing, 'whoring, drinking, ſcribbling, farting, ſtinking, *Scotch Gentlemen-'Critics.*'

Art. 26.

Art. 26. *Frederic le Grand, au Temple de l'Immortalité* *, *&c.* 8vo. 1s. Hooper.

This little piece is the work of an elegant fancy. Glory and Fame are repreſented on a journey to the Temple of Immortality; where the former propoſes the King of Pruſſia as a candidate. All the Virtues are perſonated, and made to plead in his behalf, in the hearing of Severity, who doubts of the reports of Glory and Fame; but at length is ſatisfied, and yields to the Hero's admiſſion.

* That is,---The Inauguration of Frederic the Great, in the Temple of Immortality.---By Mademoiſelle ****, Author of *Abaſſai*. An Engliſh tranſlation is printed, together with the original, the preſent pamphlet comprehending both.

R—d

Art. 27. *The Caſe of the Stage in Ireland.* 8vo. 1s. Dublin printed, London reprinted, for J. Coote.

There has been for ſome time, it ſeems, a theatrical diſpute in Dublin, concerning the number of playhouſes for the entertainment of that city. It appears, that Mr. Barry has laid the plan of a new one, to be erected there, in oppoſition to Mr. Sheridan, the preſent manager of the theatre in Smock-alley; who, on the other hand, is endeavouring to prevent his rival, by procuring an act of Parliament to limit the number of playhouſes in Dublin. The Author of this pamphlet is an able advocate for Mr. Barry, and attacks the Manager with ſeverity, humour, and argument: but how this important conteſt is like to end; and whether King Sheridan, or King Barry, ſhall prevail, Time, who decides the fates of princes and principalities too, will determine.

Art. 28. *Obſervations on Mr. Garrick's Acting. In a Letter to the Right Hon. the Earl of Cheſterfield. By* Joſeph Pittard. 8vo. 6d. Cooke and Coote.

A laviſh and ill-written panegyric on Mr. Garrick's performance in the character of Lear.—On theſe occaſions we are often reminded of a remarkable line of Mr. Pope's,

—— Fools *admire*, but men of ſenſe *approve*.

Art. 29. *The Story of the Tragedy of Agis. With Obſervations on the Play, the Performance, and the Reception.* 8vo. 6d. Cooper.

A flippant and ſervile compliment to the Author and the Players.

Art. 30. *Agis. A Tragedy; as it is acted at the Theatre-Royal in Drury-lane.* 8vo. 1s. 6d. Millar.

This Author's laſt year's tragedy (*Douglas*, ſee Review, Vol. XVI. p. 426.) was not deemed a maſterly performance. The new piece is ſtill inferior to the former:—and this being the caſe, it would be paying

ing our Readers a poor compliment, to take up much of their attention with Agis.

One thing, however, we can with pleaſure remark, on the ſucceſs of this and ſome other modern plays; and that is, the extreme good-nature of the audiences, which not only ſuffered, but rewarded them. If ſuch generous encouragement is afforded to ſuch indifferent performances, what grateful, what unbounded returns of applauſe and munificence, may not GENIUS, WIT, and POETRY expect, if ever THEY ſhould deign to reviſit the Britiſh Theatre!

Art 31. *The Dramatic Execution of Agis.* 8vo. 6d. Cooke.

A trivial criticiſm on an inſignificant play.

Art. 32. *Virtue Triumphant; or, Elizabeth Canning in America. Being a circumſtantial narrative of her Adventures, from her ſetting ſail for tranſportation, to the preſent time; in whoſe miraculous preſervation the* HAND OF PROVIDENCE *is viſible.* 8vo. 1s. 6d. Cooke.

A ſtrange kind of rhapſodical, lying, narrative, filled with abſurd accounts of the imaginary adventures of this noted young woman. Perhaps, indeed, the pamphlet before us is intended as a burleſque on the ſtory of Elizabeth Canning in general, and particularly of the pompous particulars ſo frequently inſerted in our news-papers, concerning her advantageous ſituation in America:—but whatever were the Author's deſign, he deſerves peculiar reprehenſion for his daring freedom with the name of God, and His providence, which this ſcribbler employs upon all occaſions, as freely as Homer and Virgil employed their Jove, their Fates, and the reſt of thoſe poetical Deities, which thoſe who *made them* might be allowed to *uſe* as they pleaſed. But this liberty, we apprehend, is not to be taken with *real* religion: ſuch licenſe is ſhocking to every one who truly reverences his Maker, and conſiders the infinite diſtance there is betwixt him and us.

Art. 33. *Chiron, or the Mental Optician.* 12mo. 2 vols. 5s. Robinſon.

This Mental Optician is an old gentleman, with a new-invented perſpective, by the help of which he diſcerns the hearts, the real characters, and ſecret hiſtory, of every perſon he views through this extraordinary glaſs:—and ſad devils he makes of us, ſure enough!

His plan, however, is rather hackneyed; and ſo are his ſtrictures upon men and manners: In a word, the performance is altogether a fit companion for the noted Mr. Edward Ward's *London Spy*; but by no means to be compared with the celebrated *Diable Boiteaux*: of which this ſeems to be an imitation.

POETICAL

Art. 34. *Eidyllia: or Miſcellaneous Poems. By* the Author of Animadverſions upon the Rev. Dr. Browne's three Eſſays on the Characteriſtics; and of a Criticiſm on the late Reverend Mr. Holland's Sermons. 4to. 1s. 6d. Edinburgh: Hamilton and Co.—London: Noon, Payne, &c.

The Author endeavours, in his prefatory *Hint to the Britiſh Poets*, to prove that Rhimes, or, as he chuſes to call them, Periodical Reiterations of the ſame Sound, are not only void of ornament, but a real defect in modern Poetry; and that Blank Verſe may be ſuited to every ſpecies of compoſition, *from the higheſt ſublime down to very chit-chat*. But neither his arguments, nor his Eidyllia, which are written in ſupport of them, have convinced us of the truth of either propoſition. We muſt indeed confeſs, where the ſubject of a Poem is extenſive, and lofty in its nature, or where the greater paſſions, as Terror, and Pity, are to be excited, that Rhime may, with great propriety, be diſpenſed with: for, as Dryden obſerves, "it certainly is a conſtraint to the beſt Poets; and thoſe who write well in it, would write better in Blank Verſe;" yet, in Copies of Verſes (as they are called) Sonnets, Paſtorals, Eclogues, Elegies, Satires, and even Odes, correſponding ſounds ſeem eſſential in our language. But as no idea of colours can be conveyed to the blind, ſo there is no convincing an ill-tuned ear of the beauty of Rhime; which is not the object of Reaſon, but of Senſation: and can be eſtimated only by its impreſſion on the Senſorium,---not by any ſpeculative or general rules. However, be this queſtion determined as it may, the following ſpecimen will ſhew, that what no contemptible Writer propheſied of Milton, viz. "That he ſhould be for ever honoured as our Deliverer from Rhime," will never be applied to our Author.

Upon loſing Milton's Paradiſe Loſt, at Luſs, ſituated upon Loch-Lomond at the foot of Ben-Lowman, and a group of other vaſt mountains: an ODE.

Fool that I was! My Milton loſt!
Old Homer's youngeſt ſon!
Luſs! be for ever ſunk beneath
Ben's horrors pil'd around.
Sun's 'livening ray ne'er pierce thy gloom.
Thy hideous deep be drain'd.
Fiſhes to deviliſh ſnakes be turn'd:
Boatman to Cerberus.
Mouth of the helliſh gulf be thou:
Its mortal damp thy air.
All o'er thy plains Volcanos thick
Their burning ſands diſgorge.
Birds never warble chearful note;
Nor roam the humming bee.
Herds never graze, nor ſheep, nor goat;
Nor human voice be heard.

Crags other echo ne'er repeat
Than diſmal Furies yell.

Mercury laugh'd, and jeering cried,
I Milton from thee filch'd.

So did Apollo bid; and ſee!
For thee a laurel holds.

Riſum teneatis Amici! G—r

Art. 35. *Holkham. A Poem. To the Right Honourable the Earl of Leiceſter. By Mr.* Potter. Folio. 1s. Manby.

Tho' deſcriptive poetry is doubtleſs inferior, both in dignity and utility, to ethic compoſitions, yet it ought to be remembered, that as in a ſiſter-art, Landſcape claims the next rank to Hiſtory-painting, ſo a Poet, as Virgil, for inſtance, in the Georgics, never ſtands more in need of the Muſe's inſpiration, than when he draws either natural or artificial objects. But, to deſcribe with propriety, minuteneſs is not ſo neceſſary as an enumeration of the more ſtriking, pictureſque, and peculiar circumſtances: the former is the province of the Naturaliſt and Philoſopher; the latter is the characteriſtic of a Poet. Nor is a ſelection of appearances the only thing required in deſcriptive poems; they ſhould be diverſified with moral reflections, naturally brought in; and above all, with ſhort, enlivening ſtrokes, which may rouſe and exerciſe the affections.

If we examine the Poem before us by theſe rules, the propriety of which cannot be called in queſtion, we ſhall find, that altho' Mr. Potter has omitted none of the peculiar beauties of Holkham, yet he no where applies to our reaſon or our paſſions; and that, in this light at leaſt, his poem is greatly inferior to Cooper's Hill and Grongar. The verſification is, however, in general tolerably harmonious; and if the images are not thick ſet, they nevertheleſs may pleaſe the eye of imagination. As an inſtance of this, take the following paſſage.

Not ſuch the ſcene, when o'er th' uncultur'd wild
No harveſt roſe, no chearful verdure ſmil'd;
On the bare hill no tree was ſeen to ſpread
The graceful foliage of its waving head;
No breathing hedge-row form'd the broider'd bound,
Nor Hawthorn bloſſom'd on th' unſightly ground;
Joy was not here; no bird of finer note
Pour'd the thick warblings of his dulcet throat;
E'en Hope was fled; and o'er the chearleſs plain,
A waſte of ſand, Want held her unbleſs'd reign.

Lo, Leiceſter comes! before his maſt'ring hand
Flies the rude Genius of the ſavage land;
The ruſſet lawns a ſudden verdure wear;
Starts from the wondering fields the golden ear;
Up riſe the waving woods, and haſte to crown
The hill's bare brow, and ſhade the ſultry down:
The ſhelter'd Traveller ſees, with glad ſurpriſe,
O'er trackleſs wilds th' extended rows ariſe;

And,

And, as their hoſpitable branches ſpread,
Bleſſes the friendly hand that formed the ſhade:
Joy blooms around, and chears the peaſant's toil,
As ſmiling Plenty decks the cultur'd ſoil;
The bright'ning ſcenes a kinder Genius own,
And Nature finiſhes what Art begun.

G—r.

Art. 36. *Oppreſſion diſplayed; or the Baronet and Miller. A Tale. in four Cantos.* By a true-born Engliſhman. 4to. 1s. Wilkie.

A dull tale, tediouſly told, in a ſort of heavy, Daniel de Foe-ſtrain; of which the following will ſerve as a ſufficient ſpecimen:

But ſoon their doubts were huſh'd, their fears were quell'd,
When they their benefactor Will beheld;
Who, eager to redreſs their grievous wrongs,
With haſte *to'th* midſt *'eth* crowded *ſembly* throngs——

What beautiful contractions!—But the Author is no leſs happy in his ſentiments than in his expreſſion. For inſtance, when Will, the Miller, harangues the Baronet, he makes the Fellow talk as familiarly of Demoſthenes, Cato, and Tully*, as if he had been a Miller-ſcientific indeed! tho' he had previouſly repreſented Will only as an artful country-fellow, cunning in his buſineſs, and a ſpecial huntſman.

The ſcene of the ſtory is laid in Shropſhire; and the incidents it recites, are, briefly, the profligate behaviour of a Country-Gentleman, who is ruined by his exceſſes, notwithſtanding the cunning of his Steward; who in vain racks the tenants, and ruins the eſtate to ſupply his Maſter's extravagancies; while Will the Miller, in imitation of his landlord, cheats his neighbours, in order to be revenged of the Baronet, by contributing to haſten the deſtruction of his tenants:—In fine, there ſeems to be very little either of ſenſe or moral in the whole performance.—Perhaps, however, a Shropſhire Reader may diſcern ſome merit in the piece, which may have eſcaped the obſervation of a Reviewer, who is not let into all the myſtery the poem may contain; for it may be all *very true*, for ought we know of the matter, tho' not *very excellent*: and with ſome Readers, a dull truth may be more acceptable than a well deviſed fable, or even the fineſt fruit of the richeſt imagination. Thus we have known an old Gazette preferred to the Iliad; and have heard of your matter of factmen, who would prefer Ned Ward's rhyming hiſtory of the grand Rebellion, to all the exquiſite fictions of Chaucer, Prior, and Swift.

* Oh! had I Cato's wiſdom, Tully's art,
Or would Demoſthenes his aid impart——

Art. 37. *Weſt-Country Thoughts on Eaſt-Country Folly. Occaſioned by the late very extraordinary Rejoicings on a very lately remarkable Day.* By a private Gentleman of Cornwall. Folio. 6d. Scott.

This *Corniſh Bard* ſeems to be a near relation to the *Shropſhire Poet* above mentioned. Tho' one of them pretends to be *true born*, they appear to be both baſtard ſons of the ſame Grub-ſtreet Drab, miſcalled *the Muſe*,—by her own blind and partial offspring.

Our Gentleman of Cornwall is ſeriouſly angry at the public rejoicings in honour of the German Hero, and the unbounded praiſes which all ranks among us ſo chearfully and zealouſly offer, whenever FREDERIC, or PRUSSIA is mentioned. He thinks GEORGE and DETTINGEN, WILLIAM and CULLODEN, would not only ſound as well, but become us better; and we heartily concur with him, as to his loyalty, tho' we cannot commend his poetry: of which the following ſpecimens are impartially ſelected.

Thro' Berlin's ſtreets who blew the trump of Fame,
When Faction fled before our William's name?—
Yet, now this Hero all neglected lies;
Praiſe only thrives beneath Germanic ſkies!
No grateful tongue now dwells upon his fame,
Once Britain's deareſt-lov'd and nobleſt theme!
But all their vows to heav'n for Pr—— pour,
That very name ſo curſed in forty-four.

He elſewhere, however, to ſhew his candid regard for his Pruſſian Majeſty, has this notable couplet:

Here, Britains, think not rancour guides my *pen*,
None more than I eſteem the *Pruſſian*.

He allows the Hero all his virtues, his wiſdom, valour, clemency; but thinks theſe excellencies are alſo to be found among ourſelves; and directs Britannia to

——— ſtretch forth her ſupplicating hand,
To him who has already ſav'd her land———
But ah, a conſcious ſting prevents her there,
And deep-felt ingratitude augments deſpair!———

Here our *Weſtern Muſe* being got into a little hobble, the conſequence, perhaps, of taking a cup too much of her *Corniſh Heliconian*, we ſhall leave her to cool and compoſe herſelf at her own leiſure.

RELIGIOUS *and* CONTROVERSIAL.

Art. 38. *Serious Reflections on the preſent State of Things in theſe Nations. Being the Concluſion of Dr. Leland's View of the Deiſtical Writers. Now publiſhed ſeparately, on occaſion of the General Faſt, appointed to be obſerved on the 17th of February, 1758. To which is prefixed, a Preface, by the ſame Hand.* 8vo. 6d. Dod.

Theſe Reflections having made their firſt appearance about two years ago, our opinion of them may be ſeen in the Review, vol. XIV. page 477. But as they were then connected with a work of ſuch a ſize and price as would neceſſarily prevent their circulating into ſo many hands

hands as might be wiſhed; the worthy and learned Author has now thought fit *to lay* them before the public in the preſent form, with the addition of a *new* Preface, wherein he apologizes for the repreſentation he thought himſelf obliged to give of our national faults and vices, in the following ſenſible manner.

'Some perſons may, perhaps, be apt to think, that the complaints 'of the national faults and vices are here too much exaggerated.— 'I am ſenſible, that it hath been uſual in all nations and ages to com- 'plain of the corruption and degeneracy of the times. And it is 'probable, that ſuch complaints have ſometimes proceeded rather 'from a diſcontented temper, and a peeviſhneſs of ſpirit, ever prone 'to find fault, and give the worſt turn to things, than from a pious 'and generous concern for the honour of God, and the intereſts of 'religion and virtue. It is not a wiſe thing to be always extolling 'former times, and always deſpiſing or condemning our own. But 'yet it cannot be denied by any one that is acquainted with the hiſtory 'of mankind, that in different nations, and in different ages and pe- 'riods of the ſame nation, there is often a great difference obſervable 'as to the prevalency of religion and virtue, of good order, and true 'public ſpirit: and that there are times in which there is a more ge- 'neral defection from all theſe, and more of an abandoned diſſolute- 'neſs, luxury, and effeminacy, than in others: and where it is ap- 'prehended, that this is really the caſe, or that there is great danger 'of its being ſo, no man can be blamed, who, from an earneſt deſire 'to awaken men to a juſt and lively ſenſe of the evil of their ways, 'and to promote, as far as in him lieth, a national repentance and 'reformation, endeavoureth not in the bitterneſs of a ſatyrical ſpirit, 'but with a ſerious and deep concern of mind, to repreſent the nati- 'onal vices and corruptions.'

Having ſhewn that the great events of war are, in an eſpecial manner, under the direction of Divine Providence, he applies the obſervation both to our own diſappointments, and the late ſurprizing turn of affairs in favour of our brave ally the King of Pruſſia, at a time when he was, by many, almoſt given up as loſt. Upon this happy event, he very properly remarks.

'The man muſt be void of reflection, that doth not obſerve in it 'the ſignatures of a divine hand. It is, indeed, but juſt that we 'ſhould admire the wiſdom, magnanimity, and heroic qualities of 'this great Prince, and the diſcipline and intrepidity of his troops. 'But we muſt not make theſe things our confidence. Inſtead of in- 'dulging a vain ſecurity, or making fleſh our arm, what hath now 'happened ſhould turn our thoughts to a religious adoration of that 'ſovereign Providence which ruleth in the kingdom of men, which 'taketh the wiſe in their own craftineſs, and overthroweth the migh- 'ty. How careful ſhould we be to ſecure an intereſt in his favour, 'who, if we do not make a right improvement of his mercies, can, 'with equal facility, fruſtrate our moſt ſanguine hopes, as in this in- 'ſtance he hath exceeded our higheſt expectations!'

Upon the whole, we would beg leave, moſt heartily, to recommend

mend this little piece to the ſerious peruſal of every one, who profeſſes a due regard for the welfare and happineſs of his country.

P.

Art. 39. *The true Nature of Faſting, which alone is acceptable unto the Lord. Humbly recommended to the ſerious Conſideration of the King and both Houſes of Parliament.* 8vo. 6d. Kinnerſly.

The Author of this piece, John Littell, one of the people called Quakers, appears to have been upwards of twelve years a priſoner, upon a writ *de Excommunicato capiendo*. The original proſecution was begun againſt him for Tithe;—and neglecting to anſwer to a citation iſſued out of the *Eccleſiaſtical Court*, he incurred the ſentence of excommunication, for a contempt; and was afterwards impriſoned as above.—The main of what he ſays upon the *true nature of faſting*, (tho' the profeſſed ſubject of his pamphlet) is contained in the following text,—*Is not this the Faſt that I have choſen? to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the* OPPRESSED GO FREE, *and that ye break every yoke?* Iſa. lviii. 6.—This he applies to his own caſe, and from thence infers, that the releaſing him from his long impriſonment, would be the moſt proper way of ſanctifying the late Faſt:—to accompliſh which, he has ſubjoined a petition to the King, and both Houſes of Parliament, ſtating his unhappy caſe, and praying relief.——See more of this affair, Review, vol. X. p. 423.

P.

Art. 40. *Remarks on the Reverend Mr. John Weſley's Sufficient Anſwer to the Author of the* Letters on Theron and Aſpaſio, &c. *By* J. D. 8vo. 3d. Lewis.

Mr. Weſley's *ſufficient* Anſwer is, it ſeems, comprehended in a *penny* book, ſold at the Foundery; but Mr. J. D. not thinking ſuch narrow limits *ſufficient* for him, has ſwelled his Anſwer to *three pence*; a diſproportion which reminds us of the Dutchman who is ſaid to have wrote a Commentary on the word SHIBBOLETH; which not ſatisfying a brother Commentator, ſtill more voluminous than himſelf, out comes an *Anſwer* in *five folios*; ſome ſay there was a *Reply* in *fifteen*.—If ſo, how happy were the REVIEWERS of thoſe days!—But to our Remarker.

Of whom, however, we have little to ſay; nor might it, perhaps, be ſafe for us to ſay much: for he ſeems to be a moſt furious mortal. He works Mr. Weſley at a terrible rate; intimates, that he (Mr. W.) has 'crowded more *ſcandal, inſolence, ſelf-ſufficiency, hatred, malevolence, rancour, bitterneſs*, and *uncharitableneſs* into his penny performance, than the Author [of the Letters on Theron, &c.] 'has 'into his five ſhilling book, with only this difference, that his is ſar'caſtical, lively, volatile, and pungent as the æther, your's denſe 'and dull as lead;'—Mr. D. however, has rather over-ſhot himſelf, in allowing *any ſcandal, malevolence*, &c. to be found in the Author whom he has taken upon him to defend. For, tho' he ſeems ſatisfied that Mr. Weſley poſſeſſes theſe lovely, Chriſtian virtues in a mere eminent degree, yet we apprehend the ingenious Letter-Writer will not be

he very ambitious of claiming even the *reaſonable* ſhare of them allotted him by his Defender.

Art. 41. *A Letter to the Rev. Mr. Potter, in Anſwer to his Sermon preached at Reymerſton in Norfolk, againſt the People called Methodiſts. By* Cornelius Cayley, *Junior.* 8vo. 6d. Lewis.

As we have given no account of Mr. Potter's diſcourſe, here referred to, we ſhall not trouble our Readers with any particulars from this Anſwer; but as ſome judgment may be formed of Mr. Cayley himſelf, from an Advertiſement which he has printed at the end of his pamphlet, we ſhall give an extract of the ſaid Advertiſement.

It is entitled, 'Propoſals for printing by Subſcription, the Riches 'of GOD's *free Grace*, diſplayed in the Converſion of Cornelius 'Cayley, *Junior*, late Clerk in the Princeſs Dowager of Wales's 'Treaſury, to the faith of CHRIST, *not in word only, but in power.* 'Being a particular account of the Lord's remarkable dealings with 'him, from *ſeven years of age*; for ſeveral years. As alſo his *expe-* 'rience with relation to his *miniſterial Call to preach the Goſpel* of Jeſus 'Chriſt; and what he hath met with particular in the exerciſe there-'of, in many parts of England and Wales.'—Such of our Readers as are inclined to promote this ſubſcription, are to pay one ſhilling down, and another at the delivery of the book; for which ſaid ſum of two ſhillings, the purchaſer will receive about three hundred pages of *Crumbs of Comfort for Chickens of the Covenant.*

Art. 42. *A Letter from a Gentleman, reſiding in foreign Parts, to his Godſon in England; explaining to him, and enforcing, the Obligations of his Baptiſmal Covenant.* 8vo. 4d. Owen.

Tho' the nature and obligations of the Baptiſmal Covenant are here clearly explained, and earneſtly enforced, yet we cannot help thinking, that ſome few particulars might as well have been omitted: and whoever reads the *extraordinary* paragraph at page 7, wherein the Writer ſeems ready to involve his Godſon in a political diſquiſition, concerning the titles of Kings to their Crown, will probably be of our opinion. P.

Art. 43. *A Letter to the Author of a free Enquiry into the Nature and Origin of Evil; containing Remarks on the four firſt Letters of that Enquiry.* 8vo. 6d. Woodfall.

The Writer of this Letter acknowleges, that the *Enquiry*, which occaſioned it, abounds with ſprightly ſallies of imagination, and elegance of expreſſion, in recommendation of a moſt unaccountable ſyſtem; the principles of which, he here endeavours to ſhew, are not only inconſiſtent with one another, but even with themſelves. And we muſt confeſs, that he ſeems to have proved the charge of various contradictions, inconſiſtencies, and falſe concluſions, upon the Author of the *Enquiry*; tho' without offering any opinion of his own, in matters of ſo nice and difficult a nature, as the *Origin of Evil.*—[For our account of the *Enquiry* itſelf, ſee Review, vol. XVI, page 302.]

P. Art.

Art. 44. *Mr. A———d's Motives for renouncing the Popiſh and re-embracing the Proteſtant Religion, in which he was educated; with ſeveral freſh Inſtances of the unchriſtian Principles of the Papiſts in general, and the Jeſuits in particular.* 8vo. 1s. Sandy.

We have in this piece an account of the manner in which Mr. Arnold was made a convert to Popery, with his reaſons for relinquiſhing the Roman Catholic religion, and commencing Proteſtant again. If what is contained in it be true, and Mr. Arnold ſolemnly declares, that he has advanced nothing but what he is ready to confirm upon oath, it muſt fill every well diſpoſed mind with the utmoſt abhorrence and deteſtation of a religion which employs ſuch diabolical arts in its own ſupport; arts no leſs repugnant to the generous feelings of humanity, than to the genuine principles of the Chriſtian religion.

R

Art. 45. *Some very remarkable Facts, lately diſcovered, relating to the Conduct of the Jeſuits, with regard to Mr. Bower: which will greatly contribute to unravel the Myſtery of that Affair. By a* Clergyman of the Church of England. 8vo. 6d. Sandby.

The Author of this piece ſets out with acquainting his Readers, that the ſincere love he bears to truth, and the tender regard he has for our moſt happy conſtitution, both in church and ſtate, muſt plead his excuſe for taking part in the preſent controverſy between Archibald Bower and the Jeſuits. As he lives in the country, a great diſtance from London, quite free from all party rage, from all prepoſſeſſion and prejudice, he peruſed, he ſays, with the utmoſt impartiality, and equal attention, whatever was publiſhed on either ſide relating to this controverſy, which appeared to him of the greateſt conſequence to the Proteſtant cauſe; and he was ſo thoroughly convinced of Mr. Bower's innocence, and the malice of his enemies, that it became to him matter of the greateſt aſtoniſhment, that any man of candour and ſenſe, ſhould be found in all Britain, who was not as thoroughly convinced of the one and the other, as he was himſelf. However, as men who value their own peace, are not eaſily prevailed upon to intereſt themſelves in the quarrels of others, he ſhould have contented himſelf with his own private conviction, had not kind Providence, ever watchful over the innocent, ſupplied him, very unexpectedly, with ſuch proofs of Mr. Bower's innocence, as the principles of humanity and common juſtice, would not allow him to conceal from the public: proofs founded upon *facts* too ſtubborn to be reſiſted, and too clear to be evaded with all the magic of jeſuitical ſophiſtry.

This, and a good deal more to the ſame purpoſe, is enough to make the world ſuſpect, that this generous Clergyman, who ſtands up as an advocate for truth and injured innocence, is no other than Archibald Bower, Eſq; himſelf. Be this, however, as it will, the piece now before us contains only two Letters to *ſome body*, ſaid to be a Clergyman of the Church of England, who writes an introduction and concluſion, wherein he throws a great deal of abuſe at Mr. D——s;

and

and the principal proof of B——r's innocence, relates to his courtſhip of Mr. Arnold's ſiſter; in regard to which, Mr. D——s is charged with having forfeited his word, in making the affair public. Such of our Readers as deſire to be further acquainted with the particulars of this matter, we refer to the Poſtſcript to *The compleat and final Detection*, where they will find a clear account of the whole affair.

* For an Account of the *Final Detection*, ſee p. 241. R

Art. 46. *One very remarkable Fact more, relating to the Conduct of the Jeſuits, &c.* By Mr. Bower. 8vo. 6d. Comyns, &c.

Mr. B——r appears now to be in his laſt agonies, and this performance may be conſidered as his expiring ſtruggle: it is, indeed, a very feeble effort to juſtify himſelf. He introduces it in the following pompous manner: 'The powers of darkneſs,' ſays he, 'are 'at length brought into light; the plot that has been hitherto looked 'upon, by the undiſcerning, as only *imaginary*, is found to be *real*; 'and the wicked views of thoſe who contrived it, and have carried it 'on, are, by a particular Providence, laid open to the world. For 'theſe happy diſcoveries we are, next to Providence, indebted to Mr. 'Arnold, and to the worthy Divine, Author of the piece that is juſt 'publiſhed,—*Some very remarkable Facts*, &c.'

After acknowleging his obligations, as in gratitude bound, to theſe two worthy friends, he proceeds to his *one very remarkable Fact*, which is as follows.

The Author of *Bower and Tillemont compared* ſays, that the ſame *Authority* upon which he had informed the public, that Mr. B——r paid five hundred pounds to a Gentlewoman whom he had courted, *aſſured him, that ſhe had two nieces, whoſe proteſtant principles he endeavoured to unſettle.* Mr. B——r anſwers this charge in the piece now before us; his words are theſe.

'This calumny was, and ſtill is, believed, not only by the credu-'lous and ill natured, but by ſome well-meaning perſons, not able 'to perſuade themſelves that any man, and much leſs a *Divine*, could 'be ſo wicked, as to bring ſo heavy a charge againſt one, and in ſuch 'poſitive terms, without being very well aſſured of its truth, I am au-'thorized (he does not ſay by whom) to aſſure the public, that the 'whole is a mere invention; that neither the young Ladies, nor any 'of the family, ever ſaid that I did, at any time, during my ac-'quaintance with them, endeavour, directly or indirectly, to alter or 'unſettle the Proteſtant principles in which they were educated; or 'that any converſation was ever had between them and me, that had 'any tendency to alter, change, or unſettle thoſe Proteſtant principles; 'but, on the contrary, it tended to ſtrengthen ſuch principles, and 'to create in them an averſion to Popery.—I can further inform the 'public, that before the publication of the above defamatory article, 'application was made to the young Ladies and the family, by Sir 'H. B. in perſon, with whom they were not before acquainted, to 'atteſt the truth of the facts contained in the ſaid article, but that 'they refuſed ſo to do; and then *declared to, and aſſured him of the*

'*falſity*

'*falſity thereof.*—And thus does the heavy charge of *endeavouring to unſettle the Principles of the two young Ladies*, brought againſt me in the moſt poſitive terms, prove in the end a *malicious, wicked, and groundleſs calumny*, known to be ſo before the publication of the libel, by the perſon whoſe authority is made uſe of to vouch and ſupport it.'

This is *the very remarkable Fact*, a full Anſwer to which appeared in the *London Chronicle*, of March 25. 1758; and to which we here refer, that the curious Reader may be enabled to judge concerning the truth of this new point of controverſy between Mr. B. and his Adverſaries.

R

Art. 47. *Philoſophical Reflections on Philoſophical Anſwers to that important Queſtion*, Is the Mind of Man for the Uſe of his Body; or is his Body for the Uſe of his Mind? 8vo. 6d. Withers.

The deſign of this performance, which ſeems to come from the pen of ſome puny Sceptic, is to repreſent man in the moſt contemptible point of view; as the only creature the end of whoſe Being falls ſhort of his powers; whoſe talents ſeem to have been given him, that his life might be a ſatire upon them: in a word, as a Being, whoſe boaſted powers qualify him only to be the Butcher of his own ſpecies, for the benefit of inſects that live upon corruption, but cannot kill for themſelves.

R

Art. 48. *The Sacred Almoner, in two Diſcourſes: The firſt offers Advice to the Bountiful, to devote ſome certain Proportion of their Revenues to pious Uſes. The Second contains the Scripture-account of Liberality in Scripture Language.* By Benjamin Fawcett. 12mo. 8d. Buckland.

Theſe are plain ſerious diſcourſes, and may be read with advantage by ſuch as are deſirous of cheriſhing a benevolent and generous diſpoſition. In the firſt of them Mr. Fawcett produces a catalogue of worthy perſons in our own country, who have devoted ſome conſiderable proportion of their eſtates to pious and charitable uſes.

R

FAST SERMONS, *preached February* 17, 1758.

I. *Proteſtants characteriſed by our Lord, and forewarned of their danger.* At St. Mildred's and All-Saints, in Canterbury. By Theodore Delafaye, M. A. Rector. 4to. 6d. Ballard.

II. *Righteouſneſs exalteth a nation, but ſin is a reproach to any people.* At the pariſh-church of Sabridgworth, in Hertfordſhire. By William Prior, Curate of the ſaid pariſh. 8vo. 6d. Dilly.

III. *The true End and Deſign of Faſting.* Preached at the pariſh-church of St. Lawrence-Jewry, by William Agate, Lecturer * of the ſaid pariſh. 8vo. 6d. Sold by the Author, at his houſe in Milk-ſtreet.

* This reverend Gentleman thought proper to diſtinguiſh himſelf, on this ſolemn occaſion, by his *politics* and *puns*; in return for which, his hearers ought, for once, to have been *his* LECTURERS:---but, as a merry Monarch ſaid of a certain Biſhop, 'perhaps his nonſenſe ſuited their nonſenſe.'

IV. At

IV. At Clapham, in Surrey, on the Faſt-day; and afterwards on the 19th, at Salter's Hall, London. By Philip Furneaux. 8vo. 6d. Buckland.

V. *National Repentance the only Means of averting national Judgments.* Preached at St. Paul's, Covent-garden. By George Davis, M. A. Aſſiſtant-Preacher at the ſaid church. 4to. 6d. Baker.

VI. Before the Lords, at Weſtminſter-Abbey, by the Biſhop of Saliſbury. 4to. 6d. Whiſton.

VII. Before the Commons, at St. Margaret's, Weſtminſter, by John Butler, L. L. D. Miniſter of Great Yarmouth, and Chaplain to her Royal Highneſs the Princeſs Dowager of Wales. 4to. 6d. Tonſon.

VIII. At Queen-ſtreet Chapel, and St. Paul's, Covent-garden; by Thomas Francklin, M. A. 4to. 6d. Francklin.

IX. At St. Botolph's without Biſhopſgate, by Thomas Aſhton, Rector of the pariſh. 4to. 6d. Waller.

X. *The Criſis, or the deciſive Period of Britiſh Power and Liberty,* ſtated and addreſſed to every rank in the community. In two ſermons, at Boſton, Lincolnſhire. By E. Radcliff. 8vo. 6d. Griffiths.

XI. *True Religion the only Foundation of true Courage.* At the Horſe-guards, by Joſhua Kyte, M. A. Student of Chriſt-church, Oxford, and Preacher at the Horſeguards. 8vo. 6d. Davey and Law.

XII. At St. Sepulchre's, Northampton. By Peter Whalley, Vicar of St. Sepulchre. 8vo. 6d. Tonſon.

XIII. Two Sermons. The firſt preached at Chriſt church, Newgate-ſtreet, on the firſt Sunday in Lent, before the Lord Mayor, &c. The other at St. Ann and Agnes, Alderſgate-ſtreet, in the morning, and at St. Michael's, Cornhill, in the afternoon, on Friday, Feb. 17, 1758. being the Faſt-day. By James Penn, Under Grammar-Maſter of Chriſt's Hoſpital. 4to. 1s. C. Say.

XIV. *National Holineſs the beſt Means of National Safety.* Preached at the Pariſh-church of St. Mary Magdalen, Bermondſey, Surry, by Joſeph Stokes. 6d. Piers.

XV. *Plain Truth; or, a Repreſentation of the real Cauſe of all our national Diſappointments and Calamities:*—in a diſcourſe occaſioned by the late general Faſt, and addreſſed to the People of Great Britain. By a Clergyman of the Church of England. 8vo. 6d. J. Payne.

XVI. *Mercenary Principles deſtructive of National Security.* Preached at Ware and Thundridge, in Hertfordſhire. By Henry Bryant, A.M. 4to. 6d. Brotherton.

XVII. *Prayer for National Proſperity, and for the Revival of Religion, inſeparably connected.* Preached Feb. 16, 1758, being the day appointed in Scotland for the late public Faſt. By J. Witherſpoon, A. M. Miniſter of the Goſpel at Paiſley. 8vo. 6d. Field.

XVIII. *God's Preſence with any People is their beſt Preſervative in the Day of Diſtreſs.* Preached at Chriſt-church, in Surry. By John Smith, Afternoon-Preacher of that pariſh. 4to. 1s. T. Gardner.

XIX. *The Violence of Man ſubſervient to the Government of God.* Preached before the Univerſity of Oxford, at St. Mary's. By George Fothergill, D. D. Principal of St. Edmund-Hall. To which is added, a Poſtſcript, occaſioned by a pamphlet, entitled, *Friendly Admonitions to the Inhabitants of Great Britain, &c.* ſo far as relates to the Clergy. 8vo. 6d. Rivington.

1. *The*

1. *The Chriſtian's Reſolution to live to Chriſt, and his deſire to depart and be with him.* Preached at Carter-lane, Jan. 8, 1758. on occaſion of the death of Mr. Timothy Wyld, who departed this life Dec. 26, 1757. By Edward Pickard. 8vo. 6d. Noon and Henderſon.

2. Preached before the Houſe of Lords, at Weſtminſter-Abbey, Jan. 30, 1758. By Richard Lord Biſhop of Peterborough. 4to. 6d. Shuckburgh.

3. Before the Commons, Jan. 30, 1758. By John Thomas, D. D. Rector of St. Peter's Cornhill, and Miniſter of Eaſt Moulſey, Surrey. 4to. 6d. Meadows.

4. *The Influence of the Improvements of Life on the Moral Principle conſidered.* Preached before the Univerſity of Cambridge, Jan. 30, 1758. By Benjamin Newton, M. A. Fellow of Jeſus College. 4to. 6d. Bathurſt.

5. *Early ſeeking after God opened and recommended to young ones.* At Taunton, at the Interment of Maſter Henry Peacock, who died Nov. 27, 1757, in the 15th year of his age. By Richard Pearſal. 8vo. 6d. Buckland.

6. *On the pretended Inſpiration of the Methodiſts.* Preached in the pariſh-church of Reymerſton, in Norfolk. By the Rev. Mr. Potter. 8vo. 6d. Norwich, printed by Chaſe. [*See p.* 283.]

7. *The Love of God inſeparable from his People.* Preached at the interment of Mr. William Wallis, at Kettering, Northamptonſhire. By John Brown. 8vo. 6d. Keith.

8. *The great Aſſize.* Preached at Bedford Aſſizes, March 10. By John Weſley, late Fellow of Lincoln-College, Oxford. 8vo. 6d. Trye, &c.

9. A Thankſgiving Sermon for the important and aſtoniſhing victory on the 5th of December, 1757, by the glorious King of Pruſſia. Preached on the Sabbath of the 10th of the ſaid month, at the Synagogue of the Jews in Berlin. By David Hirſchel Frankel, Arch Rabbi. Tranſlated from the German original, printed at Berlin. 8vo. 6d. Reeve.

*** We have peruſed this diſcourſe with much ſatisfaction, and we recommend it to our Readers, as a very good and CHRISTIAN-LIKE performance.

10. *The mutual Gain of Chriſt and Chriſtians in their Life and Death.* Occaſioned by the deceaſe of the Rev. Joſeph Stennet, D. D. Preached Feb. 16, 1758. By John Gill, D. D. 8vo. 6d. Keith.

11. *The New Creature deſcribed.* Preached Jan. 1, 1758, at the Chapel belonging to the gift-houſes erected by Arthur Winſley, Eſq. in St. Botolph's, Colcheſter. By Thomas Stanton. 8vo. 6d. Buckland.

12. *The Goſpel method of Juſtification.* Preached in St. Thomas's, Jan. 2, 1758, for the benefit of the Charity-ſchool, in Gravel-lane, Southwark. By George Benſon, D. D. 8vo. 6d. Waugh.

13. *Chriſt made of God unto his People, wiſdom, righteouſneſs, ſanctification, and redemption.* Preached to the Society who ſupport the Wedneſday-Evening Lecture in Great Eaſtcheap, Dec. 29, 1757. By John Stevens. 8vo. 6d. Keith.

Erratum *in the Review for February.*

Page 147, line 10, for *vital ſenſes*, read *vital ſenſe.*

THE MONTHLY REVIEW,

For APRIL, 1758.

A Compleat History of England, deduced from the Descent of Julius Cæsar, to the Treaty of Aix la Chapelle, 1748. Containing the Transactions of One Thousand Eight Hundred and Three Years. By T. Smollet, M. D. Vol. IV. 4to. Rivington and Fletcher.

AS many able pens have been employed in expatiating on the use of History, and ascertaining the requisite qualifications of an Historian, it will be needless to enlarge on those general heads, which have been already so amply discussed.

But, though the general accomplishments of an Historian have been frequently enumerated and explained, yet we are of opinion, that some particular requisites have not been sufficiently recommended and enforced. Learning, knowlege, discernment, solidity, and discretion, are previous endowments without which no man should assume the office of an Historical Writer. But to these constituent qualifications he should unite the requisite *duties* of an Historian, and exercise his talents with care, accuracy, and impartiality.

Of our later Historians some have been little better than laborious Compilers; others no more than random Essayists. A History which is only a circumstantial narrative of facts, without reflections upon them, may be only regarded as a file of Newspapers: and one that abounds with reflections, without due attention to facts, differs little from a romance or a novel.

An Hiſtorian ſhould be careful to omit no incident of moment. Yet he ought not, therefore, to content himſelf with a meer relation of events; but wherever they appear to be generally intereſting, he ſhould offer his obſervations upon them, apply his diſcernment to trace the cauſes which produced them, and exhibit the conſequences which flowed from them.

He ſhould particularly exert this faculty in his account of any remarkable alteration in the laws of the country he treats of. It behoves him to ſtate what the law was at the time of the change, and to ſhew the effects produced by the variation. He ought not, however, to indulge a fondneſs for expatiating too far, leſt it ſhould inſenſibly withdraw his mind from a due attention to the chain of hiſtorical facts. It is neceſſary, therefore, that his judgment ſhould be greater than his imagination; otherwiſe he will be tempted to employ his powers in the vain glow of colouring, and will be more ſtudious to dazzle the imagination with a gaudy diſplay of ſplendid ſentiments, and pompous phraſeology, than to engage the underſtanding by juſt reaſoning, and ſolid reflections. He ought to remember, that in Hiſtory, Ornament ſhould be but a ſecondary conſideration; and that the firſt and principal requiſite, is Utility.

A Hiſtory ſhould not be calculated, like a novel, only to entertain us in the peruſal, and then to be thrown aſide, or conſigned to oblivion; but ought rather to be a faithful repoſitory of intereſting events, to be occaſionally referred to for the purpoſes of information and inſtruction. An Hiſtorian, therefore, ſhould be more ſolicitous to ſay what is juſt and authentic, than what is brilliant and ſtriking.

He ought, above all things, to avoid haſte. Hurry is the worſt excuſe which any Writer can make to atone for his defects: but in an Hiſtorian it is more eſpecially inexcuſable. A Hiſtory is not to be wrote *Stans pede in uno:* and if we ſhould ſee one ſtart up within a compaſs of time too ſhort for a diligent Collator even to compare the various authorities referred to, we may then conclude that the Writer has taken his matter upon credit.

It ſhould be the firſt office of an Hiſtorian, attentively to read the ſeveral authorities from whence he intends to extract his materials. But yet it is not ſufficient that he produces authority for what he advances; he ſhould exert his ſagacity to determine the degree of credibility due to the Writers from whom he draws his extracts: he ſhould make himſelf acquainted with their country, their principles, and the age they lived in. The knowlege of theſe particulars, may enable him to reconcile their

contradictory

contradictory evidence, and to develope truth from the clouds of national and party prejudice.

Having formed his judgment of the authenticity of their several relations, his next care ſhould be accurately to digeſt and arrange the various matter he has collected. For want of this caution, Hiſtories are frequently rendered obſcure: for it often happens, that different Writers relate the ſame circumſtances under different periods of time, by which means the Compiler, who turns from one to the other, without comparing them together, and digeſting his extracts, is frequently led into perplexing obſcurities, idle repetitions, and inexcuſable anachroniſms.

An Hiſtorian, above all other Writers, ſhould think for himſelf. He ſhould, as far as poſſible, baniſh from his mind all prejudices imbibed by education, or received from reading or diſcourſe. It is not ſufficient that he is of no party; he ſhould write as if he was of no country. He ought to be careful to draw no inferences but what are warranted by the premiſes he has related; and ſhould ground no concluſions on the foundation of public report.

It has been an uſual failing in many Hiſtorians to be more particularly minute and circumſtantial in their detail of military, than of civil tranſactions. They will acquaint us how an army was marſhalled, and relate every particular evolution, as if their Hiſtory was calculated only for the peruſal of Generals, and Drill-Serjeants; but in their accounts of civil proceedings, they frequently haſten to the event, without taking notice of any intermediate circumſtances. They think it ſufficient to tell us, that ſuch or ſuch a treaty was made, without ſpecifying any of the material articles it contained, ſhewing how it contributed to ſtrengthen or diminiſh the intereſt of the contracting Parties; or making any mention of the intrigues which were uſed to promote or impede the concluſion of it. This is an inexcuſable error: for the civil concerns of paſt times, are more generally intereſting than the military operations.

In the ſame manner they often hurry over important trials, and debates, contenting themſelves with barely ſtating the deciſion; which can give little ſatisfaction to reflecting Readers, who will be curious to learn the reaſons and arguments that were offered to warrant the determination. Some, who ſtate the arguments, often repreſent them partially, and repeat thoſe only which were urged on one ſide of the queſtion: which manifeſtly ſhews, that they are guided by the blind zeal of prejudice, inſtead of being governed by the ſincere love of truth.

The pourtraying of Characters, is a taſk on which Hiſtorians

generally laviſh all their powers. Common Readers are more curious about perſons, than things; and Writers who are more ſolicitous to gain the applauſe of the multitude, than the approbation of the judicious, endeavour to adapt their writings to the ſtandard of popular taſte. In deſcribing characters, they give way to an implicit faith, and unbounded fancy. They do not ſcruple to ſum up every quality, which idle report, partial attachment, or prejudiced malice, has imputed to the perſonage they are delineating; which they ſeldom fail to embelliſh with all the decorations that their own imagination can ſupply. They generally fall into a fondneſs for Antitheſis, and, in the end, make their general account give the lie to the particulars they have related in the courſe of their Hiſtory. Their motley characters may, with little alteration, be adapted to any perſons whatſoever; or be diſtributed into lots, and drawn at random. But a careful and judicious Hiſtorian will make no inferences, nor confer any qualities, which are not warranted by the particular circumſtances premiſed. He will draw from the original before him, and not from his own imagination.

In ſhort, Truth ſhould be the object of the Hiſtorian's enquiry; Diſcernment ſhould guide his reſearches; Judgment warrant his concluſions; Candour direct his reflections; and Elegance of Stile adorn his compoſition.

Let us now examine how far the Hiſtorian before us is endowed with the requiſite qualifications, and with what degree of diligence he has performed the duties incumbent upon him. If he ſhall appear to have been deficient, his defects will be the more unpardonable, as he ſeems to be maſter of natural abilities, which, with a proper ſhare of application, would have enabled him to have acquited himſelf with credit: and however men may pride themſelves upon their genius, there is certainly more merit in a ſingle grain of *acquired* knowlege, than in the largeſt portion of *native* talents. For the latter, we are indebted to nature, but what we gain by our induſtry, we may challenge as our own.

In a former* Review, we have given an account of the three preceding volumes of this work; which contained little more than a brief narrative of facts, in which the Author affected to avoid all *diſquiſitions* as *uſeleſs*. In the volume before us, however, he appears to have altered his mind, and is very liberal of his obſervations, which makes it neceſſary for us to be more particular in our examination.

* See Review for June 1757, page 530.

This

This fourth volume opens with an enumeration of omiſſions* at the time of the revolution, in which, according to his practice throughout, he confounds his own reflections with thoſe he has adopted from authority. 'The maxim,' he ſays, 'of hereditary indefeaſible right, was *at length* renounced by a free 'Parliament.' From this expreſſion we are led to conclude, that this was the firſt inſtance of any public renunciation of that doctrine; but, if we are not miſtaken, this maxim, however avowed by a few ſlaviſh individuals, was never adopted by a free Parliament; on the contrary, it has always been oppoſed by Parliament, and has been frequently renounced in the moſt ſolemn manner. If we recur to the form of the Coronation of King John, and many of our former Kings, we ſhall there find expreſs ſtipulations againſt the claim of Hereditary Right†.

In his account of the trials of Sir John Friend and Sir William Perkins, for treaſon, in conſpiring againſt King William's life, this Writer does not appear to have obſerved the ſtricteſt impartiality. He ſays, that 'Lord-chief-juſtice Holt declared, 'that although a bare conſpiracy or deſign to levy war, was 'not treaſon within the ſtatute of Edward III. yet, if the de'ſign or conſpiracy be to kill, or depoſe, or impriſon the King, 'by the means of levying war, then the conſultation and con'ſpiracy to levy war becomes high-treaſon, though no war be 'actually levied.' *The ſame inference*, our Hiſtorian obſerves, *might have been drawn againſt the authors and inſtruments of the Revolution.*

In his reflections on theſe trials, which he has borrowed, almoſt verbatim, from Mr. Ralph, he has copied that Writer's ſevere animadverſions on Lord-chief-juſtice Holt, without doing the ſame previous juſtice to his character: and he has added, that *the Judge acted as Counſel for the Crown.* Yet notwithſtanding theſe harſh imputations, that worthy Judge does not appear to have exceeded, or violated, the duty of his office. As to his Declaration, it was conſonant with the opinion of able Judges, his predeceſſors. Hiſtory will inform us, that a

* Our Hiſtorian has remarked, in the words of Somers, that the Patriots at the Revolution, were guilty of many omiſſions, in not ſufficiently circumſcribing the power of the Crown. He blames them, in particular, for leaving the King full power over Parliaments, over Corporations, over the Militia, &c. as the Reader may ſee more at large, by turning to the Hiſtory.

† In the reign of Charles the ſecond, about the 1682, a very ſenſible treatiſe was wrote againſt Hereditary Right, entitled, *The Rights of the Kingdom, or Cuſtoms of our Anceſtors.* This tract, which is extremely ſcarce, contains ſome curious obſervations in antiquity.

conſultation to levy war, with intent to kill, depoſe, or impriſon the King, had been deemed high treaſon long before his time; and that delinquents had been found guilty of high-treaſon, within the Act of Parliament, for words which indicated their treaſonable intent.

It does not follow, as our Hiſtorian aſſerts, after Mr. Ralph, that—'the ſame inference might have been drawn againſt the 'authors and inſtruments of the Revolution.' The caſe at the Revolution was widely different. The King had ſtretched the Prerogative, violated his coronation-oath, and openly invaded the rights of his ſubjects. Under theſe circumſtances, it was lawful to reſiſt him as a tyrant; but no ſuch pretences could be urged in favour of the conſpirators againſt King William. There is undoubtedly a very material difference between a Rebellion and a Civil War. The firſt is properly where ſubjects take up arms againſt lawful Governors, lawfully governing: but where a Prince violates the eſtabliſhed laws of the kingdom, and perſiſts in his violation, then reſiſtance, in vindication of the Liberties of the nation, cannot be called Rebellion: and, as Sydney juſtly obſerves, there can be no ſuch thing in the world as the Rebellion of a *Nation* againſt its own Magiſtrates.

Had our Hiſtorian ſhewn himſelf as forward to praiſe as ready to cenſure, he might have found a theme for panegyric, in the conduct of Chief-Juſtice Holt, in regard to the conteſted election for Aileſbury. But though he is ſo ready to reflect on the Chief-Juſtice's opinion in the former inſtance, yet he takes no notice of his ſpirited declaration in the caſe of Aſhby and White.

He gives the following narrative of that memorable election.—'That an action having been brought by one Matthew 'Aſhby againſt William White, and the other Conſtables of 'Aileſbury, for having denied the privilege of voting in the 'laſt election, the cauſe was tried at the aſſizes, and the Con-'ſtables caſt with damages. But an Order was given in the 'Queen's-Bench, to quaſh all the proceedings, *ſince no action 'had ever been brought on that account.*' He afterwards tells us, 'That actions were brought againſt the Aileſbury Conſtables 'by five other perſons, who were committed to Newgate by the 'Houſe of Commons, who voted them guilty of a breach of 'privilege in bringing ſuch actions; and that the five perſons 'committed having moved for a Habeas Corpus in the Court of 'King's-bench, the court refuſed to take cognizance of the af-'fair.' But he takes no notice, that the Lord-chief-juſtice Holt acted on this occaſion as the Patron of Liberty.—That he was of opinion, that an action did lie at law, and that the proſe-

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cuting it, was no breach of privilege—That he oppoſed the opinion of his *three Brethren*, who declared, that the Houſe of Commons were the proper Judges of their own privileges—That, on the contrary, he held the authority of the Houſe to be circumſcribed by law; and that if they exceeded that authority, then to ſay that they were judges of their own privileges, was to make their privileges to be what they would have them to be.—He takes no notice, that according to the Chief-Juſtice's opinion, the judgment of the other three Judges was reverſed upon a Writ of Error in the Houſe of Lords. Theſe were circumſtances as material and intereſting as any in the above trial for treaſon.

In his account of Sir John Fenwick's caſe, he gives an abſtract of all the arguments of the Counſel in behalf of the priſoner, and then contents himſelf with ſaying—'Their arguments were anſwered by the King's Counſel.' But he makes no mention whatever, of the purport of thoſe arguments. His ſtate of the facts likewiſe is ſomewhat imperfect. He has, in particular, omitted the contents of the letter which Sir John Fenwick wrote to his Lady; without which it is difficult to have a clear comprehenſion of the ſubſequent matter.

It muſt be obſerved, likewiſe, that his reflections, in many inſtances, are highly exceptionable. Speaking of the propoſals of peace which Lewis the XIVth ſent to the Allies, he makes the following obſervation on their demands.

'——Their demands were ſo inſolent, that Lewis would 'not have ſuffered them to be mentioned in his hearing had 'he not been reduced to the laſt degree of diſtreſs. One can 'hardly read them without feeling a ſentiment of compaſſion for that Monarch, who had once given law to Europe, 'and been ſo long accuſtomed to victory and conqueſt. Notwithſtanding the diſcouraging diſpatches he had received from 'the Preſident Rouillé, after his firſt conferences with the Deputies, he could not believe that the Dutch would be ſo blind 'to their own intereſt, as to reject the advantages in commerce, 'and the barrier which he had offered. He could not conceive, 'that they would chuſe to bear the burthen of exceſſive taxes 'in proſecuting a war, the events of which would always 'be uncertain, rather than enjoy the bleſſings of peace, 'ſecurity, and advantageous commerce: he flattered himſelf, 'that the allies would not ſo far deviate from their propoſed 'aim of eſtabliſhing a balance of power, as to throw ſuch an 'enormous weight into the ſcale of the Houſe of Auſtria, which 'cheriſhed all the dangerous ambition and arbitrary principles,

'without the *liberality and ſentiment peculiar to the Houſe of Bourbon.*'

What! did Lewis the XIVth deſerve compaſſion becauſe he had once given law to Europe, and been accuſtomed to victory and conqueſt? Is a tyrant entitled to compaſſion, becauſe he is ſpoiled of the fruits of ſucceſsful tyranny? Did not Lewis XIV. engage in war from the motives of rapacious pride, and the inſatiate thirſt of arbitrary ſway? Had he a right to give law to Europe? and does he deſerve pity, becauſe he was humbled to a ſtate of incapacity, which prevented him from plundering his neighbours, and extending an illegal deſpotiſm over the European Powers? A diſtreſſed Prince, is no more an object of pity than an afflicted Peaſant. It is not the *perſon* who ſuffers, but the *cauſe* of his ſuffering, which juſtifies our compaſſion. What is there in the diſtreſſes of a *King* to move our pity, unleſs the *man* deſerves it? A King, who becomes a Tyrant, ſinks in worth beneath the loweſt of his ſubjects: and it would be a weakneſs to commiſerate the calamity he merits.—Where has this Hiſtorian diſcovered the liberality and ſentiment *peculiar* to the houſe of Bourbon? We are not fond of national reflections, but we cannot forbear remarking, that the perfidy and chicanery which the Bourbons have diſplayed, in all their political meaſures, bear no very favourable teſtimony of their *liberality or ſentiment.*

His reflections on the Duke of Ormond are not leſs liable to objection. 'A man of candor,' he ſays, 'cannot, without 'an emotion of grief and indignation, reflect upon the ruin of 'the noble family of Ormond, in the perſon of a brave, gene'rous, and humane Nobleman; to whom no crime was im'puted, but that of having obeyed the commands of his Sove'reign.' And he afterwards takes notice, that 'the Duke and 'Lord Bolingbroke, who had retired to France, finding themſelves 'condemned *unheard*, and attainted, engaged in the ſervice of 'the Chevalier, and correſponded with the Tories in England.' But the Duke of Ormond's fate was undoubtedly merited. His conduct at the head of the army was certainly baſe and ſcandalous; and even the commands of the Sovereign cannot juſtify a General, in acting to the prejudice or diſhonour of his country. Beſides, to ſay, 'that no crime was imputed to him, but that 'of having obeyed the commands of his Sovereign;' is neither talking like an hiſtorian or a politician. It is well known, that he was one of the principal leaders of that faction, which gave ſuch pernicious council to their Sovereign, and then ſought to ſhelter themſelves under the ſanction of thoſe very commands, which they in fact had dictated themſelves. If Sovereign commands were ſufficient to authorize the ſervants of the Crown in the execution

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of orders, however illegal, then the crown would in fact be arbitrary, and, as the King can do no wrong, no one would remain anſwerable for the abuſe of the executive power. Even Sovereign orders could not juſtify the Duke of Ormond in his ſecret, we may ſay, traiterous correſpondence with the French General. As to his being condemned *unheard*, it is a ridiculous obſervation, with regard to a delinquent, who betakes himſelf to flight, and does not ſtay to make his Defence.—And how it was agreeable to the character of a *brave*, *generous*, and *humane* Nobleman, to enter into the ſervice of the Chevalier, and foment a horrid rebellion in his native land, out of perſonal pique to the Miniſtry, we own ourſelves at a loſs to determine.

The ſame impropriety appears in his remarks on the oppoſition to Sir Robert Walpole. 'It muſt be acknowleged,' ſays he, 'they were by this time irritated into ſuch *perſonal animoſity* 'againſt the Miniſter, that they reſolved to oppoſe *all* his meaſures, whether they *might or might not* be *neceſſary for the ſafety* 'and advantage of the kingdom. Nor, indeed, were they altogether *blameable* for acting on this maxim, if their ſole aim 'was to remove from the confidence and councils of their Sovereign, a man whoſe conduct they thought prejudicial to the 'intereſt and liberty of their country.

Amazing! Were they not blameable for oppoſing the Miniſter in *all* his meaſures, even in ſuch as might be *neceſſary* for the *ſafety* of the kingdom? Could any motive, whatever, juſtify ſuch treaſon againſt their country? Beſides, was it a probable method to remove the Miniſter from the confidence of his Sovereign, to oppoſe *all* his meaſures, *right or wrong?* Would not ſuch an unjuſt oppoſition rather increaſe that confidence which they laboured to deſtroy? Was it not the way to convince their Sovereign and the world, that they acted from perſonal animoſity; and that their diſlike was to the Miniſter, and not to his meaſures? It would be waſting time to take further notice of ſuch inconſiderate reflections.

Our Author has taken great pains to place the peace of Utrecht in a favourable light; and has retailed all the exploded arguments uſed in vindication of that treaty; without ſtating, as an Hiſtorian ought to have done, what was urged in oppoſition to it. He makes the very worſt apology for the conduct of the Miniſtry, when he ſays, 'that they ſaw no hope of ſafe-'ty, except in renouncing their principles, and ſubmitting to 'their adverſaries, or elſe in taking ſuch meaſures as would 'haſten the pacification; and with which view they ſet on foot 'a *private* negotiation with Lewis.' But whatever gloſs party-colouring may put on this treaty, the advantages obtained by it were not only inadequate to what we might *reaſonably* have expected

pected and *demanded*, and greatly inferior to the terms which Lewis had before humbly offered, nay almoſt implored us to accept,—but the manner of concluding it was diſhonourable to the nation. When a confederacy is formed againſt a common enemy, no party in it ought to treat *privately*, or ſeparately. Indeed any one is at liberty to detach himſelf, if the reſt are ſo obſtinate as to refuſe *reaſonable* propoſitions; but he ſhould firſt endeavour to perſuade them to an acceptance of the terms offered, and give them notice, that in caſe of their refuſal, he will conclude a ſeparate peace. This duty is obligatory, even where the confederate powers have *not* fixed on any particular points to be gained by the war. But this obligation is much ſtronger where they have ſtipulated not to lay down their arms till they have obtained ſuch and ſuch particular ends. In this caſe, no one is at liberty to detach himſelf, till thoſe propoſed advantages are acquired. If in the courſe of the war, the acquiſition of them ſhould be thought impracticable, yet *not one*, but the *whole confederate body* muſt judge of that impracticability. The allies in the war of 1712, agreed not to ſuffer Spain and the Indies to remain in the Houſe of Bourbon. This was the expreſs end of the war; and till that end was accompliſhed, or given up by the *Confederates* as impracticable, no one in particular had a right to conclude a ſeparate peace. Beſides it was an expreſs article in the treaty, 'that no party ſhould treat of peace, truce, '&c. but jointly with the reſt.'

It is in vain for our Hiſtorian to adopt the ſtale pretence made uſe of by the advocates of this peace—'that the liberties 'of Europe would be expoſed to much greater danger from an 'actual union of the Imperial and Spaniſh crowns in one head 'of the Houſe of Auſtria, than from a bare poſſibility of Spain's 'being united with France, in one branch of the Houſe of 'Bourbon.' This might have been a good argument againſt our entering into any expreſs ſtipulations to prevent the crown of Spain's being enjoyed by the Houſe of Bourbon, but could not juſtify our withdrawing ourſelves from the terms of the alliance, againſt the conſent of the Confederates, after we had engaged. If ſolemn treaties among nations are to be explained away, and made ſubſervent to the particular intereſts of a faction, there is an end of all national faith; and we cannot complain, that our allies prove faithleſs in their turns, and deſert us when it ſuits their convenience. Beſides, if there was reaſon to think, that the Emperor Charles VI. would become two powerful by the acceſſion of Spain, that crown might have been conferred on Bavaria, or ſome other power; by which means the inconvenience would have been obviated, without any infraction of the terms of the alliance. But the ill effects of ſuffering Spain to remain in the

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Houſe of Bourbon, has been ſeverely felt by England and the Maritime Powers. By reaſon of the good underſtanding between thoſe two Crowns, Spain has, contrary to all treaties of commerce reſpecting the navigation of the Weſt Indies, indulged France in every reſpect, and ſuffered her to make unwarrantable eſtabliſhments, to the prejudice of the commercial States.

Among other omiſſions, our Hiſtorian has ſlightly paſſed over the affair of the Catalans, without any particular ſtate of their caſe, any repreſentation of their diſtreſs, or account of the deſperate reſolution they took to defend themſelves, when abandoned by us. This was a ſubject which would have admitted all the colouring which he is ſo fond of laviſhing upon almoſt every occaſion; but perhaps he thought theſe particulars would reflect too ſeverely on the conduct of the Tory Miniſtry, at that time.

In the laſt year of King William's reign; a reign particularly diſtinguiſhed by many important events, the following particulars have eſcaped our Author.

He has taken no notice, I. *Of Whitacre's caſe. II. Of the confinement of Boſſeli in the Baſtile for attempting King William's life. III. Of the refuſal of Portugal to acknowlege the pretended Prince of Wales. IV. Of the Convention ſigned with Sweden by the Earl of Marlborough, by which a pecuniary compenſation was given to that court in lieu of the ſuccours they demanded. V. Of the memorable report of the Board of Trade. VI. Of the proceedings againſt Fuller, for libelling the laſt Houſe of Commons. VII. †Of the conteſted

* This Whitacre was Solicitor of the Admiralty, and was ordered into cuſtody of the Serjeant of the Houſe of Commons, for taking inſufficient bail for one Bolton, who was committed for a confederacy with Kid, and made his eſcape; and the houſe ordered a committee to inſpect into Whitacre's conduct. The committee, in their report, laid before the Houſe a preſentment of the Grand Jury of Southampton againſt Whitacre, for corruption. Upon the circumſtances of the caſe, the Houſe reſolved, that he had been guilty of ſeveral breaches of truſt; ordered the Attorney General to proſecute him; and reſolved, that the office of Solicitor was unneceſſary, and ought to be ſuppreſſed.

† The circumſtances of this conteſt were very particular. The petitioning burgeſſes, and Colonel Park, the candidate for that borough, were all taken into cuſtody. This controverſy was rendered the

ed election at Malmſbury — with others leſs remarkable. — Hiſtorians, above all other Writers, ſhould remember Prior's maxim,

Authors, before they write, ſhould read.

This Writer ſeems, in many places, to be inconſiſtent with himſelf, and to argue againſt his own principles. At one time he appears the ſanguine friend of liberty, and applauds all oppoſition againſt the ſtretches of prerogative; and yet, at another, he cenſures the reſentment which the Parliament expreſſed againſt ſuch encroachments. Speaking of the Parliament's refuſal to comply with King William's meſſage, by which he deſired the Dutch guards to be continued in his ſervice, he obſerves, 'that ſuch an oppoſition in an affair of very little conſequence, ſavoured more of clowniſh obſtinacy, than of patriotiſm.' This obſervation does not only ſeem inconſiſtent with his former reflections, but is in itſelf extremely unjuſt. It muſt be remembered, that King William had ventured to maintain a greater number of troops than had been voted by Parliament, and they reſolved to ſhew their ſenſe of ſuch a violation of the conſtitution, by ſending all foreign troops out of the kingdom; which was ſo far from being a clowniſh obſtinacy, that, on the contrary, it was a laudable reſentment, and truly patriotic. Beſides, they obliged him to no more than he promiſed to do by his own declaration; and it was high time to challenge the performance of his word, when he made ſuch ſtretches of prerogative againſt the votes of Parliament: and though the affair might be in itſelf of little conſequence, yet it was of great moment, when conſidered as a precedent to poſterity.

Sometimes he appears to have fallen into palpable contradictions: he tells us, in his account of the rebellion in 1745, that the Papiſts and Jacobites gave the court of Verſailles to underſtand, that if the Chevalier de St. George, or his eldeſt ſon,

the more remarkable by the cenſure which the Houſe paſſed on the Earl of Peterborough. That Nobleman having fallen under the diſpleaſure of the Houſe, for having interfered in the election in an unwarrantable manner, he deſired to be heard in his juſtification, which was granted. But notwithſtanding his endeavours to clear his conduct, it was reſolved, that it appeared to the Houſe, that the Earl was guilty of many indirect practices, in endeavouring to procure the ſaid Park to be elected a burgeſs.

Charles

Charles Edward, ſhould appear at the head of a French army in Great Britain, a revolution would inſtantly follow in his favour. 'This intimation,' ſays he, 'was agreeable to Cardinal de 'Tencin, who had ſucceeded Fleury as Prime Miniſter of 'France. He was of a violent enterprizing temper. He had 'been warmly recommended to the purple by the Chevalier de 'St. George, and *was* WARMLY *attached to the Steuart family.* 'His ambition was flattered with a proſpect of *giving a King to* '*Great Britain*, of performing ſuch eminent ſervice to his be-'nefactor, and of *reſtoring to the throne of their anceſtors*, a fa-'mily connected by the ties of blood with all the greateſt Princes 'in Europe.' And yet a few pages after, he does not ſcruple to ſay, that 'the French Miniſtry were never *hearty* in the 'Chevalier's cauſe.'

But we wiſh he has not been guilty of ſome wilful miſtakes in his narrative of this rebellion. He has laviſhed all the powers of the Pathos, in laboured deſcriptions of horror. He tells us, that after the deciſive action at Culloden, the Duke of Cumberland advanced into the Highlands, and 'that every houſe, 'hutt, or habitation, was plundered and burned without diſtinc-'tion. All the cattle and proviſion were carried off; the men 'were either ſhot upon the mountains, like wild beaſts, or put 'to death in cold blood, without form of trial; the women, af-'ter having ſeen their huſbands and fathers murdered, were ſub-'jected to brutal violation, and then turned out naked, with 'their children, to ſtarve on the barren heaths. One whole 'family was incloſed in a barn, and conſumed to aſhes. Thoſe 'miniſters of vengeance were ſo alert in the execution of their 'office, that in a few days there was neither houſe, cottage, 'man, nor beaſt, to be ſeen in the compaſs of fifty miles; all 'was ruin, ſilence, and deſolation.'

It is not in our power to prove a negative, but we have at leaſt a right to expect the ſanction of ſome authority * for ſuch injurious aſſertions; but the Reader may readily determine the Writer's country, not only from his exaggerated account of the methods uſed to extinguiſh this rebellion; but likewiſe from his relation of the maſſacre of Glencoe, and from his remarks on the union. On this occaſion we cannot but recollect the words of Martial, *Nec malus eſt cives, nec bonus hiſtoricus.*

* It is obſervable, that the Author has not thought proper to produce one ſingle authority for his hiſtory from the commencement of his preſent Majeſty's reign; and we think it is too great a ſtretch of preſumption for a Writer in a private ſtation, who has no particular opportunities of information, to expect credit on his own ſingle teſtimony.

In describing characters, which is supposed to be this Writer's great excellence, he appears to have taken fancy, rather than truth, for his guide. He has made quibbling distinctions, without differences; and amused us with a jingling of words, without any decisive meaning. Of Queen Mary he says,

'Mary was in her person tall; and well proportioned, with 'an oval visage, lively eyes, agreeable features, a mild aspect, 'and an air of dignity. Her apprehension was clear, her me- 'mory tenacious, and her judgment solid. She was a zealous 'Protestant, scrupulously exact in all the duties of devotion, of 'an even temper, of a calm and mild conversation. She was 'ruffled by no passion, and seems to have been a stranger to the 'emotions of natural affection; for she ascended, without com- 'punction, the throne from which her father had been deposed, 'and treated her sister as an alien to her blood. In a word, 'Mary seems to have imbibed the cold disposition and apathy of 'her husband; and to have centered all her ambition in deserv- 'ing the epithet of an humble and obedient wife.'

It is a most unjust and cruel reflection to affirm, that she was a stranger to the emotions of natural affection; a reflection which is not warranted by any circumstance related in the course of his history. That she felt these emotions, is evident from her great anxiety and solicitude for the fate of her father, at the time of her regency, when she was obliged to make vigorous preparations against him, by the duty which she owed to her husband and to her country. Candor would have taught our Historian, that the wife of such an ambitious and resolute Sovereign as King William, must necessarily act by constraint, and not by choice. Her good sense and prudence, doubtless suggested, that obedience to the will of her husband, was the only expedient to make her life easy; and in her behaviour towards her father and her sister, she may be supposed to have rather followed his dictates than her own inclinations.

His character of William III. he is not less inaccurate and injurious.

'William III. was in his person of the middle stature, a thin 'body and delicate constitution, subject to an asthma and con- 'tinual cough from his infancy. He had an aquiline nose, 'sparkling eyes, a large forehead, and a grave solemn aspect. 'He was very sparing of speech: his conversation was dry, 'and his manner disgusting, except in battle, when his deport- 'ment was free, spirited, and animating. In courage, fortitude, 'and equanimity, he rivalled the most eminent warriors of an- 'tiquity; and his natural sagacity made amends for the defects

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'in his education, which had not been properly ſuperintended. 'He was religious, temperate, generally juſt and ſincere, a 'ſtranger to violent tranſports of paſſion, and might have paſſed 'for one of the beſt Princes of the age in which he lived, had 'he never aſcended the throne of Great Britain. But, the diſ-'tinguiſhing criterion of his character was ambition. To this 'he ſacrificed the punctilios of honour and decorum, in depoſing 'his own father-in-law, and uncle; and this he gratified at the 'expence of the nation that raiſed him to ſovereign authority. 'He aſpired to the honour of acting as umpire in all the conteſts 'of Europe; and the ſecond object of his attention was, the 'proſperity of that country to which he owed his birth and ex-'traction. Whether he really thought the intereſts of the con-'tinent and Great Britain were inſeparable, or ſought only to 'drag England into the confederacy, as a convenient ally, cer-'tain it is, he involved theſe kingdoms in foreign connections, 'which, in all probability, will be productive of their ruin. 'In order to eſtabliſh this favourite point, he ſcrupled not to 'employ all the engines of corruption, by which the morals of 'the nation were totally debauched. He procured a parlia-'mentary ſanction for a ſtanding army, which now ſeems to be 'interwoven in the conſtitution. He introduced the pernicious 'practice of borrowing upon remote funds; an expedient that 'neceſſarily hatched a brood of uſurers, brokers, and ſtock-'jobbers, to prey upon the vitals of their country. He entailed 'upon the nation a growing debt, and a ſyſtem of politics big 'with miſery, deſpair, and deſtruction. To ſum up his cha-'racter in a few words: William was a fataliſt in religion, in-'defatigable in war, enterprizing in politics, dead to all the 'warm and generous emotions of the human heart, a cold re-'lation, an indifferent huſband, a diſagreeable man, an ungra-'cious Prince, and an imperious Sovereign.

This character is, in many reſpects, falſified by the circum-ſtances of King William's life, as related by our Hiſtorian, and is an aſſemblage of contrarieties which ſcarce ever met together but in the Author's imagination.

He allows William to have been religious, generally juſt, and ſincere; and yet (ſpeaking of the partition treaty) he ſays, 'Lewis knew that William was too much of a politician 'to be *reſtricted* by notions of private juſtice; and that he would 'make no ſcruple to infringe the laws of particular countries, or 'even the rights of a ſingle nation, when the balance of power 'was at ſtake. He judged right in this particular: the King of 'England lent a willing ear to his propoſals, and engaged in a 'plan for diſmembering a kingdom, in deſpite of the natives, 'and in *violation of every law human or divine.*'

Now

Now by what peculiar sagacity Lewis came to form such an opinion of William's injustice, who was 'generally *just* and '*sincere*.'—And how the latter, whom our Author allows to have been *religious*, could consent to a proposal, which, according to him, was a violation of every law, human or *divine*, we must leave our Author himself to reconcile.

Again—with what truth, even from his own history, can he reproach the memory of King William, as one who was dead to all the warm and generous emotions of the human heart, a cold relation, an indifferent husband? He is not warranted by any thing he has set forth in his history, to pronounce this judgment. On the contrary, in page 124, he tells us, that 'Queen 'Mary expired to the INEXPRESSIBLE grief of the King, who, 'for some weeks after her death, COULD neither see company, 'nor attend to the business of state.' How is the sensation of INEXPRESSIBLE grief to be reconciled with the * 'cold disposi-'tion and apathy,' of King William? Does such violent sorrow correspond with insensibility? Besides, can we suppose a man of an aspiring, ambitious temper, who was at the same time religious, generally just and sincere, to have been dead to all the warm and generous emotions of the human heart? Do not even the vices of his reign contradict this character? Does not his partiality to his countrymen and favourites, and in particular his friendship for, and extraordinary liberality towards, the Lords Portland and Albemarle, shew him to have been susceptible of warm and generous impressions †?

In his character of Prince George of Denmark, he says—'He was a Prince rather of an *amiable* than a *shining* charac-'ter, *brave*, good-natured,' &c. Here it may not be improper to observe, that *bravery* seems rather to fall under the division of *shining*, than of *amiable* qualities.

He is not more accurate in drawing some inferior characters, which he has hastily sketched, just as the present whim guided his pencil. In his narrative of the debates during Sir Robert Walpole's administration, the last speaker is with him always the best orator. In one place, Sir William Wyndham is called the *unrivalled orator*; in another Mr. P. stands unequalled, and

* The Reader will remember, that in his character of Queen Mary, he says, 'She imbibed the cold disposition and apathy of her 'husband;' so that this must be taken as part of his character.

† It will be worth the Reader's while to consult Mr. Ralph's character of William III. and he will there see with what superior judgment that able Historian hath treated the subject.

carries

carries off the prize of eloquence. And in a third, L. C. bears it from them both, nay, even from Cicero himſelf.

The Writer has taken ſo little pains to digeſt his matter, that he has not only fallen into repetitions, but has related many things out of their proper order. The diviſion of his ſections is extremely inaccurate, and the tranſition from one circumſtance to another is often ſudden and unnatural: by which means, the Reader is frequently ſurprized with ſome material incident, without any break to prepare his mind for the reception of it.

Upon the whole, we cannot in juſtice forbear to acknowlege, that, in our judgment, this compilation, which is called, a *compleat* hiſtory, is a haſty, and indigeſted performance:—too voluminous for an abridgment, and too imperfect for an hiſtory. The Author's partiality to the Tory party is manifeſt in almoſt every page; and, in ſtating the arguments which paſſed on any ſubject, he generally relates thoſe only which were urged on one ſide, ſuppreſſing what was offered on the other: which, without any other circumſtance, unavoidably creates a ſuſpicion of his impartiality. Cicero very juſtly obſerves,—*Prima eſt hiſtoriæ lex, ne quid falſi dicere audeat; deinde, ne quid veri non audeat; ne qua ſuſpicio gratiæ ſit in ſcribendo, ne qua ſimultatis.*

The great excellence of this work, is the elegance and ſpirit of the ſtyle, which is, in general, nervous, clear, fluent, bold, and florid; and thoſe Readers who are content with acquiring only a general knowlege of our hiſtory, cannot be more agreeably inſtructed: for his manner of writing is ſo extremely entertaining, that attention ſeldom ſleeps over his pages.—In few words, this Writer's merit is rather that of an ingenious noveliſt than of an accurate hiſtorian. His imagination overpowers his judgment; and we muſt take the liberty to add, his confidence in his own abilities appears ſo conſpicuous, that in all probability he will never take pains to correct his imperfections.

R—d

The Chriſtianity of the New Teſtament; or, a Scholaſtic Defence of the Scripture Doctrines of Redemption, Propitiation, Satisfaction, and Salvation, by the Sacrifice of Jeſus Chriſt. From a compariſon of the original meaning of thoſe terms in the Hebrew of the Old Teſtament, and the Greek verſion of the ſame, and in the writings of Pagan theology, with their plain uſe and application, in the New Teſtament, to the bleſſed effects of the death of Chriſt. Againſt the Infidels and Libertines of this age. With a preface, occaſionally written as a calm and rational vindication

of the Author's conformity to the church of England, (contrary to his education) upon the principles of ſecular and eccleſiaſtical polity; as laid down by Grotius, Puffendorff, Hooker, Calvin, &c. By Peter Whitfield. 8vo. 6 s. Liverpool, printed for Williamſon. Sold alſo by Hitch, &c. in London.

IN the preface to this work we have the following account of the immediate occaſion of it, viz. 'Having been informed, 'that a certain neighbouring miniſter had diſcovered, in free 'converſation, a diſlike to the doctrine of Redemption, and a 'perſuaſion of the ſufficiency of Natural Religion, to recommend mankind to the Divine favour for eternal felicity, I took 'occaſion to attend on his public ſervice, that I might (at leaſt 'have a hazard to) prove whether my informant had not been 'too ſevere in his repreſentation of the gentleman's principles; 'when I had the mortification to find the account too true, and 'that his public diſcourſe was ſuitable to the account my friend 'had given me of his private converſation. And as the ſubject 'he treated on naturally led him to diſcover his ſentiments on 'this head, he did it in ſuch a manner, as gave me ſufficient 'reaſon to declare, without reſerve, that he was not, in my 'opinion, an orthodox Chriſtian; whereof, as a vindication 'was demanded, I thought it my duty, in this public manner, 'to juſtify my aſſertion, and ſhew how inconſiſtent the ſermon 'I heard was to what has been almoſt univerſally received in 'the church of Chriſt, for the true doctrine of the Goſpel, as 'is before declared.'

The ſubject which the miniſter diſcourſed from, it ſeems, was *The Truth ſhall make you free*; and, indeed, according to this zealot's own account, it appears to have been pertinently and ingeniouſly handled: 'But not a word,' ſays he, 'of ſuch 'things as I had been wont to hear enlarged on from ſuch-like 'texts; nothing of being delivered by the goſpel-diſpenſation 'from the heinous guilt of ſin; from the tremendous wrath of 'God; from the tyrannical dominion of our ſpiritual enemies, 'and the dreadful torments of eternal perdition, originally threatened upon diſobedience.'

The remainder of this tedious preface is taken up with the Author's attempt to vindicate his conformity to the church of England; occaſioned by the abovementioned miniſter's declaiming, in his ſermon, againſt all religious preſcriptions or authority whatſoever, except the Bible.

The work itſelf is introduced by remarking, that our 'moderns (*are too apt*) to extend their reaſonings, upon principles 'of intuitive truth and demonſtration, beyond their natural limits,

'mits, and apply that to religious ſpeculations, and the myſte-
'ries of divinity, which is by nature limited to the effects of
'matter and motion; undertaking to meaſure, by the ſhort line
'of their own reaſon, thoſe depths of Divine Wiſdom in the
'doctrines of revealed religion, which are, by the ſpirit of the
'Moſt High, declared to ſurpaſs all human underſtanding.'—
'To this new ſect of philoſophers the hiſtory of Adam's crea-
'tion and Paradiſaical ſtate, the tree of life, &c. with other par-
'ticulars relating to the firſt ſcene of the world, are treated as
'fiction and romance, and turned to drollery and ridicule.'—
'To the ſame account they place the miracles wrought by Moſes
'in Egypt; his bringing out the Iſraelites from their long bon-
'dage there; and their paſſing the Red-Sea miraculouſly divided.'
In vindication of this laſt miracle, Mr. Whitfield ventures to make a long digreſſion, even againſt the great Le Clerk's notion of it.

What has happened to the Old Teſtament, he thinks has been the fate of the New Teſtament, under its new *modellers*, as he calls them. 'Theſe gentlemen,' ſays he, 'are pleaſed to think
'the doctrine of the *expiation of ſin*, and the *redemption of man-*
'*kind*, by the ſacrifice of the death of Chriſt, as the great *pro-*
'*pitiation*; that of *juſtification* by faith, and the *reconciliation of*
'*man to God*, in the merit of that propitiation. Theſe, I ſay,
'and perhaps ſome other particulars, plainly taught in the New
'Teſtament, they think ought to be rejected out of the ſcheme
'of Chriſtianity, as quite inconſiſtent with thoſe ideas of pro-
'priety and expediency, which they think naturally ariſe from
'the conſideration of God and man.'---'In order therefore to
'vindicate our aſſent to theſe articles, I ſhall (taking *for grant-*
'*ed the divine authority of Scripture*) 1. lay down ſome truths
'preparatory to the evangelical diſpenſation; 2. ſhew the pro-
'priety of the terms, which are taken from the *Moſaic* into the
'Chriſtian Eſtabliſhment, from their own ſignification in the
'Old Teſtament; 3. explain the neceſſity of *holineſs*, to complete
'the ſcheme.'

Such is Mr. Whitfield's plan;---but as we have already given a ſpecimen of his manner of writing, we ſhall not trouble our Readers farther than juſt to obſerve, concerning the execution of this work, that its Author has ſhewn abundance of zeal (*but not according to knowlege*) for the doctrines which he attempts to maintain; and that he has written a great book to very little purpoſe.

D.

Indifference for Religion inexcuſeable; or, a ſerious, impartial and practical review of the certainty, importance, and harmony of religion, both natural and revealed. By Samuel Squire, *D. D. Clerk of the Cloſet to his Royal Highneſs the Prince of Wales.* 8vo. 4 s. Dodſley.

WE cannot give our Readers a juſter idea of the plan of this judicious and uſeful performance, than the Author himſelf has given in his preface to it.—'To lay before the attentive and well-diſpoſed Reader,' ſays he, 'a plain, diſtinct, and connected review of the chief principles of religion, both natural and revealed; to deſcribe the evidence upon which they are founded; to point out the eſſential laws of moral action; and to furniſh the ſtrongeſt motives to live agreeably to thoſe laws, is the intention of the following pages. They are deſigned as a remedy againſt that indifference, with regard to God and his worſhip, which is every day making ſuch a mighty progreſs amongſt us, by evincing, that the great doctrines and duties of religion, are inſeparably connected with the exiſtence of the Divine Being, the uncorrupted dictates of right reaſon, our own trueſt happineſs, and the laſting intereſts of ſociety.

'In purſuance of this plan, I have all along treated the various articles of my important ſubject in the plaineſt, eaſieſt, and moſt practical manner, wiſhing, at the ſame time, both to touch the heart, and to convince the underſtanding; I have endeavoured to keep as free as I poſſibly could from the perplexities of the controverſial ſtile, and to conduct my Reader from the proof of one propoſition to another, without ever ſuffering his attention to be interrupted, either by abſtruſe ſpeculations in metaphyſics, or by literary diſquiſitions, or by uncharitable cenſures upon other perſons miſtakes.

'But more eſpecially have I ſtudiouſly avoided entering upon any of thoſe intricate and thorny ſubjects of diſputation, which divide Chriſtians amongſt themſelves; ſuch diſcuſſions being entirely uſeleſs, either to awaken the conſciences of thoſe, who are indifferent to all religion; or to remove the prejudices of ſuch, as really doubt of the celeſtial origin of that ſyſtem of faith and duty which we profeſs.

'The moſt material objections which have been hitherto urged againſt religion, though not drawn out into mode and figure, the competent Reader will find either obviated or refuted in the very manner of examining, ſtating, and proving the ſeveral points, as they come before him.—And though it

'be

'be impoſſible, in the preſent dawn of knowlege, wholly to re-
'move every difficulty which may be ſtarted by ſubtle and in-
'genious men, concerning the Deity and his attributes, the
'foundation of moral obligation, the certainty of a divine reve-
'lation, and its preciſe meaning in ſome particular inſtances;
'yet, if the evidence for the truth of any propoſition be clear,
'and the beſt which the nature of the ſubject will admit of, the
'rational and candid enquirer will acquieſce in the high degree
'of probability, and act conformably to it, without perplexing
'himſelf farther with ſuch deep and curious reſearches, as will
'avail him nothing in his progreſs towards intellectual and re-
'ligious perfection.

'As I have not been ſolicitous to avoid the arguments of
'other Authors, who have treated of the reaſonableneſs and
'neceſſity of religion in general, and of Chriſtianity in particu-
'lar: ſo neither have I ſcrupled, in ſome few inſtances, to
'borrow even their expreſſions, where they appeared to convey
'my meaning with more preciſion, fullneſs, and ſtrength, than
'my own had done, nor ſhould I have made the leaſt heſitation
'of marking the paſſages thus tranſcribed, in the uſual manner,
'and of referring to the volumes from whence they were ſelect-
'ed, had I not been apprehenſive, that by ſo doing, my Readers,
'as it often happens, might have been induced to pay more re-
'gard to the ſentiments and authority of a great name, than to
'the weight of the proofs themſelves, and the force of evi-
'dence.'

Such is the deſign of this work; a deſign truly uſeful, and well executed. The arguments in ſupport of the great principles of natural and revealed religion, are here placed before the Reader in a clear and juſt light; the Author's language is perſpicuous and flowing; his method natural; and a ſerious and candid ſpirit appears throughout. He has no ſubtle reaſonings of metaphyſical refinements to perplex the Reader, but arguments eaſily to be comprehended, and adapted to the capacity of almoſt every Reader. Thoſe, indeed, who have much employed their thoughts on ſuch ſubjects, will find nothing new in the Doctor's work to gratify their curioſity, but they will find a diſtinct view of the evidence of religion, its reaſonableneſs, importance, and advantages, clearly pointed out, and the uniform practice of it ſtrongly recommended and enforced.

He ſets out with proving the exiſtence of an eternal, all-wiſe, all-powerful, and all-perfect Being; by the efficacy of whoſe will, all things were at firſt created, and upon whom the whole univerſe is continually dependent, as upon its preſerver and go-

vernor. We ſhall inſert part of what he ſays in treating of the moral perfections of Deity, that our Readers may form ſome idea of his manner of writing.

'If we may be allowed to argue, as certainly we may, that 'there muſt have been *ſomething from all eternity*, becauſe there 'is *ſomething now*; and that this *eternal ſomething*, muſt have 'been everlaſtingly *intelligent*, becauſe there is *intelligence now*: 'ſurely the ſame manner of reaſoning may, with equal force and 'propriety, be applied to demonſtrate, that the *eternal Being* 'muſt likewiſe be *good and juſt*. For that theſe qualities of 'goodneſs and juſtice, as they exiſt in free reaſonable Beings, 'are perfections, and that theſe perfections, in a certain degree, 'are at preſent in mankind, we cannot but ſee and acknow-'lege. Either, therefore, they were eternally in the Creator, 'and from him communicated to the creatures: or we muſt 'maintain, that the creatures are more perfect than their Crea-'tor; that non-entity may produce entity; non-intelligence, 'intelligence; and non-goodneſs, goodneſs. But as this argu-'ment to prove the goodneſs of God may, perhaps, appear too 'general, and too abſtracted, for the comprehenſion of perſons 'unaccuſtomed to metaphyſical ſpeculations: let us, in the next 'place, ſeriouſly conſult our own feelings, and the unbiaſed 'judgment, which our conſcience makes of our preſent condi-'tion and circumſtances in the world; let us have recourſe to 'the works of the creation, wherein the original will, deſign, 'and intention of the Deity towards his creatures is fully con-'tained, and we ſhall not long be at a loſs for ample evidence 'to determine the intereſting queſtion before us.

'Goodneſs may be defined to be an uniform inclination and 'diſpoſition of the mind to communicate pleaſure and happi-'neſs to all Beings capable of enjoying them; a diſpoſition, how-'ever, neither moved by neceſſity, nor acting blindly, without 'diſcernment, but regulated in all its operations by the dictates 'of right reaſon. And can it be denied, do we not, in fact, feel 'and experience, that there is much pleaſure and happineſs diſ-'tributed and diffuſed throughout this whole ſyſtem, eſpecially 'among the children of men? We are placed in a ſituation per-'fectly well fitted, and entirely agreeable to our natures; and 'are completely furniſhed with all the abilities both of body and 'mind, neceſſary to ſecure our being, and to provide for our 'well being. We love life, we are fond of exiſtence, and ex-'tremely unwilling to part with it. But would this be the caſe, 'was the general amount of human miſery larger than the ſum 'of human happineſs? Would this be the caſe, were the phy-'ſical and moral evils, to which we are expoſed, greater than 'the good of both kinds, which, unaſked, and unmerited, God 'has

'has so freely bestowed upon us? For us also, and for our 'sakes, the sun rises, the rains descend in their appointed sea-'sons, and the earth brings forth her fruits abundantly: all na-'ture seems, in a sort, to be subservient to our ease, conveni-'ence, and comfort; and to have been purposely made, that it 'might contribute to our pleasure and happiness. Let not the 'Reader hastily imagine, that I am here giving to man a larger 'share of importance in the scale of Being than he really has; 'or that, proud of the dignity of the human species, I am en-'deavouring to persuade him to believe, that every thing was 'created for our *sole* use and benefit: for there may be, and 'most probably are, a multitude of other wise and beneficent 'purposes intended to be served by these things, which we nei-'ther do, nor can know any thing of. But as we are at present 'enquiring, whether God be a good Being, that is, whether he 'has a disposition to communicate happiness to his creatures, 'the question, with reference to this system at least, must be in 'a great measure decided, as this system stands particularly re-'lated to ourselves, who make so considerable a part of it. 'For as we are conscious only of our own feelings, of our own 'pleasures and pains, it is from them only, that we can securely 'argue in the present case. And therefore, when we evidently 'perceive, that almost every thing in this system, either ac-'tually does, or, by the intervention of our skill, may be made, 'some way or other, to contribute to our convenient, com-'fortable, and ornamental subsistence, we may, and we must 'conclude, if we reason consistently, that this was, at least, one 'principal end, for which the wisdom and power of God ori-'ginally intended these things, and consequently, that with 'spect to us, he is a good Being.

'With the like gracious view, intention, and disposition in 'the Divine Being, to communicate happiness to us, whatever 'tends to promote our preservation, is so made and constituted 'by him, as to give us pleasure in its use: whilst things perni-'cious and destructive to our well-being, are framed in such a 'manner, as to excite uneasiness and disorder in us. And as 'things agreeable in their nature, and even salutary to us, when 'immoderately used become prejudicial to our welfare, in order 'to prevent this abuse, pain is generally annexed to such immo-'derate use.—But could this be done without design; and does 'not such a design plainly argue an uniform principle of bene-'volence in the mind of the designer?—So again, being made 'capable of contributing greatly either to the happiness or mi-'sery of our fellow-creatures, by our behaviour towards them, 'in order to encourage us to prefer the former, we find plea-'sure naturally annexed to a consciousness of willing the

'pineſs, and pain to a conſciouſneſs of intending their miſery. 'No man makes another happy, but he ſecretly applauds him-'ſelf for ſo doing; nor voluntarily renders his fellow-creatures 'miſerable, without ſilently condemning his own conduct. No 'man deſignedly puts another to pain, but to ſatisfy ſome favou-'rite paſſion, or craving appetite, which he imagined could not 'otherwiſe be ſatisfied; nor does he ever eſcape remorſe and 'anguiſh, when the gratification which excited the act of ſe-'verity ceaſes. Nay, we cannot even ſee the miſerable with-'out perceiving a diſagreeable ſenſation in ourſelves, not to be 'removed but by endeavouring to eaſe, relieve, and aſſiſt them, 'unleſs ſome particular diſpleaſure has been conceived againſt 'the ſufferers, on account of injuries ſuppoſed to be done either 'to ourſelves or others.—In ſhort, ſuch is the benevolent con-'ſtitution of the human ſyſtem, that no man can procure his 'own greateſt happineſs (to which, however, he is irreſiſtibly 'determined) but by contributing to the common good; but 'by attending to, and promoting all that lies in his power, the 'general happineſs. If then, theſe inclinations, propenſities, 'and inſtincts (call them by what name you pleaſe) were ori-'ginally implanted in us, or were made the natural reſult of the 'conſtitution given to us by the wiſe Author of our exiſtence, 'they muſt be looked upon as ſo many inconteſtible proofs, that 'he willed, propoſed, and intended, the univerſal happineſs; 'that he has diſpoſed us by our very frame and texture for a per-'petual circulation of friendly offices; and formed us in ſuch 'a manner, as to be ever willing, ready, and pleaſed, to aſſiſt, re-'lieve, comfort, and make each other happy. But ſhall man be 'benevolent, and ſhall the Author of man be ſuppoſed deſtitute 'of this amiable principle, without which it is impoſſible to con-'ceive a perfect character?---As truly may we ſay, that he who 'made the eye does not himſelf ſee; and that he who formed 'the human underſtanding, has himſelf no knowlege.

'But why is there, then, all that miſery and wretchedneſs in 'the world, which we every day ſee, feel, and hear, ſo bitterly 'complained of? From whence ariſes this variety of woe, and 'how is it to be reconciled with the genuine fruits of this attri-'bute? If God be good, why are we not all compleatly hap-'py? And what can prevent a being, whoſe wiſdom is infinite, 'whoſe power nothing can reſiſt, and to whom to will and to 'do is the ſame thing, from executing, to the utmoſt extent, 'his kind intentions towards his rational creatures? God has 'certainly performed the whole of his gracious intentions to-'ward mankind; but we muſt conclude from his works, that 'his intentions were not to communicate to them an abſolute, 'unlimited, and unreſtricted happineſs, but a conditional hap-

'pineſs

'pineſs only; a mixed, reſtrained, and progreſſive happineſs; 'a happineſs conſiſtent with moral agency, and his own righte- 'ous government of the univerſe. For if he had intended the 'former, he would neither have created them *material*, nor 'permitted them the uſe of *free-will*: diſeaſes, pains, and death 'being the unavoidable conſequence of the *material* compoſi- 'tion of our bodies, as moral evil, and the whole train of miſ- 'chiefs reſulting from thence, are inſeparably connected with the 'abuſe of free-will.---And yet, had we not been made *material*, 'we never could have exiſted as *men*; as without a power of 'doing wrong as well as right, there could have been no better 'nor worſe in human actions, there could have been no moral 'diſtinction between man and man; nor could there have been 'any ſuch thing as rational happineſs, or that exquiſite enjoy- 'ment which ariſes from the conſcioufneſs of having behaved 'ourſelves ſuitably to our nature, and to the will of our Creator. 'The ſupreme Being having once determined to create *man*, 'we may, I think, humbly preſume to aſſert, that it was not 'within the power of Omnipotence itſelf, without a continual 'change or ſuſpenſion of the laws of nature, entirely to prevent 'the origin either of natural or moral evil. Why, indeed, the 'Divine Being was pleaſed to create us *men*, and to give us 'only a conditional and precarious happineſs, inſtead of placing 'us in a ſituation which would immediately and infallibly have 'conducted us to the poſſeſſion of our chief good, we cannot be 'informed in our preſent ſtate of Being, nor are we greatly con- 'cerned to know. The proper buſineſs of mankind is to en- 'deavour to find out what they, in fact, are, and how they are 'to behave in conſequence of what they are, and not to amuſe 'themſelves in vain with enquiring, what they might have been 'had it pleaſed God.

'If the Author of this ſyſtem has compleatly furniſhed it with 'all the means neceſſary to make his rational creatures happy 'upon the whole, and has moreover ſupplied them with all the 'requiſite powers, both of body and mind, to enable them to 'know and make uſe of theſe means, what can they reaſonably 'demand more? They certainly have no ſufficient cauſe to 'murmur and repine at their ſituation; to accuſe their Creator 'of want of goodneſs to them, and to complain, that they are 'not made ſo perfect as, they imagine, they might have been. 'That they are frequently miſerable, as indeed they are, that 'pain and grief are ſo frequently the bitter lot of their inheri- 'tance upon earth, is it not becauſe they have acted irrationally, 'and againſt the dictates of their conſcience and better judg- 'ment? Is it not becauſe they have freely indulged their crav- 'ing paſſions, and implicitly followed their wrong notions of

'plea-

'pleaſure? is it not becauſe they have voluntarily, and pre-
'ſumptuouſly turned out of the way, which they knew to be
'the neareſt and moſt direct road to conduct them to their tru-
'eſt happineſs? Upon the whole, if there be more good than
'evil, more happineſs than miſery in this ſyſtem, as there un-
'doubtedly is, by the univerſal confeſſion, the concluſion is in-
'fallible, that the Author of this ſyſtem is a good Being. For
'the end, deſign, and intention of a powerful Being, of a Be-
'ing whoſe will is not arbitrarily and partially determined ſome-
'times by one attribute, and ſometimes by another, but, in
'every inſtance, by the harmonious concurrence of them all
'with his wiſdom, may ever be collected with the utmoſt cer-
'tainty, from the moſt predominant appearances in his works.
'Though, therefore, we ſhould not be able, as certainly we
'are not, to penetrate the ſecrets of the divine nature and œco-
'nomy, to ſolve all the nice and intricate objections, raiſed by
'ſubtle and peeviſh Metaphyſicians, concerning the origin, ex-
'tent, and conſequences of evil, and perfectly to reconcile them
'with our notions of infinite goodneſs and foreſight; yet whilſt
'we perceive ſuch a multitude of phenomena entirely agree-
'able to our ideas of goodneſs, we may, and we muſt, con-
'clude, if we will argue juſtly, that an equal portion of good-
'neſs is diffuſed throughout the whole creation, even in thoſe
'inſtances wherein it may not be ſo plainly obvious to our ob-
'ſervation; the difference we muſt humbly impute to the defect
'of our comprehenſion, and not to any defect of the divine
'attributes. For a Being of unlimitted power, and perfect
'wiſdom, muſt always act conſiſtently with himſelf; nor can
'he be ſometimes good, and ſometimes evil, but muſt continu-
'ally be the ſame, both yeſterday, to day, and for ever.'

After treating of the divine Perfections, our Author proceeds to the conſideration of Providence, and a future State, pointing out, in a clear and eaſy manner, as he goes along, thoſe duties which are incumbent upon all who profeſs to believe the great principles of natural religion, and then goes on to the external and internal evidences of Chriſtianity, which he lays before his Readers at full length, and in a very diſtinct and ſatisfactory manner. Two thirds of his performance, indeed, are employed upon this important and intereſting part of his ſubject, which, in our opinion, he has treated in a very judicious manner, with great candour and moderation. There are no marks of a bigotted attachment to party ſchemes or notions, but many proofs of an ingenuous and manly freedom of thought. He concludes his work with a ſerious and ſenſible addreſs, both to Believers and Unbelievers; part of what he ſays to the former we ſhall here inſert, and with it conclude this article.

¶ But

'But upon whatever motives,' ſays he, 'the oppoſers of 'Chriſtianity may be ſuppoſed to act, whether they are inſpired 'by vanity, or malevolence, or a deſire of ſtilling the clamours 'of an uneaſy conſcience: it certainly behoveth all thoſe who 'are really convinced of the divine authority of the Goſpel, 'to endeavour to do it honour in all things. To you, therefore, 'do I now eſpecially addreſs myſelf, who are Chriſtians indeed, 'and not in appearance only: it is your duty, as you reſpect 'the glory of God, the credit of that name by which you are 'called, your own happineſs, and the welfare of ſociety, to 'enquire, to know, and to make uſe of the beſt and moſt effec-'tual means to baffle the arguments of the adverſaries of your 'faith, and to reduce them, if poſſible, to a perpetual ſilence. 'A warm and honeſt heart, a heart full of zeal for the intereſts 'of religion, will be ready to reply at once; purſue and puniſh 'theſe baptized infidels, as peſts of ſociety, and the common 'enemies of mankind. Let them ſeverely ſuffer, as manifeſt 'oppoſers of the truth, either in their pockets, or their perſons. '—But what will you do to lay them under a legal conviction? 'or how will you be able to diſtinguiſh juſtly betwixt real and 'affected doubts; betwixt an impartial ſearch after truth, and 'malicious cavalling; between conſciencious ſcruples, and ſo-'lemn ridicule? It is impoſſible for the wiſeſt body of written 'laws to reach to every kind and degree of prophaneneſs and 'blaſphemy; and ſo ſkilful is the ſcorner become in the moſt 'crafty ways of communicating his ſentiments to the public, 'that he is able to throw a contempt upon the eſtabliſhed reli-'gion by mere winks, hints, and inſinuations; that by a pre-'tended approbation and defence of the Goſpel, he can expoſe 'it to the laughter of the vicious, and the indifferent; that he 'can affront his Maker by quoting his own words; and, like 'Judas, come to Chriſt with a hail and a kiſs, at the ſame time 'that he is baſely intending to betray him. Are you then, for 'erecting a court of juſtice for the particular trial of blaſphe-'my and irreligion? Are you for ſetting up a high commiſſi-'on court, a court of judicature with a full authority to receive 'all complaints againſt the oppugners of the eſtabliſhed religi-'on; to enquire into the ſeries, tenour, and connection of 'their books and diſcourſes; to examine the motives, ways, 'and manners how the offenſive expreſſions were uttered; to 'conſider the antecedent characters and behaviour of the ac-'cuſed; and, at their diſcretion, to determine whether they 'are guilty of prophaneneſs or not? Such a method of pro-'ceeding with infidelity, might, indeed, be of eſſential ſervice 'to the cauſe of true religion, could we be ſure of a court of 'inviolable integrity; could we be ſure to have men continu-'ally preſiding in it free from all danger of corruption; men

'upright

'upright and impartial; men of a ſound and well-informed 'underſtanding; men of true magnanimity, void of ſelf-in-'tereſt, and without malice on the one hand, or miſtaken zeal 'on the other. But until this fundamental point can be ſecur-'ed, every perſon of candour, benevolence, and experience in 'the hiſtory of the world, will be againſt an arbitrary and de-'ſpotic power, as well in Church as State, as well in Religious 'as Civil Matters, under whatever amiable ſhape or form it 'may appear, or for whatever good purpoſes it may be pioufly 'intended. We have ſeen the Roman Pontiffs defacing, and 'almoſt deſtroying, the Chriſtian inſtitution, by the exerciſe 'of ſo exorbitant a juriſdiction over the conſciences of their 'brethren; and ſhould any other ſet or ſociety of men, (in the 'preſent ſtate of human weakneſs and imperfection) be ever 'intruſted with ſo extenſive an authority, we ſhall ſoon ſee 'them paſſing on from infidels to heretics; from ſcoffers at the 'common faith, to honeſt enquirers after truth; from bold 'blaſphemers to modeſt Diſſenters. It will not be long before 'we feel them growing into all the cruelty of an Inquiſition; 'and, perhaps, upon any unexpected turn of public affairs, 'inſolently puniſhing what they were originally intended to 'protect; and branding that profeſſion of faith as ſchiſm, 'which it is now prophaneneſs to oppoſe. Let it be added, 'likewiſe, that nothing can be more repugnant to the ſpirit of 'genuine Chriſtianity, than for its doctrines to be either prov-'ed, or maintained, or propagated by force and violence. 'The religion of the mild, gentle, humble, ſelf-denying, and 'benevolent Jeſus utterly diſclaims, and condemns all harſh 'methods of proceeding, where the rights of conſcience are 'concerned; his Goſpel needs not any ſuch ſupport; and the 'defenders of it (were they thoroughly acquainted with the 'ſtrength of their cauſe) might juſtly hold them in contempt."

R

Caſes and practical Remarks in Surgery. With Sketches of Machines of ſimple Conſtruction, eaſy Application, and approved Uſe. By Benjamin Gooch, Surgeon. 8vo. 4s. Wilſon and Durham.

THIS excellent practical treatiſe truly fulfills all its title-page profeſſes, which is not the caſe of every book that falls under our conſideration, ſome of them relying more on a good front, than on much internal merit. The caſes are ſuch only as have preſented themſelves to the Author's own knowlege

lege or inſpection, a majority of the ſubjects of them having been his patients at firſt, and a few of them ſuch as he was conſulted about by neighbouring Surgeons. They amount to about fifty altogether; and when we conſider the manifeſt veracity they were related with, the judgment and accuracy with which they are treated, and the general ſucceſs, even of very difficult and rare caſes, it muſt diſpoſe every rational lover of this uſeful branch of healing, to wiſh, that the truly candid and ſenſible Author's opportunities had enabled him to oblige his brethren with a greater number of them.

One of the caſes is an inſtance of the ſucceſsful application of the Trepan to the occipital bone; which has been conſidered as a very hazardous operation, on account of the danger of wounding the *Cerebellum*, or of opening a *Sinus*, from the unequal thickneſs of the ſcull in that part: both of which were happily avoided in this operation, the furrow of the bone being carefully attended to in the ſawing, and raiſed by the Elevator as ſoon as it became moveable. The ſymptoms had been very alarming to the eleventh day, the Trepan, from different accidents, not having been applied before; and we are told, 'that 'ſix hours after the operation he gave ſignal proofs of the im-'provement of his reaſon; and the pain and heat of his head 'ſoon abated.' In brief, he recovered, which it is not at all likely he could have done without this exquiſite operation, as the *dura mater*, expoſed by it, was highly inflamed; and an orifice was diſcovered which diſcharged a fetid gleet. We may apply on this occaſion a ſenſible reflection of Mr. Gooch's, on his happily accompliſhing what appeared to him, and his Collegues one of the moſt tedious and dangerous operations they had ever ſeen. This reflection occurs page 30, viz. 'There 'are but few difficulties that occur in operations, but what we 'may be able to ſurmount, if we can preſerve a calmneſs and 'preſence of mind.' This operation was the extirpation of nineteen ſtrumous glands from the *Axilla* of a woman, ſome of the ſize of large potatoes, and others no larger than filberts; and eight more, of different magnitudes, ſituated under the pectoral muſcle.

This book contains twelve copper-plates, ſome of them including more figures than one. Seven of them repreſent different chirurgical machines of Mr. Gooch's invention, and ſeem excellently adapted to the uſes for which they were intended. Indeed, a good mechanical turn, on occaſion, ſeems a neceſſary qualification for a Surgeon, certain accidents ſeeming curable ſolely by ſuch applications, of which we ſee an inſtance page 24, plate 2. Four of the plates exhibit morbid parts, or extraneous

extraneous bodies, removed by operation. The fifth plate, page 56, gives the ſize and figure of a vaſt *Calculus*, weighing near fifteen ounces. The patient, aged forty-eight, was cut in June 1746, and died in April 1751, the very large wound never healing entirely.

Beſides our Author's pertinent reflections on each caſe, there are ſeveral ſhort Diſſertations on chirurgical ſubjects, ſuch as, miſcellaneous Remarks upon Luxations, Amputations, weak and diſtorted Limbs, &c. in all which there appears ſomething material, and excellently well intended, the benevolent Author concluding his ſhort and ſenſible Preface with declaring, 'That 'his having done any kind of ſervice to a profeſſion he highly 'regards, and in which he has ſpent the better part of his days, 'will afford him as great a pleaſure as he is capable of enjoying 'in his valetudinary ſtate.

One circumſtance, which often occurs in this treatiſe, muſt delight every lover of candour, namely, that great portion of it with which our Author treats his neighbours and collegues in Surgery. Any previous miſmanagement by others in his profeſſion, is mentioned but in a very few inſtances, and the name of the Surgeon in ſuch is wholly ſuppreſſed.

Upon the whole, we can truly recommend this plain, valuable treatiſe to all young Surgeons, which ſeems not unworthy the inſpection and favour of the experienced. For this reaſon, and becauſe the price is reaſonable, conſidering the number and goodneſs of the plates, we have given no caſe at length, as a ſpecimen of the manner of relating them; tho' the laſt in the book, concerning an extraordinary inſtance of the flexibility and diſſolution of the bones, which reduced a woman of five feet ſix inches ſtature, to a corps of three feet four inches, is very curious and ſurprizing. We have met, indeed, in ſome of the German Ephemerides, with a very ſimilar caſe, occurring at Sedan in France; and read alſo, that many cattle in ſome parts of Norway, Jutland, or both, are frequently brought into this ſtate, by eating an early ſpring-graſs, there called from thence, *Gramen oſſifragum*; the antidote for which is ſaid to be dry pounded bones, which ſuch cattle are affirmed to devour greedily, and to recover by them. But we leave the proof of this to reſt on the Relator, whoſe name does not occur to us.

Poems on ſeveral Occaſions; to which is added, Gondibert and Birtha, a Tragedy. By William Thompſon, M. A. late Fellow of Queen's-college, Oxford. Printed at the Theatre, Oxford. 8vo. 6s. Rivington and Fletcher.

THIS book is divided into two volumes, containing together between four and five hundred pages; and in a previous advertiſement of the Author's, after apoligizing to his ſubſcribers for the delay of publication, occaſioned by bad health, and other accidents, he informs the Reader, 'that the greater 'part of the poems were written when he was very young, and 'had no deſign of printing them; which,' he adds, 'he only 'mentions with hopes of procuring the Reader's pardon for 'the imperfection of ſome, and levity of others.'

Though a conciliation of the good-will of the Readers, and of the Audience, be a common purpoſe of the Preface in Writers, and of the Exordium in Orators, yet, as this Advertiſement of our ingenious Author's ſeems to us the language of unaffected modeſty, it muſt preclude any genuine Critic's ſeverity on a few of the earlier little pieces, which might poſſibly have admitted of ſome improvements, if he had judged it proper to retouch them ſince: but as a ſpirit of ingenuouſneſs is generally manifeſt throughout his ſentiments, he has probably given his moſt juvenile productions as they were firſt conceived and wrote; upon which ſuppoſition there appears very little reprehenſible in them; and not a little, for their quantity, that may be juſtly commended.

Much the greater part of the firſt volume is employed on ſubjects relating to the *Belle-Paſſion*; the Hymn to May, which contains about five hundred lines, (and which we remember to have ſeen publiſhed alone) being not a little converſant on it, and with conſiderable propriety. As our Author has, in this flowery production, given a looſe to the luxuriance of his imagination, and indulged himſelf in a profeſſed imitation of his juſtly-admired Spenſer, we ſhall ſelect a paſſage or two, as inſtances of his happy vein, and melodious numbers. Spenſer being not leſs celebrated for his deſcription of the beauties of Nature, than for his dreſs and portraiture of allegorical perſonages, Mr. Thompſon has thus charmingly delineated and arrayed his poetical Month.

IX.

She comes!—a ſilken Camus* emrald green,
Gracefully looſe, adown her ſhoulders flows,

* A light gown.

Fa

(Fit to enfold the limbs of *Paphos'* Queen)
And with the labours of the needle glows,
Purfled † by Nature's hand! The amorous Air
And musky western breezes, fast repair,
Her mantle proud to swell, and wanton with her hair.

X.

Her hair (but rather threads of light it seems)
With the gay honours of the Spring intwin'd,
Copious, unbound, in nectar'd ringlets streams,
Floats glitt'ring on the sun, and scents the wind,
Love-sick with odours!—Now to order roll'd,
It melts upon her bosom's dainty mould,
Or curling round her waste, disparts its wavy gold.

XI.

Young circling roses, blushing, round them throw
The sweet abundance of their purple rays,
And lillies, dipp'd in fragrance, freshly blow,
With blended beauties, in her angel-face.
The humid radiance beaming from her eyes,
The air and seas illumes, the earth and skies
And open, where she smiles, the sweets of Paradise.

XII.

On Zephyr's wing the laughing goddess view,
Distilling balm. She cleaves the buxom air,
Attended by the silver-footed dew,
The ravages of winter to repair.
She gives her naked bosom to the gales
Her naked bosom down the æther sails;
Her bosom breaths delight, her breath the spring exhales.

The supposition of Venus being born in this month, and celebrating her birth-day near Acidalus, a fountain in Beeotia, is happily imagined, and expressed with that softness of sentiment which the Poet professes to have indulged in this Poem, tho' with an avowal of the purest intention. We will not insure him, however, that all his Readers will peruse him here, without suggesting a single *Equivoque* or *Entendre*.

XLVII.

In this soft season, when creation smil'd,
A quivering splendor on the ocean hung,
And from the fruitful froth his fairest child,
The Queen of bliss and beauty, VENUS sprung.
The dolphins gambol o'er the wat'ry way,
Carrol the Naids, while the Tritons play,
And all the sea-green sisters bless the holy-day.

† Flourished with a needle.

In

XLVIII.

In honour of her natal month the Queen
Of bliſs and beauty, conſecrates her hours,
Freſh as her cheek, and as her brow ſerene,
To buxom Ladies and their Paramours.
Love tips with golden alchimy his dart,
With rapt'rous anguiſh, with an honey'd ſmart,
Eye languiſhes on eye, and heart diſſolves on heart.

XLIX.

A ſoftly-ſwelling hill, with myrtles crown'd,
(Myrtles to Venus algates * ſacred been)
Hight Acidale, the faireſt ſpot on ground,
For ever fragrant, and for ever green,
O'erlooks the windings of a ſhady vale,
By beauty form'd for amorous regale.
Was ever hill ſo ſweet, as ſweeteſt Acidale?

L.

All down the ſides, the ſides profuſe of flow'rs,
An hundred hills, in ſhining mazes, flow
Through moſſy grottos, amaranthine bow'rs,
And form a laughing flood in vale below:
Where oft their limbs the Loves and Graces bay †,
(When ſummer ſheds inſufferable day)
And ſport, and dive, and floance in wantonneſs of play.

LI.

No noiſe o'ercomes the ſilence of the ſhades,
Save ſhort-breath'd vows, the dear exceſs of joy;
Or harmleſs giggle of the Youth and Maids,
Who yield obeyſance to the Cyprian Boy:
Or lute ſoft-ſighing in the paſſing gale;
Or fountain gurgling down the ſacred Vale,
Or hymn to beauty's Queen, or lover's tender tale.

The verſes on Mr. Pope's works, written ſoon after his death, are agreeably various and ſpirited. Thoſe eſpecially on his tranſlation of Homer, are exquiſitely animated. We refer to them, page 128, 129, quoting only three lines, where the *furor Entheus* blazes abundantly.

Have mercy Pope, and kill me not with joy:
'Tis tenfold rage, an agony of bliſs!
Be *loſt* a God, nor force me to adore.

This very convulſion of Eulogy proves our Author no languid admirer, but a fervent worſhipper, of the excellencies of his favourites; yet the overflowing fulneſs with which he mea-

* Ever. † Bathe.

ſures out to others, ſprings from a moſt amiable ſource. It is the very contraſt of narrow ſelf-love, of envy and detraction, and entitles him to the moſt liberal demeanour from every lover of candour. His epitaphs on both his parents, compriſe two moſt worthy characters, pourtrayed by filial piety. But we ſhall conclude our ſpecimens of the firſt volume, with a ſhort copy of verſes wrote in the holy Bible. It has an original air, and is a ſpecimen of the ſundry pieces which this volume contains, in his grave religious character.

> Ye *Sacred Tomes*, be my *unerring guide*,
> *Dove-hearted* Saints, and Prophets *eagle-ey'd!*
> * I ſcorn the *moral*-Fop, and *ethic* Sage,
> But drink in *truth* from *your* illumin'd page.
> Like *Moſes' buſh* each *leaf divinely* bright,
> Where GOD inveſts himſelf in milder light!
> Taught by *your* doctrines we devoutly riſe,
> *Faith* points the way, and Hope unbars the ſkies.
> You tune our paſſions, teach them *how* to roll,
> And ſink the body but to raiſe the ſoul;
> To raiſe it, bear it to *myſterious day*,
> Nor *want* an *Angel* to direct the *way!*

The ſecond volume contains *Sickneſs*, a poem, in five books, blank verſe, which we recollect to have read, with ſome pleaſure, in a leſs correct edition; and *Gondibert* and *Birtha*, a tragedy. The former, Mr. Thompſon, at the requeſt of ſome of his ſubſcribers, has added, and reprinted here, without advancing the price, tho' he has conſiderably increaſed the value of his book by it. In the firſt book, which bears only the general title of *Sickneſs*, after propoſing his ſubject, he immediately thus reflects on the comparative levity of ſome of his earlier poetical amuſements.

> ——— ——— Too long the Muſe,
> Ah! much too long, a Libertine, diffus'd,
> On Pleaſure's roſy lap, has, idly, breath'd
> Love-ſighing Elegies, and paſtoral ſtrains,
> The ſoft ſeducers of our youthful hours,
> Soothing away the vigour of the mind,
> And energy of virtue. But, farewell
> Ye myrtle walks, ye lilly-mantled meads
> Of Paphos, and the fount of Acidale, &c.

The ſecond book is called the *Palace of Diſeaſe*. This Palace is very poetically imagined, ſituated, and executed; and

* We cannot ſuppoſe this line intends to contemn good morals, which were abſurd; but to cenſure thoſe men who profeſs a contempt of the revealed and eſſential Truths of Chriſtianity.

the malignant Power inhabiting it, is very correſpondently pourtrayed. Our Author thus deſcribes one of her ſix attendant Furies, the Small-pox, whoſe ſevere infection occaſioned this Poem.

> The laſt, ſo turpid to the view affrights
> Her neighbour hags. Happy herſelf is blind,
> Or madneſs would enſue; ſo bloated-black,
> So loathſome to each ſenſe, the ſight or ſmell,
> Such foul corruption on this ſide the grave
> *Variola* yclep'd; ragged and rough,
> Her couch perplex'd with thorns—What heavy ſcenes
> Hang o'er my head, to feel the theme is *mine!*

In the third book, called the *Progreſs of Sickneſs*, after a ſucceſſion of dreams of different complexions, which are very poetically enumerated and contraſted, on waking affrighted, from the imaginary blaſt of *Aſtolpho's* horn, in *Orlando Furioſo*, he thus exclaims.

> Pain empties all her vials on my head,
> And ſteeps me o'er and o'er. Th' envenom'd ſhirt
> Of Hercules enwraps my burning limbs
> With dragons blood: I rave and roar like him,
> Writhing in agony. Devouring fires
> Eat up the marrow, frying in my bones.
> O whither, whither, ſhall I turn for aid?

The metaphorical diſplay of friendſhip at the cloſe of this book, is warm and delicate. It runs partly thus,

> Friendſhip's
> ——— ——— ——— a holy fire,
> Where honour beams on honour, truth on truth;
> Bright as the eyes of Angels, and as pure.
> An altar whence two gentle-loving hearts
> Mount to the ſkies in one conſpiring blaze,
> And ſpotleſs union.———

The fourth book is entitled *The Recovery*. In this Mercy ſends Hygeia, or Health, to the Well of Life; in which our Author ingeniouſly feigns the Angel, who deſcended into the Pool of Betheſda, to have previouſly moiſtened his wings. His ſurprize at the firſt return of ſight, and his ſucceeding exultation on it, are thus expreſſed.

> — I thank thee *Sleep!*—Heav'ns! is the day reſtor'd
> To my deſiring eyes? their lids, unglew'd,
> Admit the long-loſt light, now ſtreaming in
> Painfully clear!—O check the rapid gleam
> With ſhading ſilk, 'till the weak viſual orb,

Stronger and ſtronger dares imbibe the ſun,
Nor, wat'ring, twinkle at unfolded day.——
— *Sighs*, all-expreſſive! Tho' the *feeling* ſenſe
Thrills from Ianthe's hand; at Handel's lyre
Tingles the ear; tho' ſmell from bloſſom'd beans,
Arabian ſpirit gathers; and the draught
Sparkling from Burgundy's exalted vines,
Streams *Nectar* on the *Palate*: yet, O *Sight!*
Weak their ſenſations, when compar'd with thee.

The laſt book, ſtiled *The Thankſgiving*, is replete with much devout and animated Gratitude. The following Parody of a very poetical paſſage in the Pſalms, ſeems well executed.

——— ——— For me, (how late
A neighbour of the worms!) when I forget
The wonders of thy goodneſs ray'd on me,
And ceaſe to celebrate, with matin harp,
Or veſper ſong, thy plenitude of love
And healing mercy; may the *nightly Pow'r*,
Which *whiſpers* on my ſlumbers, ceaſe to breathe
Her *modulating* impulſe through my ſoul;
Untun'd, unhallow'd! Diſcord ſtring my lyre,
Idly, my finger preſs the fretted gold,
Rebellious to the dictates of my hand,
When indolent to ſwell the notes for thee.
FATHER of Heaven and Earth.———

With regard to the tragedy of *Gondibert and Birtha*, the fable of which is taken from Sir William Davenant's poem of Gondibert, our Author ſays, 'it was chiefly compoſed when he 'was an Under-graduate, as an innocent relaxation from ſe-'verer ſtudies; and that he has cauſed it (with all its juvenile 'imperfections on its head) to be printed as it was firſt written; 'and has even added the original motto, that it might be all of a piece.' This motto is *Scribere juſſit* AMOR; and the Reader muſt certainly obſerve it was wrote, when the young Poet's ſoul was high-tuned to that tender emotion of nature; when the paſſion is quite new, romantickly ſweet; and, perhaps, at the utmoſt purity which is compatible with deſire. It ſeems very little adapted to the ſtage, being much more poetical than dramatic. But our learned and ingenious Author's conceſſions muſt have ſuperceded all ſtrictures on this head; and leave us chiefly to obſerve, that his early conceptions of Love, of Friendſhip, and of Virtue, were very warm and elevated. They ſeem rather ſuch as he had collected from an acquaintance with the illuſtrious dead, than from being *hackneyed*, as Shakeſpear calls it, *in the ways of men*; as he appears more delighted with

what Syphax malignantly calls the *extravagance of virtue*, than experienced in a knowlege of the world, and the ordinary conduct of mankind.

K

The Proteſtant Syſtem: Containing Diſcourſes on the principal Doctrines of Natural and Revealed Religion. Compiled from the Works of the following Proteſtant Diſſenters, viz. Abernethy, Amory, Barker, Benſon, Bulkley, Chandler, Doddridge, Duchal, Emlyn, Fordyce, Foſter, Grove, Holland, Leechman, Maſon, Morris, Newman, &c. &c. *To which are added, Four Diſcourſes never before printed.* 8vo. 2 vols. 12s. Griffiths.

THE Editor's Advertiſement, containing a ſufficient account of this Compilation, a tranſcript thereof may ſuffice for the preſent article, viz.

He tells us, that his 'deſign, in this collection, was to preſent the public with a ſeries of Diſcourſes on the principal doctrines both of natural and revealed Religion. And as juſt and honourable ſentiments concerning the Divine Nature and Perfections are of the utmoſt importance in every enquiry wherein Religion is concerned, he has introduced his collection with ſeveral of Abernethy's Diſcourſes on the Being and Perfections of God, which, for ſolidity of argument, ſtrength and clearneſs of reaſoning, and juſtneſs of ſentiment, are equal, if not ſuperior, to any thing of the kind in the Engliſh language.

'The Diſcourſes on the Divine Perfections are immediately followed by others on *the immutable difference between moral good and evil, Providence, a Future State*, and *the moral Government of God*; all containing, in the Editor's opinion, clear, and rational views of theſe important and moſt intereſting ſubjects.

'In the Diſcourſes which follow thoſe upon the ſeveral branches of natural Religion, the evidences, and principal doctrines of Chriſtianity, the right of private judgment, with ſeveral other uſeful ſubjects of a practical nature, are treated of. Throughout the whole work, the Editor has endeavoured to conſult the intereſts of manly, rational piety, and of free enquiry; and has inſerted nothing that has, in his opinion, the leaſt tendency to inflame a party-ſpirit, or to favour the cauſe of bigotry and enthuſiaſm. His collection, therefore, he

'hopes, will be read with pleaſure and advantage by every conſiſtent Proteſtant, by every one who is deſirous of building his faith and practice upon a rational and ſolid foundation; as for narrow bigots and wild enthuſiaſts, they will find nothing in it that can give them any pleaſure, nor did the Editor ever intend they ſhould.

'N. B. The four new Sermons, mentioned in the title-page, are thoſe by Mr. Fordyce, Mr. Maſon, Mr. Grigg, and Mr. Clark.'

G

The Britiſh Herbal: an Hiſtory of Plants and Trees, Natives of Britain, cultivated for Uſe, or raiſed for Beauty. By John Hill, M. D. Folio. 1l. 10s. Oſborne, &c.

CONſidering the many important ſervices derived to mankind from the Vegetable world, we are not to wonder, that this equally curious and uſeful part of Nature's productions ſhould have attracted the attention of the ſtudious and intelligent in all ages. Thus it is recorded among the excellencies of Solomon's wiſdom, that 'he ſpake of trees, from the Cedar 'that is in Lebanon, even unto the Hyſſop that ſpringeth out of 'the wall.'

Human infirmities very early evinced the medicinal efficacy of plants. Chance, perhaps, at firſt directed the application, but Reaſon and Experiments confirmed their utility. Primitive Phyſic knew few other remedies. As diſeaſes increaſed, or aſſumed new appearances, a greater variety of medicines became requiſite; new ſupplies were drawn from the ſame ſource, and the ſtudy of vegetables became a neceſſary branch of medical knowlege.

The earlieſt Phyſicians were not acquainted with a great number of plants; even Dioſcorides, who profeſſedly ſtudied them, has taken notice of only about ſix hundred: but they diligently applied themſelves to inveſtigate the reſpective properties of ſuch as they knew; and their deſcriptions, tho' ſimple and conciſe, were for the moſt part ſufficiently expreſſive.—The ancient Botany ſuffered conſiderably from the tranſlations and commentaries of the Arabians, who terribly confounded the names of plants, and frequently appear to have groſsly miſinterpreted their originals; nevertheleſs, it muſt be admitted, that they added to its ſtores, not only by deſcriptions of new plants,

plants, but alſo by the diſcovery of ſome virtues, utterly unknown to the Greeks, in the old ones*.

Upon the revival of learning in Europe, the Curious buſied themſelves rather in endeavouring to comprehend what had been taught by their predeceſſors, than in making new diſcoveries: it was not till the ſixteenth century that Nature's ſelf was properly conſulted. Botany then became a ſcience eagerly purſued by ſeveral aſſiduous Naturaliſts; the extenſion of commerce furniſhed it with new ſupplies from every quarter of the world, till the abundance of names neceſſary to ſuch a variety of plants became unequal to the retention of a common memory.

To remedy this inconvenience, later Botaniſts had recourſe to a more methodical diſtribution of plants; according to their correſpondence in the form and diſpoſition of ſome particular parts, they were arranged under ſeveral *Genera*; and as they differed or agreed in other parts, each *Genus* was ſubdivided into ſo many diſtinct Species. Nevertheleſs, tho' the ſtudy of Botany was hereby conſiderably facilitated, it was not freed from all perplexities; the profeſſors of this ſcience were not perfectly agreed as to the parts that ought to conſtitute the generical characters whence each had his reſpective ſyſtem. The old familiar names of plants were diſcarded; and many new terms were invented, the knowlege of which was not leſs difficult to be acquired than the old ones, from their number, were to be remembered.

Dr. Hill, in the work at preſent under conſideration, profeſſes to examine the advantages and defects of every preceding ſyſtem of Botany, and, out of the whole, to form one more comprehenſive and familiar than has yet appeared, in the following order.

Firſt, he propoſes to eſtabliſh the *Genus* of every plant, and give the characters by which it is diſtinguiſhed from all others; then to deſcend to the Species, and aſſign each its uſual Engliſh and moſt common Latin name.—II. To deſcribe 1. its root; 2, its radical or lower leaves; 3, its ſtalk; 4, the leaves which grow on the ſtalk; 5, its flower; and 6, its fruit or ſeed.—III. To give the names under which it is deſcribed in Authors of the moſt eſtabliſhed reputation.—IV. To acquaint his Readers with its place of growth, and time of flowering, and finally cloſe with an account of its virtues and uſes.

The public having been favoured with ſome former ſamples of our Author's abilities for enquiries of this ſort, the fewer obſervations will be neceſſary on the preſent occaſion. The Doctor has

* Friend's Hiſtory of Phyſic, vol. II.

thought fit to treat with much freedom, the ſeveral ſyſtems of all antecedent botanical Writers; he announces his opinions, with reſpect to method, *quaſi e cathedrâ*, and authoritatively determines the virtues of a great variety of plants *upon his own experience*, in ſuch a manner, as may, perhaps, induce ſtrangers to ſuppoſe him, one of the moſt univerſal practitioners in Europe. However, as he is not always wrong, it ſeems to have been a ſtanding maxim with him, to put it out of any perſon's power to accuſe him of baſhfulneſs.—This work has alſo one advantage over any other of the kind, in that the figure of every plant is delineated on copper-plates, which, if not elegantly engraved, are accurately deſcriptive of their ſeveral ſubjects.

That our Readers may the better inform themſelves of the Doctor's manner, and improvements, we have inſerted the following ſpecimen.

'CLASS III.

'*Plants whoſe flower conſiſts of a* SINGLE PETAL, *and is ſucceeded by* SEVERAL CAPSULES.

'THIS is a claſs not diſtinguiſhed by any author, though 'eſtabliſhed by nature in the plaineſt, moſt determi-'nate, and moſt diſtinct manner. It contains only a few ge-'nera, but it ſerves very happily in forming a natural method, 'and it is wonderful men of ſcience have overlooked it: not 'that Linnæus has, for his attention has been wholly bent on 'the leſſer, ſo that he muſt naturally loſe ſight of theſe greater 'objects; but that Ray in particular ſhould not obſerve it, is 'ſtrange.

'It is here the firſt inſtance occurs of the neceſſity there is 'in a work of this kind, after conſulting the beſt authors, to 'examine nature; and where they are defective, to compleat 'the ſyſtem from her ſtores.

'We have begun with plants whoſe flower conſiſting of ſe-'veral petals is followed by many naked ſeeds; we have given 'in the ſecond claſs plants whoſe flower conſiſts, as in thoſe in 'the firſt, of ſeveral petals, and is followed by ſeveral capſules 'containing the ſeeds: from theſe, following our method in 'thoſe plants whoſe flowers are largeſt, plaineſt, and moſt con-'ſpicuous, we ſhould be led, if the ſyſtems of others only 'were our guides, to thoſe plants whoſe flower conſiſts of a 'ſingle petal, and is followed by a ſingle capſule; but obſerv-'ing nature, we perceive that ſhe has placed between theſe an 'intermediate claſs: this conſiſts of thoſe plants which have a

'flower

'flower formed of a ſingle leaf, and followed by more than one 'capſule. Theſe are the plants we compriſe in our preſent new 'eſtabliſhed claſs, placing it between the ſecond and fourth; 'between thoſe plants whoſe flower conſiſts of ſeveral petals, 'and is followed by ſeveral capſules, and thoſe which have it of 'one petal, followed by one capſule. Thus we ſhall trace na-'ture in her own path; and view her as ſhe makes her regular 'progreſs and her gradual deſcent with no greater gap between.

'Certainly in all other ſyſtems there was an interruption here; 'but this ſmall arrangement fills up the ſpace, and makes all 'regular.

'Linnæus ſcatters the few plants belonging to this claſs over 'his works, and Tournefort, and Ray, not attending to the 'diſtinction, great and obvious as it is, of plants with a flower 'compoſed of many petals, and ſuch as have it conſiſting but 'of one, place theſe confuſedly among others.

SERIES I.

NATIVES of BRITAIN.

GENUS I.

NAVELWORT.

COTYLEDON.

'THE flower conſiſts of a ſingle petal; this is of a tubu-'lated form, and divided into ſeveral ſegments at the edge. 'The ſeeds are contained in capſules, five of which follow 'every flower.

'Linnæus places this among his *decandria pentagynia*, be-'tween woodſorrel, which has its ſeeds in a ſingle capſule, and 'ſtonecrop, which has numerous petals in the flower. There 'are indeed in this ten threads in the center of each flower, and 'five rudiments of capſules among them; this, in the ſyſtem 'propoſed by that author, juſtifies the placing it in that claſs; 'but when we ſee that its flower conſiſts of a ſingle petal, and 'that its fruit is a cluſter of five capſules, we may ſay with free-'dom, nature has not placed it between ſtonecrop and wood-'ſorrel.

'There is a plant uſually confounded with the houſeleek that 'will naturally follow it, though in a ſeparate genus; and this 'is the only one with which nature has given it any alliance.

'DIVISION

DIVISION I. BRITISH SPECIES.

Wall Pennywort.

Cotyledon radice tuberosa.

The root is roundish, tuberous, and furnished with many fibres from the bottom.

The leaves are numerous, and rise in a thick, regular cluster. They are supported on footstalks of three inches long, and these are inserted, not at one side, but in the centre, the leaf spreading every way into roundness from them. These leaves are of a bluish green, prettily notched round the edges, and of a watery taste.

The stalk is eight inches high, and is round, and tolerably firm. Toward the top it divides into two or three branches, and on these hang numerous flowers in long spikes.

They are small, greenish, and dented at the rim.

The capsules are oblong, swelled, and pointed; and they contain numerous small seeds.

It is a native of England, but not common. I have seen it on walls near Shepton Mallet in Somersetshire.

C. Bauhine calls it *Cotyledon major*. J. Bauhine, *Cotyledon vera radice tuberosa*. In English we call it *kidney-wort*, *navelwort*, and from its growing on walls and the roundness of its leaves, which are supposed to resemble pieces of money, *wall pennywort*.

It is cooling and diuretic, but not much used.

DIVISION II. FOREIGN SPECIES.

Yellow Navelwort.

Cotyledon flore aureo.

The root is thick, and often tuberous, and has numerous fibres.

The first leaves rise in a large cluster, and are of an oval figure, broadest at the top, and dented at the edges. They are of a bluish green colour, of a fleshy substance, and of an insipid taste.

The stalk is round, smooth, greenish or purplish, erect, and but little branched.

Its leaves stand irregularly: they have no footstalks, but join the stalk by a broad base: they are of the same shape with those from the root, but somewhat narrower and more indented.

The flowers are very numerous and beautiful. They stand in clusters on slender footstalks, and are tubular, divided into four sharp segments at the edge, and of a beautiful yellow.

The capsules are small, and pointed. As the segments of the flower are four, these also are four; and the threads, which are ten in the common kind, are only eight in this.

Linnæus,

'Linnæus, however, ranks it 'in the ſame genus with the 'other, acknowleging this 'variation. It is a proof that, 'however he has taught others 'to conſider the number of 'threads conſtituting the claſ- 'ſical as well as generical cha- 'racters of plants, himſelf 'knew very well they were 'not ſufficiently determinate 'for that purpoſe.

'Thoſe who love needleſs 'diſtinctions may make two 'genera of theſe two ſpecies, 'and give a new name to the 'laſt; but they who ſtudy 'plants for uſe, will hold ſuch 'diſtinctions very ſlightly. 'This ſpecies is a native of 'Egypt and the Eaſt Indies.

'Van Royen calls it *Cotyledon foliis laciniatis floribus quadrifidis.*

'They uſe it in Egypt as a 'diuretic, giving the juice in 'a large quantity againſt the 'gravel.

'GENUS II.

'PERIWINKLE.

'*PERVINCA.*

'THE flower conſiſts of a ſingle petal which is of a tubu- 'lar form in the lower part, growing wider upwards, and 'at the rim is divided into five ſegments. The ſeeds are con- 'tained in long capſules, two of which follow every flower.

'Linnæus places this among the *pentandria monogynia*, be- 'cauſe there are in each flower five threads, and but a ſingle 'filament from two rudiments of capſules.

'His general rule for the arrangement of plants according to 'theſe parts, is from the diviſion of the ſtyles, or number ri- 'ſing from the rudiments, which he calls germina: this ſtyle 'ſerves to receive the duſt from the buttons on the threads, and 'to convey it to the rudiments. The ſtyle in *periwinkle* is ſin- 'gle indeed, but the rudiments, which are the eſſential parts, 'that being but ſubſervient to them, are two; therefore, as him- 'ſelf acknowleges, this genus more juſtly belongs to the *digy- 'nia*, or thoſe which have the female parts double. One ſhould 'ſmile at the perplexity that riſes from this unſubſtantial method, 'but that it has miſlead ſo many. What is an author to do, 'who has ſet up a ſyſtem dependent on complex, as well as mi- 'nute parts, when one portion of the ſame object, as in this in- 'ſtance, determines the plant to one aſſortment, and another to 'another. It is to this we owe thoſe frequent exceptions the 'author has himſelf made to his generical characters; and the 'many others, thoſe who ſhall obſerve nature heedfully, muſt 'make for him.

DIVISION.

DIVISION I. BRITISH SPECIES.

'Small Periwinkle.

'*Pervinca minor.*

'The root is long, tough, 'ſlender, and full of fibres.

'The ſtalks are long, but 'weak. They are tough, but 'want firmneſs; ſo that they 'lie upon the ground, and fre-'quently take root at the 'joints: hence, when the 'plant has ſtood any time we 'commonly ſee a thick tuft 'of it.

'The leaves ſtand in pairs: 'they are oblong, broad, even 'at the edges, pointed at the 'ends, and have no footſtalks.

'They are of a firm ſubſtance, 'and deep green colour.

'The flowers ſtand on long 'footſtalks, which riſe from 'the boſoms of the leaves; 'they are large, and of a beau-'tiful blue.

'The ſeed-veſſels are ſharp-'pointed, two follow every 'flower, and there are in them 'many large, oblong ſeeds.

'It is a native of our woods, 'but not common. It flowers 'in June.

'C. Bauhine calls it *Clema-'tis daphnoides minor*. Others, 'ſimply, *Clematis daphnoides*, 'or *Vinca pervinca*.

DIVISION II. FOREIGN SPECIES.

'Great Periwinkle.

'*Pervinca major.*

'The root is a great tuft of 'fibres.

'The ſtalks are numerous, 'firm, woody, and tolerably 'erect.

'The leaves ſtand in pairs, 'and are placed on ſhort foot-'ſtalks; they are broader than 'thoſe of the ſmall kind in 'proportion to their length, 'and are more of an oval fi-'gure; they are even at the 'edges, and broad at the baſe, 'and pointed at the ends.

'The flowers ſtand on long 'footſtalks, riſing from the 'boſoms of the leaves, and are 'large and blue.

'The ſeeds follow in two 'long capſules, pointed at the 'ends.

'It is frequent in the woods 'of Germany, and flowers in 'July.

'C. Bauhine calls it *Clema-'tis daphnoides major*. Others, '*Vinca pervinca major*.

'Some have ſuppoſed this a 'variety of the preceding ſpe-'cies, imagining that it only 'differed in ſize; but they 'ſhould have obſerved the 'footſtalks and form of the 'leaves, and they would have 'found that the ſize of the 'plants, though the moſt ob-'vious, is not the moſt eſſen-'tial mark of their diſtinction.

'GENUS

GENUS II.

SENGREEN.

AIZOON.

THE flower is large, and conſiſts of a ſingle petal, ſlightly divided into ten ſegments. The ſeeds are contained in capſules, a great number of which ſucceed every flower. The leaves grow in round cluſters in the manner of thoſe of houſeleek; which the plant, in its general form, greatly reſembles.

No author has ſeparated this, perfectly ſingular as it is, or allowed it a diſtinct genus: it has been univerſally ranked as a ſpecies of houſeleek, though it belongs to a ſeparate claſs.

Linnæus makes it a ſpecies of *ſempervivum*; though he has eſtabliſhed, in the generical character, that *ſempervivum* has a flower conſiſting of twelve petals, whereas the flower of this plant has but one. This refers it plainly and neceſſarily to the preſent claſs, and renders a new name neceſſary for it; but, to avoid perplexity, I have given it one that has always been ſuppoſed to belong, though in an undetermined manner, to the houſeleek kind: it is very well applicable to this plant; the leaves continuing all the year freſh and green.

Of this genus there is but one known ſpecies.

Sengreen.

Aizoon.

The root is long, ſlender, and edged with fibres.

The leaves that riſe from it are fleſhy, oblong, and pointed: they grow in natural cluſters, but in a very ſingular manner. The cluſters are of a roundiſh form, as in the common houſeleek, but have not that open diviſion: they are rather globular. In winter they are of a greyiſh green, and ſtand ſeparate, as in other plants of this kind; but toward ſpring they aſſume another form: they have a multitude of long, fine, and ſlender hairs growing among them; and theſe, connecting their tops, form a variety of angular figures, ſo that the whole tuft of the plant appears as if wrought about with cobwebs.

From the centre of the larger of theſe tufts, riſes a ſtalk of a foot high, round, thick, fleſhy: toward the lower part it is covered with leaves, but in a manner naked higher up; the leaves there ſtanding ſeparate and diſtant.

Theſe are of the ſhape of the lower leaves, but narrower: they are fleſhy, and they, as well as the ſtalk, uſually are reddiſh.

At the top there ſpring two or three little branches, which

ſpread

'ſpread out and ſupport the 'flowers.

'These are very large, and 'of a beautiful red. They 'are not like thoſe of the 'houſeleek, compoſed of 'twelve petals; but formed of 'one only, and that divided 'but into ten ſegments.

'The ſeeds are contained in 'capſules, ſeveral of which 'ſucceed every flower.

'It is a common plant on 'the Alps, and in many parts 'of Switzerland; where it 'roots among the moſt naked 'rocks, and when in flower 'makes a beautiful appear-'ance.

'C. Bauhine calls it *Sedum* 'montanum tomentoſum.'

L

Verſes to the People of England. 1758. *By* William Whitehead, Eſq; Poet Laureat. 4to. 6d. Dodſley.

THIS little poem contains ſome very ſeaſonable advice to the people of England; but we could have wiſhed it had been conveyed in Heroic numbers; the ſhortneſs of the ſtanza ſometimes obſcuring the Author's ſenſe, and never carrying with it due weight or dignity. It muſt, however, be allowed, that the verſification is flowing and eaſy, the language correct and poetical: and if this piece ſhould not have the ſame effect upon our countrymen, as the verſes of Tyrtæus had upon the twice defeated Lacedemonians, it ought to be conſidered that we are a leſs martial people than the Spartans.

It muſt, however, be allowed, that an Engliſh Laureat cannot better employ his Muſe, than in endeavouring

By magic Numbers, and perſuaſive Senſe,

to excite in us a patriotic zeal for the glory and ſafety of our country. It is, indeed, a mortifying circumſtance, to reflect how little Public Spirit at preſent prevails, among all ranks of people. Well, therefore, may our Poet thus give vent to his reſentments on this occaſion.

Curſt be he, the willing Slave,
Who doubts, who lingers to be brave.
Curſt be the Coward tongues that dare
Breathe one accent of deſpair,
Cold as Winter's icy hand
To chill the Genius of the land.

Chiefly you, who ride the deep,
And bid our thunders wake or ſleep,
As Pity pleads, or Glory calls—
Monarchs of our wooden Walls!

Midſt

Midſt your mingling ſeas and ſkies
Riſe ye BLAKES, ye RALEIGHS riſe!
Let the ſordid luſt of gain
Be baniſh'd from the liberal Main.
He who ſtrikes the generous blow,
Aims it at the public foe.
Let Glory be the guiding ſtar,
Wealth and Honours follow her.

After this ſpecimen, the Reader will not be diſpleaſed to ſee the Laureat's addreſs to the Britiſh Muſe; for tho', we confeſs ourſelves no great Believers in the martial proweſs of the *tuneful Tribe*, yet

Ære ciere Viros, martemque accendere cantu

would be, on the preſent occaſion, could the Muſe effect it, of the laſt importance to the public.

—— Thou genuine BRITISH MUSE,
Nurs'd amidſt the Druids old,
Where Deva's wizard waters roll'd,
THOU, that bear'ſt the golden key
To unlock Eternity,
Summon thy poetic guard——
Britain ſtill has many a Bard,
Whom, when Time and Death ſhall join
T' expand the ore, and ſtamp the coin,
Late Poſterity ſhall own
Lineal to the Muſe's throne——
Bid them leave th' inglorious theme
Of fabled ſhade, or haunted ſtream.
In the daiſy-painted mead
'Tis to PEACE we tune the reed:
But when WAR's tremendous roar
Shakes the iſle from ſhore to ſhore,
Every Bard of purer fire
Tyrtæus-like ſhould graſp the lyre;
Wake with verſe the hardy deed,
Or in the generous ſtrife like *SYDNEY bleed.

* Sir Philip Sydney, mortally wounded in an action near Zutphen, in Gelderland.

Gr—r

An Ode to the Country Gentlemen of England. By Dr. Akenſide. 4to. 6d. Dodſley.

THE poetical productions of this two-fold diſciple of Apollo, as he is, with no impropriety, ſtiled by the Engliſh Ariſtippus *, have this peculiar excellence—they uniformly glow

* See Review for February laſt, page 168.

with

with the ſacred fire of liberty; inſomuch that our public-ſpirited Doctor well deſerves to be ſtiled, *The Poet of the Community.*

In this light we have read his *Ode to the Country Gentlemen of England*, with peculiar ſatisfaction. It is ſpirited, manly, and ſufficiently poetical for thoſe to whom it is addreſſed;—and, as in former times, the halls of our rural anceſtors were adorned with paſſages from our old chronicles, ſo we heartily wiſh, that moſt of the ſtanzas of this patriot performance were to ſupply the place, in our modern manſions, of race-horſes, Newmarket-jockies, and the trophies of the chace: for it is a melancholy reflection, that this iſland will, probably, one day, either fall a prey to foreign invaders, or her own ſoldiery, unleſs the body of the people are inſtructed in the uſe of arms. Did our farmers but know, that they are poſſeſſed of more wealth and freedom than the peaſantry of any other nation; and above all, were our country gentlemen (for with them the chief *remora* lies) but ſufficiently apprized of the ſuperior advantages they enjoy, compared with what thoſe of the ſame rank poſſeſs on the continent,—we cannot think ſo meanly of either, as to imagine they would not gladly embrace the opportunity our laws have put into their hands, of becoming maſters of the only art by which theſe invaluable bleſſings can be preſerved to themſelves, and tranſmitted to poſterity.

Our Poet, after expoſing the extreme folly, as well as danger, of truſting entirely to either our fleets or ſtanding armies, for the defence of Britain, which, (in proportion to its wealth, will only prove the more tempting to invaders) thus proceeds:

VII.

But if thy ſons be worthy of their name,
If lib'ral laws with lib'ral hearts they prize,
Let them from conqueſt and from ſervile ſhame
In war's glad ſchool their own protectors riſe.
Ye chiefly, heirs of Albion's cultur'd plains,
Ye leaders of her bold and faithful ſwains,
Now not unequal to your birth be found:
The public voice bids arm your rural ſtate,
Paternal hamlets for your enſigns wait,
And grange and fold prepare to pour their youth around.

VIII.

Why are ye tardy? what inglorious care
Detains you from their head, your native poſt?
Who moſt their country's fame and fortune ſhare,
'Tis theirs to ſhare her toils, her perils moſt.
Each man his taſk in ſocial life ſuſtains.
With partial labours, with domeſtic gains

Let

Let others dwell: to you indulgent heav'n
By counſel and by arms the public cauſe
To ſerve for public love, and love's applauſe,
The firſt employment far, the nobleſt hire, hath giv'n.

IX.

Have ye not heard of Lacedæmon's fame?
Of Attic chiefs in freedom's war divine?
Of Rome's dread gen'rals? the Valerian name?
The Fabian ſons? the Scipio's, matchleſs line?
Your lot was theirs, the farmer and the ſwain
Met his lov'd patron's ſummons from the plain;
The legions gather'd; the bright eagles flew:
Barbarian monarchs in the triumph mourn'd;
The conqu'rors to their houſhold gods return'd,
And fed Calabrian flocks, and ſteer'd the Sabine plough.

X.

Shall then this glory of the antique age,
This pride of men, be loſt among mankind?
Shall war's heroic arts no more engage
The unbought hand, the unſubjected mind?
Doth valour to the ſoul no more belong?
No more with ſcorn of violence and wrong
Doth forming nature now her ſons inſpire,
That, like ſome myſtery to few reveal'd,
The ſkill of arms implicitly they yield,
And from their own defence abaſh'd and aw'd retire?

XI.

O ſhame to human life, to human laws!
The looſe * advent'rer, hireling of a day,
Who his fell ſword without affection draws,
Whoſe God, whoſe country is a tyrant's pay,
This man the leſſons of the field can learn;
Can every palm, which decks a warrior, earn,
And every pledge of conqueſt: while in vain,
To guard your altars, rights, paternal lands,
Are ſocial arms held out to your free hands:
Too arduous is the lore; too irkſome were the pain.

XII.

Meantime by pleaſure's ſophiſtry allur'd,
From the bright ſun and living breeze ye ſtray;
And deep in London's gloomy haunts immur'd,
Brood o'er your fortune's, freedom's, health's decay.
O blind of choice, and to yourſelves untrue!
The young grove ſhoots, their bloom the fields renew,
The manſion aſks its lord, the ſwains their friend;
While he doth riot's orgies haply ſhare,

* E. g. Two late marſhals of France.

Or tempt the gameſter's dark, deſtroying ſnare,
Or at ſome courtly ſhrine with laviſh incenſe bend.——

XVI.

Say then; if England's youth, in earlier days,
On glory's field with well-train'd armies vy'd,
Why ſhall they now renounce that generous praiſe?
Why dread the foreign mercenary's pride?
Tho' Valois brav'd young Edward's gentle hand,
And D'Albret ruſh'd on Henry's way-worn band,
With Europe's choſen ſons in arms renown'd,
Yet not on Vere's bold archers long they look'd,
Nor Audley's 'ſquires nor Mowbray's yeomen brook'd:
They ſaw their ſtandard fall, and left their monarch bound.

XVII.

Such were the laurels which your fathers won;
Such glory's dictates in their dauntleſs breaſt:
—Is there no voice that ſpeaks to every *ſon?*
No nobler, holier call to *You* addreſs'd?
O! by majeſtic freedom, righteous laws,
By heav'nly truth's, by manly reaſon's cauſe,
Awake; attend; be indolent no more:
By friendſhip, ſocial peace, domeſtic love,
Riſe; arm; your country's living ſafety prove;
And train her valiant youth, and watch around her ſhore;

G

Lettre Familiari e Critiche di Vincenzio Martinelli. 8vo. 6s. Nourſe.

THIS collection of familiar letters is the work of a gentleman already known to the literary world, by his entertaining hiſtory of Civil Life *. Mr. Martinelli, we are told, has reſided ten years in this country; and we hope he will have no reaſon to complain of Engliſh hoſpitality, or to object to us, that any partiality of country, or opinion, blinds our judgments, or contracts our affections, when real merit ſolicits our regard. He has lived, it ſeems, ſince his arrival, in a continued friendſhip with the Great, the Elegant, and the Learned. The reſpect with which he has been treated, and the favours he has received, he has taken occaſion to acknowlege in theſe letters, the greater part of which are inſcribed to one or other of his honourable acquaintance.

Mr. Martinelli tells us, that obſerving in this nation a great curioſity in regard to Italian literature, and finding the ſhops ill ſupplied

* See Review, Vol. VII. p. 143.

plied with books proper for beginners, he thought it would not be uſeleſs to publiſh a volume of familiar letters, as ſpecimens of the colloquial and narrative ſtile, according to the preſent manner of the politeſt ſpeakers and writers: of which he is well qualified to judge, being a native of Florence, and having paſt many years in a reputable employment at the court of Naples.

His compoſitions are pure, eaſy, and flowing. The nature of his undertaking required, that he ſhould ſometimes write on familiar occaſions, and his letters have therefore the defect unavoidable in ſuch performances. They do not always inform us of any thing that it is much our intereſt to know; and are more valuable for the mode of expreſſion than for the thing expreſſed. *Interdum tamen et vocem tollit:* he ſometimes riſes to higher ſtrains, and touches on ſubjects of greater importance. He has in ſeven letters to Mr. Greenville, diſcuſſed many poſitions advanced by Monteſquieu in his *Eſprit des Loix*; and, in two others to Mr. Charles Townſhend, has attempted a regular confutation of Rouſſeau's diſcourſe on the *Inequalité parmi les hommes.*

Among many paſſages which may juſtly excite curioſity, there is, in a letter to Mr. Francis Whitehead, a diverting anecdote, ſhewing how the houſe of Medicis, the memory of which every man of learning will always revere, became extinct; and, in two letters to the Earl of Pembroke, an account of the virtues of ice-water, by which the Italian phyſicians cure almoſt infallibly the burning-fever.

In two other letters of conſiderable length, he has endeavoured, not only with honeſt zeal, but with acute diſcernment, to vindicate the Italian Writers from the injurious criticiſms of the French in general, and of Voltaire in particular: and as this is a topic which we may, with the leaſt impediment from our own ſelf-love, allow Mr. Martinelli to underſtand better than ourſelves, we ſhall cloſe our account with an extract from one of theſe letters, which is addreſſed to the Earl of Orford.

'Dante, whom the Italians have, from the firſt appearance 'of his works, conſidered as the ſource of all kind of know-'lege, has been treated by Voltaire as an Author of the loweſt 'claſs, worthy rather of ridicule than criticiſm. This ſupreme 'judge of poetry enters upon his undertaking with an utter igno-'rance of the meaning of Dante's title, who called his work a *Co-'medy*, intending by it, according to the uſage of that time, *an ac-'count of the manners of common life.* Here is Voltaire's capital er-'ror. He treats Dante with contempt, becauſe he finds in his work 'none of the mirth and levity which he conceives a comedy to

'require. He tells us, that Dante's reputation is founded on a 'few paſſages tranſmitted from mouth to mouth, but that as for 'his work, no body reads it; yet he owns, that the Florentines have erected a profeſſorſhip for his explanation, and Father Venturi, in 1755, has counted fifty-ſeven editions of note, 'beſides his own.

Voltaire knows nothing of Dante, but what he has read in biographical Dictionaries, of which the Authors had neither leiſure nor opportunity to know the truth. His account therefore of Dante's life, is one continued blunder, both with reſpect to times and places. And finally to complete his criticiſm, he ſelects from the *Inferno* a paſſage which he does not underſtand, and which, when he has tranſlated according to his own conceptions, he has indeed found means of making it ridiculous. The lines are theſe.

Mentre ch'io forma fui d'oſſa e di polpe,
Che la madre mi diè, l'opere mie
Non furon Leonine, ma di volpe.

Gli accorgimenti e le coperte vie,
J'ſeppi tutte, e sì menai lor' arte,
Ch' al fine della terra il ſuono uſcìe.

Quando i' mi vidi giunto in quella parte
Di mia età, dove ciaſcun dovrebbe
Calar le vele, e raccoglier le ſarte,

Ciò che pria mi piaceva allor m'increbbe,
E pentuto e confeſſo mi rendei;
Ahi miſer laſſo, e giovato ſarebbe.

Whoever underſtands the language in which theſe verſes are written, muſt perceive that they are ſtriking and majeſtic; conceived with a gloomy ſolemnity of thought, and expreſſed with a ſonorous ruggedneſs of diction. But Voltaire, who neither felt the force of the words, nor of the ſentiment, thought he was tranſlating them in the following lines.

Quand j'étois ſur la terre
Vers Rimini je fis longtems la guerre
Moins, je l'avoue, en Héros qu'en fripon:
L'art de fourber me fit un grand renom;
Mais quand mon chef eut porté poil griſon,
Tems de retraite où convient la ſageſſe,
Le repentir vint ronger ma vieilleſſe,
Et j' eu recours à la confeſſion.
Oh repentir tardif et peu durable!

Such is the knowlege, judgment, and candor of this formidable critic. He quotes what he does not underſtand, burleſques what he pretends to tranſlate, and then imagines that he has gained a victory.

How

How much he has departed from the character and ſenſe of Dante, thoſe who are not yet critics in the original, may learn from the Latin verſion of Father d'Aquino, an Italian jeſuit, who has turned the ſame verſes in the following manner.

Cum primum licuit jucundæ munera lucis
Carpere, fallacis rapuit me calle finiſtro
Fraudis amor; turpes æſtus arteſque pelaſgas
Doctius haud ullus mendace obtendere fuco.
Nec latuere doli totum quos fuſa per orbem
Fama tulit. Monuit ſed cum maturior ætas
Utiliora ſequi votorum et turgida vela
Cogere et in portum dubiam ſubducere cymbam
Deſipuere prius cæca quæ mente ſequebar
Indoluique ſimul, et ſacro malefacta miniſtro
Cum gemitu pronus relego pœnaſque repoſco.
Spes veniæ a lacrimis nec vana fuiſſet—

Such is Mr. Martinelli's vindication of Dante, which we ſuppoſe every Reader, of taſte, will peruſe with ſatisfaction.

He has other letters of criticiſm on the Orlando of Arioſto, and a preface, in which he gives a ſuccinct account of the Epiſtolary Writers of his own country.

Sh: *alias* J—n

Nine Sermons, preached in the pariſh of St. James's, Weſtminſter, on occaſion of the late War and Rebellion. By Thomas, Lord Biſhop of Oxford, *then Rector of the ſaid pariſh.* 8vo. 3s. Rivington.

THE worthy Prelate, to whom we are indebted for theſe judicious diſcourſes, appears, through the whole of them, to have an earneſt deſire of promoting the beſt intereſts of his country, to be a warm friend to liberty, and to poſſeſs all that candor and moderation which becomes a Chriſtian, and without which, indeed, it is ſcarce poſſible to be a ſucceſsful advocate for virtue and religion. He ſeems well acquainted with the manners and principles of the times, and repreſents them in juſt and lively colours, with great perſpicuity and conciſeneſs of expreſſion. As his diſcourſes are all upon general topics, it will not be expected that we ſhould enter into a particular account of them; we ſhall content ourſelves therefore with laying before our Readers the following extract, which may ſerve as a ſpecimen of this excellent Prelate's clear and forcible manner of preaching. It is taken from the eighth ſermon,

preached at St. James's, Westminster, Jan. 7, 1746-7, being the day appointed for a general fast, on occasion of the war.

In this sermon, his Lordship takes occasion, from Ps. cxxii. 6. *Pray for the peace of Jerusalem, &c.* to consider how we are to express our regard to the public welfare, and the advantages which will flow from expressing it as we ought. 'The manner,' says he, 'prescribed in the text, according to our translation, 'is *praying for the peace of Jerusalem:* according to others, ask-'ing or enquiring concerning its peace. Both imply, having it 'much at heart. And whatever we have deservedly at heart, 'ought jointly to engage our watchful solicitude, and our ear-'nest petitions. I shall begin with the first.

'Pretences to public spirit, if they are not sincere, usually 'cover hurtful designs. Therefore we should examine ourselves 'closely, for self-deceit is wonderfully frequent, *of what spirit 'we* indeed *are:* whether private passions or interests, concealed 'under specious appearances, do not influence our discourse and 'behaviour, perhaps our very thoughts. And, so far as we 'have need to know, we should make the same enquiry con-'cerning others also: forming our opinions of them with cha-'rity, yet with caution. But supposing the common good be 'ever so really our object and theirs: unless we understand well 'the tendencies of things, we may do it irreparable harm, in-'stead of furthering it: and therefore should always be, accord-'ing to St. James's admirable direction, *swift to hear, slow to 'speak, slow to wrath:* impartially diligent to learn the truth; 'where it is our business to judge and act; backward to meddle 'where it is not; reasonable and moderate in all matters. But 'let us consider our duty more distinctly.

'As defence against enemies is an essential ingredient in pub-'lic happiness, rulers are bound to provide for it with vigilance, 'and subjects to contribute to it with chearfulness; far from re-'pining at necessary burdens, though heavy ones. But we 'ought to oppose with double vigour, from principle as well as 'interest, the deliberate, and habitual, and perfidious, and in-'solent disturbers of mankind: yet always remembering, that 'the only lawful aim, even in the justest war, is an equitable 'conclusion of it. *The Lord give strength unto his people, the 'Lord give his people the blessing of peace.*

'Again, as national wealth, and private plenty of the con-'veniences of life, are desireable in communities, but luxury 'and extravagance destructive to them; all persons, in their 'stations, ought so to promote the former, as to discourage the 'latter at the same time; which they will do most successfully, 'by setting examples to others of decent frugality, and atten-

'tion

'tion to their own affairs; by honouring worthy characters, 'though in mean circumstances; and expressing, in every pro-'per way, dislike and contempt of baseness, debauchery, pro-'fusion, admiration of undeserving things, neglect of important 'ones; be they, who are guilty of such faults, ever so distin-'guished by their rank or accomplishments.

'Further: as liberty is a blessing of inestimable value in so-'ciety, it ought to be asserted with the utmost resolution and 'watchfulness, not only against open assaults, but every prac-'tice that may secretly and silently impair it; yet with religious 'care, neither to *use* it, nor unwarily assist others to *use* it, *for* '*a cloke of maliciousness*; nor hazard the destruction of it, by 'attempts of improving it to a visionary perfection. Therefore 'power in a requisite degree, must both be allowed, and dili-'gently supported: they in whose hands it is placed, must both 'be obeyed, and humbly respected; *not only for wrath, but also* '*for conscience sake*; even the subordinate, much more the su-'preme: their whole conduct must be viewed with modesty 'and candor; their good actions and intentions acknowleged 'with due thankfulness; their mistakes and fallings, imagined 'or real, borne with that mildness of which we have all need, to 'excuse our own. And the same equitable temper should al-'ways be preserved between private persons, one towards ano-'ther, were their differences about public affairs of ever such 'moment, whereas they are frequently nominal or trifling; and 'were they ever so sure of being in the right, whereas, possibly, 'both of them have reason to distrust it. This is the method, 'and it is the only one, by which we can ever hope to see *Jeru-*'*salem built as a city, that is at unity in itself.*

'Further yet: as good laws, and the observations of them, 'are necessary to the public welfare, all who have a share in le-'gislature, ought to contrive or assent to such, and oppose others, 'without suffering any consideration to bias them: all magi-'strates ought to execute them with uprightness and courage, 'yet with humanity; and all subjects, to obey them disinterest-'edly, and procure obedience to them zealously.

'But the laws of morality require peculiar attention, for our 'country's good, as well as our own. Every person who trans-'gresses these, *teaches* his neighbour, *teaches* his family, *an evil* '*lesson against himself*, in points of the greatest consequence. 'And every government which connives at such transgressions, 'when it can safely punish them, connives at the ruin of the 'people intrusted to its care. But especially every free govern-'ment, guilty of so culpable remissness, be it to court popula-'rity, be it to serve what present turn it will, undermines the

'only ground it hath to ſtand upon: for without virtue, liber-
'ty cannot ſubſiſt.

'Nor, indeed, without piety, can virtue ſubſiſt. For our
'good affections are ſo weak, our bad inclinations ſo vehement,
'and the temptations of the world ſo numerous and enticing,
'that we need every poſſible preſervative. And evidently, the
'fear of God is the moſt awful reſtraint from doing ill; and the
'love of God the moſt delightful inducement to do well. True
'religion therefore muſt be eſtabliſhed by the authority of the
'legiſlature, but with the tendereſt regard to ſcrupulous con-
'ſciences: and upheld in reputation by the countenance and
'example of the great. Its miniſters muſt be induſtrious, and
'their ſuperiors muſt ſee that they are, in teaching and defend-
'ing it, and adorning their doctrine by reſpectable and amiable
'behaviour. Its profeſſors muſt be aſſiduous attendants on its
'exerciſes in the congregation, and ſerious practiſers of its in-
'junctions at home.

'But particularly, in both places, they muſt be earneſt with
'God for their country's proſperity, and fervently *pray for the*
'*peace of Jeruſalem.* Many can do little elſe: but all can do
'ſo much for it. In ſome of our endeavours to ſerve the public
'we may err: in this we are ſure to be right. Often we know
'not what is beſt for it: our heavenly Father always doth.
'Poſſibly in times of difficulty and danger, we may be tempted
'to deſpair of the commonwealth: praying for it will remind
'us, that its fate is not in the hands of men, but of the Al-
'mighty. In all times, reſentments, intereſts, prejudices, fre-
'quently blind and miſlead us: devout applications to heaven
'will compoſe our paſſions, purify our intentions, obtain us light
'to guide our ſteps, and enlarge our views. Perhaps we have
'been diligent enough, or more than enough, in the uſe of
'other means, conducive, as we imagined, to public good: but
'have never, humbly and heartily, uſed this. And yet, if we
'believe a righteous judge of the world, we muſt ſurely believe
'that he takes notice of the addreſſes which his poor creatures,
'with pious affections, offer up to him. Or could we doubt it
'otherwiſe, we are fully aſſured of it in his ſacred word. Not
'that naming our wants informs him, or acts of ſervile ſub-
'miſſion delight him, or unfit importunities prevail on him: but
'that praying in *ſpirit and in truth*, while it ſeems intended to
'influence him only, hath a powerful influence on us: and by
'ſtrengthening the ſenſe it expreſſes, how dependent we are on
'his mercy, and what qualifications are needful to obtain it, fits
'us at the ſame time to receive it, and grow better by it: where-
'as beſtowing his favours on thoſe, who are too negligent of

'him

'him to aſk for them, might neither be ſuitable to the holineſs 'of his nature, and the honour of his government, nor indeed 'contribute to their final advantage. Why then ſhould we not 'addreſs ourſelves to the Lord of All, not in outward form only, 'but inward reality; not merely at diſtant ſeaſons appointed for 'it, like this, but every day of our lives; that he would gra-'ciouſly protect the community of which we are members, and 'inſtruct and excite us to perform properly our duty towards it? 'His own declaration, even after he had promiſed a bleſſing, is: '*I will yet for this be enquired of by the houſe of Iſrael, to do it 'for them.* And the direction of his prophet is, *Ye that make 'mention of the Lord, keep not ſilence, and give him no reſt, till he 'eſtabliſh, and till he make Jeruſalem a praiſe in the earth.*

'Affectionate vigilance, therefore, to do each his part for the 'ſervice of the whole, and conſtant prayer, that God would '*proſper the* united *work of our hands*, are the genuine demon-'ſtrations of that regard which we owe to the public welfare. 'Let us now conſider what advantages will flow from expreſſing 'it in this due manner. *They ſhall proſper that love thee.* World-'ly proſperity is deſigned to partake of the uncertainty of all 'worldly things: but ſo far as any thing on our part can ſecure 'it, a virtuous and pious public ſpirit muſt. Princes, magi-'ſtrates, teachers of religion, military men, private perſons of 'all ranks and profeſſions, who thus expreſs the love of their 'country, will be loved by it, and love one another. Such 'union will give them both the higheſt pleaſure, and the greateſt 'poſſible ſtrength: nothing will be done to betray or thwart 'the general intereſt, but every thing imaginable to promote it: 'they will be bold in dangers, perſevere through difficulties, 'furniſh mutual aſſiſtance at any hazard: allies will know they 'can truſt them; enemies will reſpect and dread them. Indeed 'they will have no enemies, but ſuch as oppoſe truth and right: 'and therefore, when they are driven to war, they will conſi-'der themſelves as fighting the battles of God. But uſually, 'they will enjoy peace at home as well as abroad, and taſte the 'comforts of it without allay: each delighting in the others 'good; each feeling the tranquility, the wealth, the honour of 'the community, as his own; and rejoicing with humble thank-'fulneſs, that his ſhare in the production of it hath not been 'wanting. If ſuch happineſs be ſeldom ſeen, the reaſon is, that 'ſuch diſpoſitions towards it are ſeldom general. But let them 'be ever ſo uncommon, and affairs for want of them ever ſo 'unproſperous, whoever ſacredly preſerves them in himſelf, and 'faithfully exerts them when he can, *his ſoul ſhall proſper*, as 'St. John expreſſes it: be filled with the conſolation, that he 'hath meant and endeavoured well, though ſurrounded with

'examples

'examples and temptations to the contrary; and that none of 'the calamities that have happened, or may happen, can be laid 'to his charge. Were he to be entirely deserted by other men, 'he would support himself by our Saviour's reflection: *behold, 'the hour cometh, yea, is now come, that ye shall be scattered, 'every man to his own, and shall leave me alone: and yet I am 'not alone, because the Father is with me.* Some, however, in 'the worst of times, will probably bear witness to him on earth; 'but God will certainly look down upon him with approbation 'from heaven; and bless him with a pleasing consciousness of 'his favour, the foretaste of future reward.

'Let us now, on the other hand, contemplate the effects, I 'do not say of downright ill-will to the public, which few, per-'haps, can be wicked enough to harbour knowingly, but of in-'difference, and preferring other considerations to its advantage: 'If persons in stations of trust, supreme or subordinate, regard 'empire, absolute power, profit, pleasure, indolence, as their 'felicity: inferiors will, in proportion, be sacrificed, oppressed, 'exhausted, neglected. If these inferiors are principally intent 'on their own private gratifications of any kind, even where 'they have no share in the government, they will hurt it by 'serving it remissly or unfaithfully, and be miserable by unwil-'ling subjection. But where the government is mixed, and di-'vided between the Sovereign, the Nobles, and the Represen-'tatives of the Commonalty; as it cannot be carried on at all 'in that form, without professions, on every side, of a patriot 'spirit; so in the degree, in which these professions are false, 'there will be a wide door open for supine mismanagement, sel-'fish projects, corruption, treachery: the vilest of men will 'shelter themselves under plausible appearances, and favourite 'names; and be supported by parties which they have artfully 'raised or caressed. At the same time, they who think they 'have the tenderest love for their country, perhaps will find, on 'reflection, that in truth they love only the faction in which they 'have listed; or though it be their country, if they have not 'had tenderness enough for it, to examine coolly what conduct 'its interests require, they may accelerate its ruin, by increas-'ing the fierceness of contention, and lending the reputation of 'their good meaning to colour over the bad designs of others. 'Free nations, therefore, as they are the happiest beyond com-'parison, if the general advantage be the general object; so they 'are peculiarly uncomfortable, and exposed to danger from with-'in and without, if divisions inflame men one against another, 'or the attention of each be confined to himself.

'Still

'Still the *Wiſe in their generation* may imagine, that however impoſſible it may be for the whole to proſper, without the mutual affection of the parts, they ſhall proſper the better for throwing off a principle that will be always interfering with their intereſts or inclinations. But they cannot attempt to throw it off, or even contradict it in a ſingle inſtance, without ſeverely condemning themſelves in their hours of recollection. Or if they could, they would be detected in ſpight of all diſguiſe, and abhorred by others, and moſt by the worthieſt; which gives the hardeſt hearts much greater uneaſineſs than they are willing to own. Beſides, through the mercy of Providence, their wicked ſchemes often fail of anſwering their ends; and firſt to do wrong, and then be diſappointed of their aim in it, is double ignominy. Puniſhment alſo not uncommonly overtakes even the ſecureſt criminal. But ſuppoſing the ſelfiſh wretch to ſucceed: that ſucceſs will tempt or provoke many more to imitate him, in hurtful deſigns and unfair methods. If they act in oppoſition to him, he may ſuffer, as he deſerves, by the example he has ſet: if they act in conjunction with him, ere long ſomewhat will diſunite them. Or however, bad precedents naturally produce worſe, and ſo they multiply continually; till at laſt the authors and encouragers of miſchief are in their turn involved in it. But were they to eſcape for life, yet their poſterity, whoſe advancement, perhaps, is the main point which they have in view, muſt partake, it may be largely, in whatever the commonwealth is brought to ſuffer: beſides the hereditary diſgrace of ſpringing from ſuch anceſtors. And if ill people, of every rank, would conſider what figures their predeceſſors in wickedneſs make now in daily talk; and are likely to make hereafter in hiſtory, if they be of conſequence enough; and in how very different a light men of probity are ſeen, when the tranſient miſts that artifice, prepoſſeſſion, and reſentment have raiſed, are diſperſed: ſurely it muſt have beneficial influence on their conduct.'

The above ſpecimen will enable our Readers to form ſome idea of his Lordſhip's manner of writing; and thoſe who chuſe to peruſe the diſcourſes themſelves, will find in them many juſt and ſtriking reflections; a great deal of manly ſenſe; in a word, many proofs of a clear head and a good heart.

The Caſe of Authors by Profeſſion or Trade ſtated, with regard to Bookſellers, the Stage, and the Public. No matter by whom. 8vo. 1 s. Griffiths.

THOUGH the ſubject of this original and very ingenious performance, muſt have often furniſhed matter of converſation to Authors themſelves, as well as to thoſe who have had frequent intercourſe or dealing with them, it appears a little ſurprizing, that none amongſt that multitude of Writers, to which the diſcovery of printing has contributed, have ever, within our recollection, entered before upon a profeſſed diſcuſſion of their ſituation, with regard to the Public; and more eſpecially when we peruſe ſuch inſtances of neglect and grievance, as are recorded by this ſenſible Author to have occurred to ſome of his cotemporary brethren. For, as we do not chuſe to denominate thoſe men Writers, who can write legibly enough to employ a compoſitor, and then pay for, or be credited with, print and paper, in order to publiſh ſuch writings as merit no readers,—either from their containing nothing inſtructive, entertaining, or new, or from their having a plain tendency to vitiate or miſlead their Readers, which is ſtill worſe; the neglect of the Public in ſuch caſes ſeems to indicate their wiſdom and juſtice, and becomes a proper puniſhment of the perſons who have aſſumed a ſituation and importance to which they were unequal: and who remotely injure even the ſociety itſelf, by a neglect of ſomething for which they might be qualified. Such then, ſeeing they aſpire at diſtinction, may be diſcriminated as *Scribblers*, ſince the word *Author*, in a public relation, and in a literary ſenſe, without the addition of any epithet, ſeems, contrary to the former, to be juſtly entitled to a favourable acceptation, and intended to inveſt the wearer with ſome degree of reſpect, as it implies a perſon capable of augmenting the public fund of uſeful knowlege, or improving an innocent entertainment. Theſe, we apprehend, may really be maltreated by a culpable neglect from thoſe perſons whoſe eminent rank and ſituation in their reſpective countries ſhould prompt them, in true policy, to attend to all means and inſtruments capable of improving, informing, or even adorning that nation, of whoſe reputation their principal members moſt eminently participate. The Caſe of *Scribblers* then, a title which too many unjuſtly diſclaim, has no material relation to the preſent Caſe.

Our Author's ſerious yet witty manner of diſcuſſing his ſubject, has diſpoſed us to this grave reflection on the ſtate of Authors, whom it has, perhaps, been too cuſtomary to conſider in an over-ludicrous and inſignificant light; and for want, in ſome meaſure, of the diſtinction we have juſt premiſed. This may be an effect of vanity, in ſuch as find a low and ſelfiſh gratifica-

tion

tion in depreciating the talents or attainments they are conſciouſly void of: while it may be occaſioned by a contempt of the ordinary circumſtances of Writers, in thoſe who account nothing but money worth purſuing, and are too apt to conſider a want of it as the only material ignominy. With theſe men of *Touch*, then, as our Author calls them, he ſets out, as the declared enemies of Authoriſm: affirming, 'There is ſcarcely one page in 'the annals of the world, which does not ſeem to ſhew, that 'wit and money have been always at war, and always treated 'one another with reciprocal contempt.—And though a man 'may plead, preſcribe, preach, marry, and fight for money, 'without imputation, yet if he writes like one inſpired from 'Heaven for it, the money'd man declares, he who aims at 'praiſe ought to be ſtarved.'—The art of writing, nevertheleſs, our Author affirms to be as much an art as that of painting or war; and afterwards ſhrewdly and wittily adds—'Some branches 'of this art require abilities and accompliſhments of the firſt rate '—Such accompliſhments and abilities are the patents of *God 'Almighty* for place and precedency; and after thoſe on whom 'they are beſtowed have mellowed a due time in their graves, 'the privilege of them is allowed.—Till then, indeed, the *King's* 'patents, by univerſal connivance, are preferred; becauſe there 'is nothing we are ſo unwilling to acknowlege, as a ſuperiority 'of nature; becauſe titles or pretences to honour are many ways 'attainable; and becauſe we are glad to avail ourſelves of any 'palliative to countenance the ſervile homage we are apt to pay 'to thoſe poſſeſſed of them.'

From this almoſt inherent contempt, which men of mere money have for almoſt all Writers above the order of accomptants, our Author proceeds to obſerve, there is not much leſs of it amongſt perſons of elevated life and ſtations, from whoſe leiſure and education men of faculties might naturally expect more liberal treatment. For having placed Authors of genius, after Heroes and Patriots, on the ſecond column of national glory, he, too juſtly, reflects, 'the more we abound in vanities, the more 'conſiderable we are eſteemed. And where any neceſſary is 'wanting, apparently through neceſſity, all the *douceurs* of life, 'ariſing from obſervance and reſpect, will be wanting too. 'If,' ſays he, 'for illuſtration, we had a Shakeſpeare, a Milton, or 'a Newton, now exiſting among us, who ſhould come into 'what is *called* good company in dirty linen, for *want* of clean, '—and a Charters, a Laſcels, a Lowther, a Walter, or a Craſ-'tein did the ſame, merely to ſave the *charge* of waſhing, the 'latter would be courted and careſſed, and the former would 'hardly be acknowleged.—The moſt notorious abuſe of wealth

'not being able to render the abuſer contemptible, nor talents 'the moſt ſublime to render poverty otherwiſe.'

Few of our Readers, we conceive, are ſo inexperienced as to heſitate about the certainty of this illuſtration, though we hope a majority of them are too delicate and liberal not to lament it. Nevertheleſs, our ſenſible Author, who can contemplate ſubjects in the aggregate, as well as the abſtract, ſoon admits there may be cogent reaſons for wealth's being intitled to ſome degree of reſpect, and particularly in this nation, acknowleging, 'that when political and philoſophical maxims claſh, 'prudence requires the latter ſhould give way to the former.'

Having mentioned thoſe Authors who commence ſuch from the love of fame or importance, which are different modes of ſelf-love, though more lucrative to the bookſeller, he ſuppoſes very juſtly, that the rate of Authorſhip ought to be fixed ſolely by the real value of the work; adding with equal truth, 'That 'ſociety is beſt formed, where ſelfiſhneſs of every kind centers 'in the good of the whole.' But as the price current of any writings is a matter of little moment, he obſerves, 'There is, 'indeed, a ſpecies of venality which can no otherwiſe be pal-'liated, than by the famous maxim of a late famous ſtate-ca-'ſuiſt, "That he is a fool who is a grain honeſter than the times "he lives in."—This intrinſically vile, this truly impolitic contempt of all integrity and principle, our Author properly ſtigmatizes in a ſpirited note, and expreſſes his dread of its rapacious conſequences, in no very improbable apprehenſion, 'that 'government itſelf, in the end, may be torn to pieces by them, 'like Acteon by his own dogs.'---Perhaps, indeed, it were not too remote to infer, that the great rapacity and artifice, ſo generally aſcribed of late to a ſet of men, who were formerly conſidered as people of the firſt ſimplicity and probity, may be owing, in no ſmall degree, to their beholding that corruption which has prevailed and rioted throughout every borough within their knowlege. Hence they ſaw the conſciences both of their ſuperiors and equals were abſolutely venal, and became convinced from example, that all juſtice to, and love of their country, were utter chimeras, and that one univerſal principle of action ſolely exiſted, which was *profit*. It may be obviouſly pronounced here, that any ſtate-caſuiſt, who could avow ſuch a maxim, either wanted a capacity and foreſight, to comprehend the ſecurity and credit of his country in ſucceeding generations, or had very little ſolicitude about it. For when the public virtue, and private probity, of a great majority of any people, is ſo far extinguiſhed as to be incapable of relumination, their courage muſt expire too; and the determination of their happineſs and ſignificance,

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as a nation, muſt alſo neceſſarily arrive. Thus we find, when Horace could juſtly reproach his countrymen with their raging * purſuit of money only, which they reckoned more than equivalent to every † natural advantage, the Roman empire was advancing very rapidly to its diſſolution. The incorrupt Poet himſelf could ſay, he preferred ‡ virtue to gold; and, under the higheſt obligations a Writer ever had to a Prince, he, like a patriot indeed, generouſly contraſted the virtue and frugality of the vigorous republic, to the luxury and effeminacy of the Auguſtan age. Such paſſages occur frequently in his odes, and are ſo many immortal inſtances of a firm connection between ſublime genius, and divine unſelfiſh integrity. And yet even in that degenerating age, we find ſome inſtances, that ‖ wealth, as well as power, was not above condeſcending to countenance Authors of merit. This was not lately, nor is at preſent their caſe, if our Author, who appears to write from experience, may be credited. For having obſerved from the late Juſtice Fielding, that it may be as juſtifiable to live by the pen as by the tongue, he adds, 'It became, indeed, but too apparent, that genius and 'knowlege were worth nothing, no, not even countenance or 'notice, till grafted on ſome factious ſtock, and made ſubſervient 'to ſome ſeparate intereſt: that it was downright folly to hope 'to riſe by diſintereſted merit: and that he was only laughed at, 'who laid the ſtreſs of his ſuit on any ſuch pretenſions.' Indeed the juſt diſtinction that ought to obtain in regard to the venality contemptuouſly applied to Authors, ſeems to be, that where every aſſiſtance and material is ſold, the venal or mercenary author is not he who ſells his well-meant works, which have coſt him time and money to compoſe and publiſh; but that Writer only, who ſells his conſcience, by writing for hire againſt his own principles or conviction: though, indeed, one who writes even from principle, may be guilty both of arrogance and avarice, in ſetting too exorbitant a price on his compoſitions. In ſuch a view our Author conſiders the Writer of a late *Eſtimate of the Times*; of whom he affirms, 'that with an eye to preferment, he has offi-'ciouſly ſtrained all his powers and faculties, to make the people 'appear ſole authors of their own calamities.'---And our Author having premiſed, 'that the moſt intereſted of Writers were 'the readieſt to brand their cotemporary Writers as ſcribblers, '(with the addition of many bad epithets) who write to find 'their account in it,' he obſerves, as a confirmation of it, 'that

* Occupet extremum ſcabies.

† Et genus et formam regina pecunia donat.

‡ Vilior argentum eſt auro, virtutibus aurum.

‖ At fides, et ingeni benigna vena, eſt; pauperemque dives me petit.

'who-

'whoever caſts an eye on the *Exiſtimator*'s ſcanty page, and o'vergrown margin, will pronounce at once, that nobody under'ſtands the value of three ſhillings and ſix-pence better than he.' And here the Writer of the preſent pamphlet has prudently guarded againſt any recrimination on this head, his twelvepenny *pamphlet* containing within one third as much as the Eſtimator's *bound* book.

Our Author having obſerved, that miniſterial Writers have been ſometimes rewarded by an office in the church or ſtate; and having made ſome ſhrewd remarks on writing for bookſellers, in which he honeſtly admits, 'much may be urged in juſtice to 'them, as well as in compaſſion to ingenious Authors,' he enters upon a diſcuſſion of the province of writing for the ſtage. And having extended his intereſting and ſpirited reflections on the ſtate of the theatres to a conſiderable length, he proceeds to eſtimate the ſituation of a Writer employed by a faction (in the name of the community) that is, of a political Writer. This he judges the moſt flattering of all, becauſe the Writer who fills it, expects to do that without doors, which his confederates, in a ſuperior ſtation, find impracticable to do within; on which account he is conſulted and careſſed by them, as well as aſſured, that in the diviſion of the promiſed land, a lot ſhall be reſerved for him. But he adds ſoon after, 'that when oppoſition is at an 'end, and the pen no longer of uſe, he that held it is left, in the 'language of Shakeſpeare, *like an unregarded bulruſh in the 'ſtream, to rot itſelf with motion.*' He admits, however, and inſtances many examples of the promotion, or other reward, of men of abilities and ingenuity in former reigns; though with regard to the too general neglect of them, he introduces a very pleaſant and appoſite dialogue, page 35, 36, ſaid to have paſſed between the Earl of S——— and Sir Richard Steel, in 1718, and which he ſuppoſes was never printed before. Soon after he contraſts this neglect of his clients, to the preferments beſtowed on bubbles, the genteeler order of gamblers, and the runners of the Great; adding, 'wherever the Great make a point of ſerv'ing a man, it is no matter whether he deſerves to be poſted at 'the altar or at Tyburn.' This reminds us of the qualifications for preferment in Juvenal's days.

Aude aliquid brevibus Gyaris et carcere dignum,
Si vis eſſe aliquis.———

Having contraſted the extraordinary rewards of dentiſts, fiddlers, ſingers, &c. the parade in which they appear, and the reſpect with which they are treated, to the caſe of profeſſed Authors, he gives us his eſtimate of the order and precedence, in which he thinks it deſireable, that different things and qualities

were

were ranked in the following climax. 'As things should be, 'I apprehend the scale should be thus: Labour, Money, Inge-'nuity, Knowlege, Wisdom, Honour, Virtue, Piety, Public 'Spirit, or Magnanimity. As they are, Money, however ac-'quired, is at the summit, and Public Spirit under foot.' The too manifest depression of the last, indeed, is a dreadful contemplation to every true lover of his country, who reflects how potently great wealth may attract an enemy, and how impotent that mere wealth which we idolize may be to repel one.

Finally, this agreeably sarcastical and miscellaneous Writer compares authorism and oratory; and though he gives some preference to the former, (to which he is professedly attached) on the old axiom of *Litera scripta manet*, justly observing, 'the 'Writer is a sort of actor in the world, as long as his works 'continue to be read;' yet he owns afterwards, 'that in certain 'instances and places, where the question may importantly af-'fect all that is essential to the happiness of society, a moment's 'eloquence may be worth an age of study.' But then, he adds, the eloquence of such a man would be the least of all his accomplishments; and having glanced at a great, and, it is to be hoped, a worthy object of popular love and expectation, he resumes, 'If 'then, we have a man amongst us, thus qualified for the ser-'vice, I had like to have said the salvation of the public, with 'radical knowlege, speculative and experimental, familiar re-'ference to every branch of it, facile communication, firm in 'principle, great in sentiment, noble in purpose, determined in 'execution, equally free from diffidence and presumption, e-'qually incapable of surprize and dismay, meanness, or perfidy, 'and equally master of all the powers of argumentation, imagi-'nation, and elocution, we must admit he can have no compe-'titor, but such a minister as Sully, or such a Hero as is now 'the wonder of Europe; and all our Writers ought to be proud 'of laying their pens at his feet.' This, indeed, is no *mal-adroit* manner of tendering one professed Author, who cannot be ignorant, however, that ministers of the first merit and probity need them least. For whatever want of virtue and principle has been ascribed, and however speciously, to the body of this nation, their very general approbation of the present measures, and their entire acquittal of the new ministers, from the late disgraceful non-attempt of their scheme, seems a comfortable assurance, that the extinction of public spirit is not to be ascribed to the people, and that they dare applaud where there is a just foundation for it.

Our Author continues, in his digressive and desultory manner, to say many just things, and to propose some reasonable and useful ones, in very spirited diction. He has a feeling, and inti-

mate knowlege of his ſubject, and not a very limited one of men and things; his work abounding with curious and intereſting anecdotes. He is impartial enough to allow their uſual failings to men of his own claſs and turn; and as they are a claſs very intereſting to ourſelves, (having ſometimes obligations even to *ſuch* of them as we cannot honeſtly thank with a good word) we have allotted much more room to this pamphlet concerning Authors, than we uſually do to pieces of the ſame bulk. Being conſiderably entertained with it ourſelves, we have been willing to preſent our Readers a liberal taſte; and we may venture to aſſure them, that notwithſtanding there ſeems now and then ſomething vague and immethodical in the detail and order of the performance; and tho' the Author muſt be conſidered as ſpeaking *ex parte*, and conſequently ſometimes aggravating the hardſhips of his Clients, yet, upon the whole, it is the beſt twelve pennyworth of Wit, good Senſe, and juſt Satire, that has been lately offered to the public; and will not reliſh the worſe for a little rumination, to which we have found it apt to diſpoſe its Readers.

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An Eſtimate of the Manners and Principles of the Times. By the Author of Eſſays on the Characteriſtics, &c. Vol. II. 8vo. 4s. Davis and Reymers.

IT is the nature of little minds to be inordinately inflated with popular applauſe, and ever to attribute the meaſure of ſucceſs to their own extraordinary merit: but men of ſedateneſs and ſolidity remain compoſed amidſt the capricious plaudits of the town, and eſtimate their worth rather by the ſcale of ſelf-examination, than of public opinion. The ſtream of popularity bears the light and frothy ſons of vanity along its giddy current, and whirls them into the vortex of contempt; but ſtrong and vigorous minds can play with the ſwelling ſurges, and ſtem the tide with ſteadfaſt equanimity.

Perhaps nothing ſooner intoxicates a weak brain, than the ſtrong fumes of *literary* fame. A work has no ſooner received the ſanction of repeated impreſſions, than the raptured Author grows delirious with ſelf-importance. From that time the *Writer* ſwells into an *Oracle*, and glows with all the God. His aſſertions gain the validity of arguments; and he no longer thinks himſelf obliged to *debate*, but aſſumes a right to *dictate*.

The vain-glorious Doctor now under our conſideration, affords a melancholy inſtance of this lamentable frenzy. Tranſ-

ported with the too *favourable* reception of his firſt volume, the poor man now *raves* in a ſecond. He no longer pays homage to the ſuperior Genius whom he profeſſed to adore: he has now out-topped the *Coloſſus* himſelf, and beſtrides the literary Republic, ſole Arbiter of the religious, moral, and political world.

Alas! a moment's cool reflection would have brought him to have ſuſpected the value of his work, even from its ſudden and haſty circulation: for treatiſes of ſolid merit, do not make ſuch a rapid progreſs. Works of ſuperficial taſte, and *modiſh* elegance, find an eaſy paſſage to the *imagination*, and are preſently diffuſed among the unthinking multitude: but productions of ſound and ſterling worth, which appeal to the *underſtanding*, make ſlower advances; and do not find their way to the public, till they have been thoroughly digeſted in the cloſets of the judicious.—Milton's Paradiſe Loſt mouldered in obſcurity, till the hand of a curious Critic unfolded its latent beauties: and even Homer's ſelf lay long neglected, though ſucceeding ages have done that juſtice to his memory, which was denied to the living Bard.

We would not, however, be too ſevere upon the Doctor. violent attacks upon a man in a ſtate of delirium might be deemed inhuman: nevertheleſs, as we hope he is not incurable, we may be allowed to ſport a little with his malady; as ridicule is the beſt medicine for the cure of frantic vanity. The ſymptoms of his diſorder are ſo very apparent throughout this volume, that we need only play himſelf againſt himſelf, and, from the work before us, prove him to be *Non Compos.*

This ſecond volume, which is in truth little more than a recapitulation of the firſt, opens with a ſtriking proof of its Author's integrity. 'Had the firſt volume of this work,' ſays he, 'met 'with a leſs favourable reception in the world, a ſecond had not 'been offered to its peruſal.'—That is, in other words,—I and 'my Bookſeller, have found our account in the public caprice, and, therefore, *Si populus vult decipi, decipiatur.*

But he runs wild in the next ſentence, and pays himſelf the following compliment,—'In thoſe topics,' he ſays, 'which re'late to the moral or political happineſs of man, the general 'voice of a people is, perhaps, the beſt criterion of Truth and 'Falſhood.'

Experience, we are afraid, contradicts this general reflection, however juſt the Doctor may be in the modeſt application of it to himſelf: for we have often heard Writers extolled as *Oracles* one winter, who have been deſpiſed as *Blockheads* the next. Beſides, if he has juſtly deſcribed the literary taſte of the age, he

has little reaſon to boaſt of the ſucceſs of his labours; for it will follow, from his own words, that his compoſition is of that *meagre kind of literary diet*, ſuited to weak digeſtions, and not that ſolid and wholeſome nouriſhment which is fit for ſound and vigorous minds. So that he is reduced to this unlucky dilemma: he muſt either retract his character of the age, as a falſe one, or give up the merit of his performance *.

The Doctor proceeds to explain the *ſimple intent* of the preſent volume. 'He hath heard,' he ſays, 'of certain written 'Criticiſms on his Eſtimate: but if he does not read, how can 'it be expected he ſhould anſwer them? Yet this he believes, 'from the report of ſome of his friends, that if his temporary 'Critics had applied to him for occaſions of cenſure or reproof, 'he could have furniſhed them with a juſter catalogue than what 'they have produced againſt him in their *ſtill-born* Eſſays. As 'therefore theſe Gentlemen, it ſeems, profeſs themſelves the 'ſervants of the ungrateful public, it muſt needs be agreeable 'to them, that an Author ſhould alleviate their *deſpiſed labours*, 'and ſet himſelf to criticiſe his own Writings.

'This therefore is declared to be the *ſimple intent* of the pre'ſent volume: and that his Readers may more clearly compre'hend the main drift of a work which, from its nature, cannot 'admit of form, he thinks it expedient to premiſe the ſeveral 'claſſes, under which his remarks will fall.

'Firſt, they will contain *Retractions* of ſuch miſtakes as the 'Writer thinks he hath committed.

'Secondly, of *Proofs* in ſuch points as were affirmed and 'not proved.

'Thirdly, of *Illuſtrations* in thoſe particulars which were 'hinted, but not explained.

'Fourthly, of *Replies* to ſuch capital objections as have been 'made to his general ſyſtem, by preceding Writers on the ſame 'ſubject.

* In a book lately publiſhed, intitled *Characteriſtics of the preſent political State of Great Britain*, we meet with the following judicious Note.—"It is eaſy to account for the popularity of ſuch pieces as the "*Eſtimate*. The Writer of it had no reaſon to imagine that his de"ſign was not popular. Few things are more popular than Severity "againſt national Vices. Thoſe Divines who paint their audience "blackeſt, raiſe the moſt dreadful ſpectres, and ſpeak the worſt of "the Times, and of Human Nature, are frequently moſt popular. "One may often obſerve whole companies more highly entertained "with frightful tales, and horrible relations, than with the moſt juſt "deſcriptions of nature and of human life."

'Fifthly,

'Fifthly, of the *Conſequences* which may be fairly deduced 'from his principles, and thro' a deſigned brevity were omitted 'in the firſt volume.'

It is worth our while to mark the language of this meek Divine, and calm Philoſopher. How carefully he avoids all arrogance and preſumption! With what charity he ſpeaks of his temporary Critics, and their ſtill-born Eſſays? It is a pity that ſo much moderation ſhould ever be mortified, and therefore we cannot help wiſhing that his *Eſtimate* had likewiſe been *ſtill-born*; for, in all probability, that *forward Brat*, who has been fondled by the public for its malapertneſs, will live to reflect ſhame on its parent.

The Reader will obſerve, that the *ſimplicity of his intentions* are ſpecified under five claſſes. The fourth of which, appears to us to be an arrant *Bull*; for we cannot conceive how *Objections* can be ſaid to *have been* made *to* HIS general ſyſtem, by *preceding* Writers. This is like the language of the Iriſhman who, deſcribing a long intimacy with his friend, concluded with ſaying, —"Aye! upon my faith, I knew him before he was born."

As to the five heads, we will venture to tranſlate them, and place his ſpecious addreſs to his Readers in the following plain terms.—"Gentlemen, I wrote a book in which I committed "miſtakes; in which I affirmed things without proving them; "in which I hinted things without explaining them; and in "which I took no notice of any thing which had been ſaid be"fore upon the ſubject.—In few words, I made you pay three "ſhillings and ſix pence for the firſt volume, in which I impoſ"ed upon you, and if you will give me four ſhillings more for "the ſecond, I will tell you where I cheated you." Well ſaid, *honeſt Doctor!* But how ſhall we be ſure that, in a third volume, you will not *retract* your *Retractions*, and try to laugh at the public once more? It is more than probable, that you are miſtaken now; and how can your fond and credulous admirers draw any profit from your reverend precepts, which change with every volume?

Having viewed the Doctor's apology for his *Writings*, let us now hear him apologize for his *Life*, and account for his frequenting places of the moſt public reſort and diſſipation.

'Firſt,' he ſays, 'ſuppoſing all that is alledged or inſinuated, 'to be true; he apprehends, the conduct of his life cannot af'fect or weaken the reaſoning of his work.

'Secondly, He hath cauſe to believe, that they who thus ac'cuſe him, are ſuch as themſelves frequent thoſe ſcenes of fa'ſhionable folly. Now, let but theſe Gentlemen as loudly and

'publicly declare againſt the modern ſpirit of effeminacy and 'diſſipation, as he hath done; and then the world may poſſibly 'believe, that he and they are *there* upon the *ſame principle.*

'Thirdly, He hath reaſon to ſuſpect, that if he writ altoge-'ther from the cloſet, theſe Objectors would then aſſume ano-'ther tone. They would ſay (and indeed with good reaſon)

Yes; we deſpiſe the man to books confin'd,
Who from his ſtudy rails at all mankind.
The coxcomb bird, ſo talkative and grave,
Who from his cage cries cuckold, fool, and knave;
Tho' many a Paſſenger he rightly call,
We hold him no Philoſopher at all. POPE.

'Laſtly, Therefore, if he mixeth in public life, the candid 'world will judge for what end he does it, not from the railing 'of angry men, but from the *tenor* of his *writings*; the beſt 'indications of his mind and character. There is an eſſential 'diſtinction between thoſe who *love* diſſipation, and thoſe who '*view*, in order to *expoſe* it. There is an eſſential diſtinction 'between the *Provoſt* of an army, who goes out on duty, and 'the *Marauder*, whom he hangs upon the next tree.

'To conclude; every man's ſphere of obſervation and expe-'rience ſhould be, as far as poſſible, of the ſame extent with 'the objects of his attention. The Painter, if he would give 'the truth, muſt copy from nature. The *retailing* Tradeſman 'keeps to his ſhop; the *private* Officer to his *platoon*; the *Sai-'lor* to his *gun*: but the *Merchant*, the *General*, the *Admiral*, 'if they be wiſe, will take a *larger tour* of obſervation. The 'Writer neither *deſpiſes* nor *neglects* the duties of his private 'ſtation: but as he hath taken upon him not only the taſk of a '*parochial*, but the more important and arduous one of a *nati-'onal Preacher*, he hopes theſe Gentlemen will excuſe him, if 'he goes a little out of the *common* road, and endeavours to *un-'derſtand* his ſubject before he *talks* upon it. With their leave 'therefore (nay, without their leave) he will continue to viſit 'the ſeveral parts of his *larger* diſtrict; and intends not to con-'tent himſelf with a narrower ſphere of remark, than that of 'his Majeſty's dominions.'

This is ſuperlatively modeſt! From henceforth let no one preſume to preſcribe the Doctor's walks. Should he be found indulging in a *bagnio*—ſhould he be caught, like Sampſon, in the lap of wantonneſs,—yet let no malevolent tongue attack his chaſtity. No! it muſt be ſuppoſed that the Doctor haunts the brothel with the ſame view that the *Fanatic*, in the play, picks up a Harlot—*To gain upon the ungodly.* It muſt be remembered, that

that there is an eſſential diſtinction between thoſe who *love* ſcenes of lewdneſs, and thoſe who *view* in order to *expoſe* them; a man muſt *underſtand* his ſubject before he *talks* upon it; and we muſt conſider for what *end* the Doctor does theſe things. O! how greatly are his cotemporaries obliged to *him*

> Who wades *through ways obſcene*, his function bends,
> And ſhocks his nature, to attain his ends.
>
> YOUNG.

However, we hope that thoſe who have a regard for the Doctor's perſon, will adviſe him to be cautious how he approaches *Bath* or *Tunbridge*, now he has publiſhed the ſecret, that he only goes there to *expoſe the company*. Perhaps the abſolute NASH might order the *Reverend Spy* to be toſſed in a blanket.

As the Doctor intends not to confine himſelf within a narrower ſphere than that of his Majeſty's dominions, it is to be hoped that he will ſhortly pay a viſit to our *American* Colonies, and as he has ſucceeded ſo well in railing againſt effeminacy here, he may probably be as ſucceſsful in exclaiming againſt brutality there. Such a matchleſs ſelf-delegated Miſſionary, may perchance civilize the wild Indians; perhaps he may perſuade them to lay aſide their ſcalping knives, and to turn over the pages of his new Philoſophy:—for his perſuaſion is irreſiſtable, and his ſagacity amazing!

How infinitely is the world indebted to him for ſome new diſcoveries! He has found out that 'the tenor of a man's *writings* 'is the beſt indication of his mind and character; and that the 'conduct of his *life* cannot *affect* or *weaken* the reaſoning of his 'work. According to the old ſyſtem, it was otherwiſe. It was formerly thought that a man's *life* was the beſt index to his mind and character; that what he *did* was more to be regarded than what he *ſaid*; and that *example* had a much better effect than *precept*. But we may live and learn, from Doctor B——n.

However, we will not be ſo uncharitable as to apply his new doctrine to himſelf. For if we were to conſider his *writings*, as the beſt indications of his mind and character, we ſhould neceſſarily form a very low opinion of both, from the following groſs paragraph. Speaking of monthly meſſes of dullneſs, he ſays,

'This relates to two notorious gangs of *monthly* and *critical* 'Book-thieves, hackneyed in the ways of wickedneſs, who, in 'the rage of hunger and malice, firſt *plunder*, and then *abuſe*, '*maim*, or *murder*, every honeſt Author who is poſſeſſed of ought 'worth their *carrying off*; yet, by ſkulking among other ver-

'min in *cellars* and *garrets*, keep their perſons tolerably out of 'ſight, and thus *eſcape* the hands of *literary Juſtice.*'

Is this the elegant Doctor?—Is this the language of the Scholar, the Divine, the fine Gentleman? Forbid it Decency, forbid it Senſe! It is impoſſible! Some *Link-boy* muſt certainly have ſtolen into his ſtudy, and have ſcrawled this foul paragraph, while he was ranging *round his Majeſty's dominions* in queſt of new matter.

But the *Doctor*, or the *Link-boy*, miſtakes the character of *Reviewers*. They are not *Thieves*, but *Thief-Catchers*. It is their office to detect thoſe *Poachers* in Literature, who ſteal the beauties from the *Stoic* page, and retail them under the diſguiſe of their own tinſeled garniture. No wonder then if they have ſo many enemies among the Dealers in ſtolen goods!

However, tho' the Reviewers are too generous to ſcandalize the Doctor with being the Author of ſuch vile phraſeology, yet they cannot acquit him from the folly of not expunging it. It is difficult to conceive what could induce him to ſuffer ſuch outrageous ſcurrility to diſhonour his page. Surely the ſtrictures they were obliged to paſs on a certain *dramatic* piece, could not provoke a man of his philoſophy! However, be that as it may—if Parſons will write dull *Tragedies*, and idle *Eſtimates*, inſtead of making *Sermons*, and improving the duties of their function, impartiality will oblige the Reviewers to ſpeak of them *as they are.*

Perhaps the ſly Doctor (if the Doctor it was) beſtowed this groſs abuſe upon the Reviewers, in order to take off the edge of their Criticiſm; and make the juſtice done to his work, appear as the effect of reſentment: O what a crafty ſcheme to elude Juſtice!

Having examined the Doctor's modeſt apology for his *writings*, and for his *life*, let us now caſt our eyes on ſome of his extraordinary Obſervations, whimſical Paradoxes, and ſyllogiſtical Quibbles. Our effeminancy, he tells us, is one of the ſources of our humanity; and thus he proves it.

'Effeminacy begets Cowardice, and a dread of enduring and 'ſuffering of every kind. Minds thus conſtituted are eaſily 'moved by the *apparent* ſufferings of others: hence, where op-'poſite paſſions prevail not, *pity* is generally ſtrong in *women:* 'And hence pity or humanity, is the natural growth of an *ef-'feminate nation:* that is, of a nation which *reſembles women.*'

This it is to have learned to chop Logic. Theſe are the *Ineptiæ* which *Seneca* ridicules. Let us ſee, however, if we can pick out any ſenſe from all this ſophiſtry. *Pity*, ſays he, is generally

nerally ſtrong in *women*, where *oppoſite paſſions prevail not*.—He might as well have ſaid, where women are *pitiful*, they are *not cruel*; and where they are *cruel*, they are *not pitiful*.

But we cannot believe that pity or humanity is the natural growth of Effeminacy. On the contrary, we may argue thus. If Effeminacy begets Cowardice, Cowardice begets *Inhumanity*. Fear often makes Cowards provide for their own ſecurity, at the expence of Humanity. Thus, it has been remarked, that where women are concerned in robberies, the crime of theft generally cloſes with that of murder. Beſides, Effeminacy, according to his own conceſſion, creates a *poliſhed Selfiſhneſs*, and Selfiſhneſs is certainly the bane of Humanity. The braveſt minds have been generally found to be the moſt humane; and we fancy it will be ſometime before the Doctor's fine ſpun theory prevails over paſt experience.

Hitherto the Doctor has appeared only as a Philoſopher; let us now hear him as a Politician. He would make us believe, that the reſidence of men of fortune in town, is the ruin of the country. 'The honeſt Peaſant,' he ſays, 'is *racked* to the laſt 'exceſs; and not only ſo, but the villages are immediately 'drained of their natural wealth, which is tranſported to the 'grand ſcene of diſſipation, and with difficulty finds its way 'back again, eſpecially to the remoter provinces.'

But former Politicians have been of a different opinion, and we will venture to cite Harrington againſt him, though the Doctor objects againſt all political Writers, except Machiavel and Monteſquieu; poſſibly becauſe he has read no other. However, as we do not remember that his two favourite Authors have ſaid any thing on this ſubject, he will do well to liſten to Harrington; who is of opinion, that the increaſe of the city contributes to the increaſe of the country. "The more mouths,' ſays he, "there are in a city, the more meat of neceſſity muſt be vented "by the country, and ſo there will be more corn, more cattle, "and better markets; which, breeding more labourers, more "huſbandmen, and richer Farmers, bring the country from a "Commonwealth of cottages, into a ſtate of abundance. The "huſbandman's trade is uninterrupted, his markets are certain, "he goes on with increaſe of children, of ſervants, of corn, "and of cattle: and there is no reaſon why the fields adjoining to "the Emporium, being but of a hard ſoil, ſhould annually pro-"duce two crops, but the populouſneſs of the city. The coun-"try then growing more populous, and better ſtocked with cat-"tle, which alſo increaſes manure for the land, muſt propor-"tionably increaſe in fruitfulneſs. Thus a populous city makes "a country populous by ſucking from it: and it was never once

"imagined,

" imagined, that the increaſe of Rome, which was always ſtu-
" died by her beſt Citizens, ſhould make her head too great for
" her body.

Theſe reflections appear to us to be extremely juſt; for as the city draws its ſtock chiefly from the country, it follows, that the greater conſumption there is in the city, the more hands will be employed in the country to ſupply the town: conſequently the country will increaſe; and abundance will circulate, in proportion, to the moſt diſtant parts.

But the Doctor is as peremptory in matters of fact, as he is in points of ſpeculation. 'It hath long been debated,' he ſays, 'among the learned in the Antiquities of this kingdom, at what 'time the Privilege of the Commons of England, to ſhare in 'the legiſlative power firſt commenced; ſome placing its origin 'as high as the earlieſt ages of the Saxon Monarchy; others 'reducing it to the latter end of the reign of Edward I. There 'is a mixture of truth in both opinions.—For it is moſt prob-'able, that the commons of England, who were Proprietors of 'land, had always ſome ſhare in the Legiſlature. And at the 'ſame time it is *moſt certain*, that this right was not reduced to 'the regular form it now aſſumes, till the latter period.'

We muſt take leave, however, to diſpute his *moſt certain* authority. We know that there are Writs of *Summons* for *Knights, Citizens*, and *Burgeſſes*, now extant, which were iſſued in the reign of *Henry the third*. We know likewiſe, that the borough of *St. Albans* claimed by preſcription, in the Parliament 8 Edward the ſecond, to ſend two Burgeſſes to Parliament, as in the reign of *Edward the firſt*, and his *Progenitors*; which muſt be in the time of King *John*, and therefore even before the reign of *Henry the third*. From hence it is evident, that the right of the Commons of England was reduced to the regular form it now aſſumes, before the reign of Edward the firſt: though our ſelf-ſufficient Doctor has ventured to aſſert, that the contrary is *moſt certain*.

Sometimes he ſtrains particular facts to prove general Propoſitions. Thus ſpeaking of the Union of the Papiſts, and the Diviſion of the Proteſtants, he ſays, 'The preſent ſtate of Eu-'rope tends to prove *ſtrongly* the general truths here advanced. 'We ſee the Proteſtant Crowns divided againſt each other; the '*popiſh* Crowns in union and confederacy. The *Ruſs* and *Swede* 'have joined the *popiſh* power in tearing to pieces his Majeſty 'of *Pruſſia*.' Moſt admirable Politician! Well may he ſay, with his beloved Monteſquieu—" Je voudrois couler ſurune Ri-" viere tranquille; Je ſuis entrainé par un torrent." He is, indeed, borne away by a torrent — the torrent of ſyſtematic pride. He endeavours to diſtort every circumſtance, to make it ſquare with his viſionary ſyſtem; and then cries out with his favourite

vourite Author,—"Tout plie a mes Principes." Would any man in his ſenſes attempt to ground general truths on particular circumſtances which are merely *accidental?* Can any one imagine that the union among the Confederates againſt Pruſſia, is owing to their being *popiſh?* Had the Author publiſhed his *Eſtimate* during the laſt war, the ſtate of Europe then would have proved the contrary to his Propoſition: he would then have found the *popiſh* Crowns divided, and the *proteſtant* King of Pruſſia fighting under the banners of France. States are governed by preſent intereſt, and a revolution of a few months attended with bad ſucceſs, may poſſibly produce a diviſion among the popiſh Crowns again, and Proteſtant and Papiſt may once more league together. The Doctor then will have the trouble of new moulding his argument, in a *third* volume:—at preſent what he calls *ſtrong proofs*, appear to us in the light of *ſuperficial reflections.*

Effeminacy has gained ſuch entire poſſeſſion of the Doctor's mind, that he ſtrives to account for every thing upon that principle. He makes it one of his arguments in favour of the *Militia*; and thus he reaſons—'The *effeminate* manners of the 'times,' ſays he, 'take away the great danger which formerly 'aroſe from a free Militia in more warlike periods.' Good. But ſoon after he tells us—'That the continued *exerciſe* of a Militia, 'if undertaken with that *vigour* and *ſerious intention* which it 'deſerves, is perhaps the moſt promiſing means of *rekindling*, 'by ſlow degrees, the *military* ſpirit among us.' Now if it rekindles the *military* ſpirit among us, then 'the *danger* which 'formerly aroſe from a free Militia in more warlike periods,' will, in a great degree, return; and thus the Doctor's argument proves a *Felo de ſe.* Indeed, he obſerves, that a Militia cannot be *ſo dangerous* now as in former times, for want of Leaders. '"Tis true,' ſays he, 'an armed Mob is a dreadful Monſter to 'the *individual*, but cannot riſe into *public*, or *treaſonable* at-'tempts, through want of a *uniting* Power.' Thus, ſince they cannot riſe into *Treaſon*, he ſeems to think, that their plundering individuals, and committing *felony*, is of very little conſequence to ſociety. But what ſecurity will the Doctor give us, that the Lords Lieutenants of counties will not, by ſlow degrees, gain as deſtructive an influence over the Militia, as the old Barons had over their feudal Tenants? At leaſt we have a right to put one queſtion to *him*, who has begged ſo many.

But we cannot expect the Doctor to be very accurate in his reaſoning on political ſubjects, when we find him ſuperficial in matters relative to his own ſacred profeſſion. Speaking of thoſe Writers whom he charges with abuſing our holy religion, he ſays,—'Our free and HAPPY Conſtitution admits *not* of con-'dign puniſhment for the *moſt profligate crimes of this kind:* the

'reaſon

'reaſon is not that ſuch men deſerve not puniſhment, but that 'their puniſhment would deſtroy Freedom.' And, in another place, he ſays,—'Surely it cannot be taken amiſs in that nation, to criticize a *dead Miniſter*, where every man with impunity can inſult the LIVING GOD.' Here the Doctor's reflections are not only unjuſt and abſurd, but we may venture to ſay that they are highly *impious*. He talks more like a Heathen than a Divine: for he does not heſitate to call that a HAPPY Conſtitution, in which we may inſult the LIVING GOD with *impunity*. This is going a ſtep beyond BOLINGBROKE, TINDAL, MANDEVILLE, MORGAN, or HUME, whom he cenſures as the Debauchers of mankind. So far from being free and happy, our Conſtitution would indeed be miſerable, and diabolical, did it tolerate ſuch impieties.—Should Foreigners meet with the Doctor's frothy reflections, what an opinion muſt they entertain of the boaſted excellence of our laws?

But the Reverend Writer, who is ſo ignorant of our Conſtitution, is to learn—That offences tending to ſubvert *Religion* and Morality; Words in derogation of the eſtabliſhed Religion; Prophane Scoffing of the Scripture; Impoſtures in Religion, &c. are indictable at common law, and puniſhable by *Fine and Impriſonment*, or other corporal puniſhment, at the diſcretion of the Court. He is to learn likewiſe, that by an Act in the reign of William the third,—"Perſons, who by writing "or ſpeaking, deny any one of the Perſons in the holy Trinity "to be God; or aſſert that there are more Gods than one; or "deny the Chriſtian *Religion* to be true; or the Old and New "Teſtament to be written by Divine Authority, are rendered "incapable to hold any Office or Employment; and for the ſe"cond offence are diſabled to proſecute any action, to be Exe"cutor, Guardian, &c. and are ſubject to *impriſonment for* "*three years*."

Now, with what truth and propriety can the Doctor affirm, that our Conſtitution admits not of condign puniſhment for the moſt *profligate crimes* of this kind; and that we can inſult the LIVING GOD with IMPUNITY? Is it not ſtrange, that the Reverend Author, who talks ſo prettily of the *Fribles*, *the Daffodils*, and *Meſſalinas* of our times, ſhould appear ſo ſhallow in matters which more immediately concern his ſacred function? But the Doctor could gain a knowlege of the one by keeping *good company*; whereas the other is more properly to be learned in the cloſet; and men of *his* genius are above the drudgery of *dry reading*.

We are not to wonder, however, that he contradicts facts and experience, for he ſometimes takes the liberty to contradict even himſelf. In one paragraph he ſays,—'The ruling manners

'

'of our women are eſſentially the ſame with thoſe of the men. And, in the next, he affirms, that—'The one ſex have ad-'vanced into boldneſs, as the other have ſunk into effeminacy.' That is,—They are eſſentially the ſame, and yet they are diametrically oppoſite: which, we confeſs, is a paradox beyond our ſolution.

Neither can we conceive what he would be at, from page 211 to page 238. He had given us his word in the firſt volume, that we were in no danger from *internal* violence: And it was ſome comfort to think that we were ſafe from *within*. But now he talks of a dreadful evil ready to burſt upon this kingdom, which hath not yet diſcloſed itſelf; he affects to ſpeak with great caution, and whiſpers ſomething about danger lurking in the *Ariſtocratic* branch. To illuſtrate theſe hints, and fill up his ſcanty volume, he has given us a tedious detail of twenty pages, ſetting forth the Revolutions in Scotland and Denmark, and then concludes the ſection in the following manner.

'Thus, we ſee, Denmark was *inſlaved* by the encroachments 'of the *Nobility* on the *Privileges* of the *Commons*. And can 'the higher ranks of this kingdom be ſo blindly partial as to 'imagine, that the *People of England* (if ever their eſſential 'Privileges ſhould be invaded and torn from them by the fatal 'arts of Parliamentary influence) would tamely ſit down under 'ſo cruel an oppreſſion, and not repel ſo *deſperate* an *Evil*, 'though it were even at the hazard of a *deſperate remedy*?"

'Theſe, no doubt, are ungrateful remarks, to thoſe whom 'they moſt concern. But the Writer continues to wrap himſelf 'up in the integrity of his intentions; and concludes in the co-'gent ſtyle of a perſon, once reverenced by the anceſtors of the 'modern Great:—"Am I therefore your enemy, becauſe I "tell you the truth?"

What would this *myſtic* Oracle diſcloſe? Are we in any danger from *internal* violence, or not? He has aſſured us in the firſt volume, that we are not. If he has changed his mind, why does he not ſay ſo, and own his blunder, with the ſame ſimplicity wherewith he has acknowleged his miſtake in other ſentiments, which he confeſſes in plain Engliſh, 'were *inconſi-'derately* advanced.' Let him give us ſome criterion by which we may know when he ſpeaks with conſideration, and when he talks without thinking. At preſent how can we rely upon him, who cannot depend upon himſelf?

The Eſtimator's Definitions are as little ſatisfactory as his Doctrine. In his Enquiry whether the *Factions* that divide a free country be ſalutary or dangerous, he ſays—'If they ariſe from 'freedom of opinion, and aim at the public welfare, they are 'ſalutary:

'ſalutary: if their ſource be ſelfiſh intereſt, of what kind ſoe-'ver, they are then dangerous and deſtructive.' Now, in our humble judgment, the firſt diſtinction is no way applicable to *Faction*. An union among men who profeſs 'freedom of opi-'nion, and aim at the public welfare,' cannot be called a *Faction*, either in the ancient or modern ſenſe of the word; on the contrary, it is the moſt exalted kind of friendſhip: and we have the pleaſure to find our ſentiments warranted by the opinion of Salluſt, who ſays—*Hæc inter Bonos Amicitia, inter Malos Factio eſt.*

It may be thought needleſs to add any thing more to our ſtrictures on this performance, which is perhaps the moſt extraordinary one that ever made its appearance in print. We ſee an Author diſtracted with vanity, who turns Critic on himſelf, and fills a volume with the recapitulation of a former work, interſperſed with ſome quotations from other Writers. We may venture to ſay, that, the quotations excluded, the matter contained in this volume, might be fairly comprized in a ſix-penny pamphlet: And we may challenge the moſt acute obſerver to point out one original thought throughout the extent of two hundred and ſixty-five half-filled pages.

Yet this conſcientious Divine, who rails againſt the *ſelf-intereſted* ſpirit of the age, has the modeſty to ſet his own labours at a *rack-rent*. If the ſame advances were made in other branches; as the Doctor has made in literary commerce, one half of the town would ſoon be made Dupes to the ſelfiſh pride of the other. But, happily, this *Eſtimate* is a *hungry* commodity, which our metropolis can very well ſubſiſt without.

Though the Reverend Writer profeſſes to eſtimate the *Manners* and *Principles* of the age, yet he falls far ſhort of his promiſe. He has reſolved every thing into one *principle*, which he ſtiles that of Effeminacy: but as to the Manners of the Times; though he tells us, that he frequents places of public reſort and diſſipation, in order to expoſe them, yet we do not find that he has deſcribed any but what are open to every common eye.

Had he taken notice of the faſhionable foibles at Bath, Tunbridge, &c.—Had he expoſed the folly of our modern Routs—Had he ridiculed the ſilly pride among our fine Ladies, of having a liſt of *How d'ye do's*, as long as the muſter roll of a regiment—Had he laughed at the abſurdity of paying viſits in paſteboard, and keeping up an acquaintance for years together without ſtepping over each others threſhold—In ſhort, had he painted the modiſh vanities of the age, in their proper colours, we might have accepted his apology for mixing with the giddy votaries of pleaſure and diſſipation.

But

But though the Doctor makes a great parade, as if he intended to enter deep into his ſubject, yet he produces only a few ſuperficial reflections. He has divided his work into a ſyſtematic form, which promiſes a chain of reaſoning, but yet we find nothing ſolid and concluſive: on the contrary, he ſtill leaves us at a loſs to determine the character of the age.—It is true, that in ſome places he affirms it to be that of *Effeminacy*; but, in others, he retracts his aſſertion, and involves us in endleſs ſuſpence. He allows, that there is a ſpirit of *Liberty* among the middling and common claſſes of the people: but he tells us, that the ſpirit of *Liberty*, and that of *Effeminacy*, may very well ſubſiſt together—that is, ſays he, they may ſubſiſt together in the ſame people, though not in the ſame ranks.

With ſubmiſſion to the Doctor, nevertheleſs, we muſt obſerve, that the Character of the Age is not to be drawn from any particular rank or claſs of the people, but from the bulk of the nation; therefore as the middling and common people compoſe an undoubted majority in the kingdom, and as they are allowed not to be effeminate, conſequently Effeminacy is not the Character of the Age, and conſequently, too, the Doctor has given a *falſe Eſtimate*.

It remains, however, that we do juſtice to this Writer's merit. His ſtile is eaſy, chaſte, and elegant; and though he diſcovers no new ſentiments, yet he has the art of diſplaying old ones under a new and agreeable form. His portrait of a great miniſter is delicately painted, and ſtrikes us with an air of novelty, though every feature is familiar to us. It would be unjuſt to refuſe the Reader a ſpecimen of this high finiſhed piece, which perhaps may be thought an oblique method of courting *lawn ſleeves*.

Of the Characteriſtics of a great Miniſter.

'He will not only have honeſt intentions of mind, but wiſ-
'dom to plan, and courage to execute.

'He will regard the intereſts of the prince and people, as in-
'ſeparably and invariably united.

'He will, to the utmoſt of his power, aboliſh miniſterial
'influence on parliaments, and diſcourage parliamentary influ-
'ence among the Great.

'He will endeavour to deſtroy party diſtinctions; and to unite
'all men in the ſupport of the common and national welfare.

'In conſequence of this, he will be hated by the corrupt part
'of the kingdom, high and low; becauſe their expectations of
'advantage, can only ariſe from thoſe diſtinctions, and that in-
'fluence which *he* labours to aboliſh.

'The

'The honeſt and unprejudiced part of the nation will adore 'him for the contrary reaſon.

'He will be remarkable rather for his knowlege in the great 'principles of wiſdom and virtue, then in the oblique ways and 'myſteries of ſelfiſh cunning.

'He may be diſplaced once, or more than once, by the power 'of faction: but the united voice of an uncorrupt people will 'reſtore him to the favour of the Sovereign; eſpecially in a time 'of danger. And the oftener he is cut down by corrupt power, 'the deeper root he will take in the affections of the Prince and 'people, and riſe and flouriſh with renewed vigour.

'His private life will be conſiſtent with his public conduct: 'he will not adopt, but ſcorn the degenerate manners of the 'times. Above luxury and parade, he will be modeſt and tem-'perate: and his contempt of wealth will be as ſignal as his 'contempt of luxury.

'He will be diſtinguiſhed by his regard to religion, honour, 'and his country.

'He will not deſpiſe, but honour the people, and liſten to 'their united voice.

'If his meaſures are not always clear to the people in their '*means*, they will always be ſo in their *ends*. In this, he will 'imitate a great Queen, or her great Miniſter, "whoſe policy "was deep, and the means ſhe employed were often very ſecret; "but the ends to which this policy and theſe means were di-"rected, *were never equivocal.*"

'As a natural and happy conſequence of this conduct, ſhould 'he happen either to *err* in a *deſign*, or *fail* in its *execution*, an un-'corrupt people will ſtill *confide* in him. They will continue to 'repoſe on his general wiſdom and integrity; will regard him 'as a kind and watchful father; yet, though *wiſe*, not *infallible*.

'He will look *forward*, rather than to what is *paſt*; and be 'more zealous to ſelect and reward thoſe who may do well, 'than to proſecute thoſe whom, in his own opinion, he may 'think delinquents.

'His principles and conduct, as they will be *hated* by *vile*, 'ſo they will be *derided* by *narrow* minds, which cannot enlarge 'their conceptions beyond the beaten tract of preſent practice. 'Prince Maurice was *ridiculed* in his *firſt attempts*, for thoſe 'very expedients, by which he drove the Spaniards out of his 'country *.

'If his little or no influence in parliament be objected to him, 'he will anſwer as Henry the Great did with regard to Rochelle,

* Burriſh, Bat. illuſtrat. p. 189.

"I

"I do all I desire to do there, in doing nothing but what I "ought."

'He will practise "that double œconomy, which is so rarely "found, or even understood. I mean, not only that inferior "œconomy, which consists in the management of the receipts "and issues of the public revenue; but that superior œconomy, "which consists in contriving the great schemes of negotiation "and action."

'The laws he frames will be generous and comprehensive; 'that is, in Lord Verulam's nervous expression, "Deep, not "vulgar: not made upon the spur of a particular occasion for "the present, but out of Providence of the future; to make "the estate of the people still more and more happy, after the "manner of the legislators in antient and heroical times."

'Above all, he will study to restore and secure upright *man-* 'ners and *principles*; knowing *these* to be the very *strength* and 'vitals of *every state*.

'As by all these means he will put the natural and internal 'springs of government into action; so he will keep up that 'action in its full vigour, by employing ability and merit: and 'hence, men of genius, capacity, and virtue, will of course fill 'the most important and public stations, in every department 'of the state.

'To fulfill this great purpose, he will search for men, capable 'of serving the Public, without regard to wealth, family, par- 'liamentary interest, or connection.

'He will despise those idle claims, of *priority* of rank, or *se-* 'niority in station, when they are *unsupported* by *services* per- 'formed in that rank and station: he will search for those, 'wherever they are to be found, whose active spirits and supe- 'rior capacity promise advantage to the public.

'He will not abuse this power indulged to him, of superced- 'ing superior rank, by preferring his own favourites. If he finds 'the appearance of ability and worth among the friends or de- 'pendents of his enemies, he will trust them with the execution 'of his most important designs, on the success of which, even 'his own character may depend.

'Having no motive, but the welfare of his country; if he 'cannot accomplish *that*, by such measures as his heart approves, 'he will not struggle for a continuance in power, but bravely 'and peaceably *resign*.

Though we give all due praiſe to this Writer's elegant and poliſhed ſtile, we cannot forbear obſerving, that even his own excellence is as ſtrong an inſtance of effeminacy, as any he has deſcribed; for he is by no means maſter of that bold and nervous diction, which diſtinguiſhes men of deep thought and vigorous minds. He ſeems more attentive to the harmony of his periods, than the weight of his arguments; and we all know, that the greater number, who are not judges of ſenſe, are captivated with ſound. In ſhort, the reverend Writer has aſſociated with the gay throng, in order to reform them, till he has been debauched himſelf. He has catched the manners he meant to expoſe,

And is himſelf the Fribble *he deſcribes.*

But whatever may be the ruling principle of the age, two principles appear to be particularly predominant in our Author. We mean, the Pride of Opinion, and the Luſt of Gain. The dictatorial, dogmatic air with which he delivers his ſentiments, is a ſtrong indication of the former, and the wide margin and diminutive page of his book, furniſh an inconteſtible proof of the latter.

The reverend Writer, however, has diſcovered his modeſt eſtimation of his own worth, under the character of a *Political Writer:* And though he tells us, that it is only ideal, yet there ſeems to be no great doubt, that his own *dear ſelf* was the original from whence he drew the following fine picture.

'He would chuſe an untrodden path of politics, where no 'party-man ever dared to enter.

'He would be diſliked by party-bigots of every denomination; 'who, while they applauded one page of his work, would exe-'crate the next.

'The undiſguiſed freedom and boldneſs of his manner, would 'pleaſe the Brave, aſtoniſh the Weak, diſguſt and confound 'the Guilty.

'Every rank, party, and profeſſion, would acknowlege he 'had done tolerable juſtice to every rank, party, and profeſſion, 'their own only excepted.

'He would be called *arrogant* by thoſe who call every thing 'arrogance, that is not *ſervility.*

'If he writ in a period, when his country was declining; 'while he pointed out the means from whence alone honeſt *hope* 'could ariſe, he would be charged by ſcribbling ſycophants with 'plunging a nation in *deſpair.*

'While

'While he pointed out the abuſes of freedom, and their fa-
'tal effects, he would be blackened by deſigning whiſperers, as
'the enemy of freedom itſelf.

'The worthleſs of every profeſſion would be his ſworn ene-
'mies; but moſt of all, the worthleſs of his own profeſſion.

'As he would be reviled and defamed by the *diſſolute* great,
'without cauſe; ſo he would be applauded by an *honeſt* people,
'beyond his deſervings.

'Though his abilities were ſmall, yet the integrity of his
'intentions would make amends for the mediocrity of his talents.

'As ſuch a Writer could have little pretenſions to literary
'fame, ſo he would not be intoxicated with the fumes of literary
'vanity: but would think, with Sheffield, that

> One moral, or a mere well-natur'd deed,
> Does all deſert in ſciences exceed.

'Yet, though he ſcorned the gildings of falſe ambition, and
'riches acquired by adulation; he might not, poſſibly, be un-
'conſcious of that unfought dignity, that envied ſuperiority to
'wealth and titles, which even the love of wiſdom and vir-
'tue give.

'Should any of the Great, therefore, affect to diſdain him,
'on account of his private ſtation, he might, perhaps, reply,
'with Perdita,

> I was not much afraid; for once or twice
> I was about to ſpeak, and tell him plainly,
> The ſelf-ſame ſun that ſhines upon his palace,
> Hides not his heav'nly viſage from *my* cottage,
> But looks on *both alike*.

'His free and unconquered ſpirit would look down with con-
'tempt on views of intereſt, when they came in competition
'with views of duty.

'Nay, were he called to ſo ſevere a trial, he would even dare
'to make the greateſt and the rareſt of all honeſt ſacrifices, that
'of friendſhip itſelf, to truth and virtue.'

Upon the whole, we are of opinion, that this ſuperficial performance may do great prejudice among weak minds. The national manners are, in many places, repreſented in a falſe, and every where in an unfavourable light. The Writer has even tortured our virtues into odious ſhapes, and repreſented them as dangerous to the public; while he has coloured the failings of the French, and endeavoured to make them appear as national benefits. His work can ſerve no other purpoſe than to create a

deſpondency or diſſatisfaction at home, and give encouragement to our enemies abroad.

The Doctor boaſts, that his poiſon has circulated, — that his book has been tranſlated into foreign languages. The Author of the *Letters to the People of England*, vaunted in the ſame ſtrain, and perhaps with equal propriety. But the tranſlation of their works is rather a proof of their demerit. Had they been wrote on ſubjects of ſcience, the notice taken of them abroad might be deemed preſumptive evidence of their worth; but *Foreigners* undoubtedly will be prone to encourage *any* performances which flatter *their* power and virtue, and repreſent *us* as in a deſpicable ſituation. Beſides, they know that our liberty often renders us turbulent and ſeditious, and they may hope that theſe ſtimulatives may ſo operate upon our reſtleſs nature, as to excite a ſpirit of diſcontent, which may impede the operations of government.

It is to be feared, that our enemies foment a faction among us, which is not ſufficiently attended to. It has been thought, that France has formerly numbered even the members of a Britiſh parliament among her penſioners; and there can be little room to doubt, but that ſome of our political Writers are retained in her ſervice, to ſcatter the ſeeds of diſſention in the bowels of their own country.

We would not be thought to inſinuate, however, that the Doctor writes under French influence, although he is ſo great an admirer of that nation: and, indeed, his work is too inconſiſtent, to have been penned upon any ſuch premeditated ſyſtem of iniquity. We ſincerely wiſh, the Doctor may feel the ſatisfaction of meaning well, for we are unwilling to queſtion the goodneſs of his *heart:* and muſt do him the juſtice to believe, that he is rather crazy than corrupt.

R—e

A New Method of learning with facility the Latin Tongue, containing the rules of genders, declenſions, preterites, ſyntax, quantity, and Latin accents, digeſted in the cleareſt and conciſeſt order, enlarged with variety of ſolid remarks, neceſſary not only for a perfect knowlege of the Latin tongue, but likewiſe for underſtanding the beſt Authors: extracted from the ableſt Writers on this language. With a treatiſe on Latin poetry. Tranſlated from the French of Meſſ. de Port Royal. 8vo. 2 vols. 10s. Nourſe.

THE name of Port Royal, to whom the Public is indebted for ſeveral ingenious productions, in various branches of literature, is a ſufficient recommendation of the performance now

now before us. The Author, of whom a particular account is given in the Tranſlator's preface, has omitted nothing that can contribute to improve and illuſtrate this art, 'which,' as Quintilian * obſerves, 'is neceſſary to children, agreeable to thoſe 'advanced in years, and amuſing to retired perſons, who apply 'themſelves to polite literature.' His ſolid and judicious remarks, illuſtrated by examples, and confirmed by authorities from the antients, ſerve to demonſtrate with how much reaſon the ſame great maſter † obſerves, 'that they are much miſtaken, 'who make a jeſt of grammar, as a mean and contemptible art; 'ſince, in reſpect to eloquence, it is the ſame as the foundation 'in regard to a building; unleſs this be deeply laid, the whole 'ſuperſtructure muſt tumble down.'

Our Author entitles his work a New Method; becauſe he is the firſt of modern grammarians, that drew up inſtructions for learning Latin in a language known to beginners, that is, in their mother tongue. Hence he takes an opportunity to expoſe the obſcurities, defects, ſuperfluities, and errors, that render the common method of teaching, which in France was by Deſpauter's Latin rules, in England, by Lilly's, a great impediment to the progreſs of education. It is true, ſome Engliſh maſters, as Holmes, Milner, &c. have lately endeavoured to remove this difficulty, by introductions of various titles, drawn up in their native language: but their labours ſeem to be calculated only for boys, and not to take in a more comprehenſive ſcheme of grammatical learning. The Port Royal grammar ſeems therefore to be the only attempt that has anſwered this double view of initiating young pupils, and grounding thoſe of riper judgment. It will be of uſe not only to thoſe who are employed in teaching, but likewiſe in general to ſuch as are deſirous of having a perfect knowlege of this tongue, and learning it of themſelves by eſtabliſhed rules, which may be of further advantage to them in the ſtudy of the Greek, or of any other language.

What the Author urges againſt laying down Latin rules to learn Latin, is very judicious, and plainly evinces the abſurdity of that practice. 'For who is it,' he ſays, 'that would pre-'tend to draw up a Hebrew grammar in Hebrew verſe, or a 'Greek grammar in Greek verſe, or a grammar in Italian verſe 'to learn Italian. To propoſe the rudiments of a language in 'the very terms of that language which of courſe are unknown 'to beginners, is ſuppoſing them to be already maſters of what 'they want to learn, and to have attained the object which they 'have only begun to purſue.

* Quint. lib. I. c. 8. † Quint. ibid. c. 4.

'Since even common ſenſe tells us, that we ought ever to 'commence with things the moſt eaſy, and that what we know 'already ſhould ſerve as a guide to what we know not; it is 'ſurely the right way to make uſe of our mother tongue, as a 'means to introduce us to foreign or unknown languages. If 'this be true in regard to adult perſons, ſo far that there is no 'man of ſenſe but would think we jeſted with him, were we to 'propoſe a grammar in Greek verſe, for him to learn Greek; 'how much ſtronger is the argument in relation to boys, to 'whom even the cleareſt things appear obſcure, through imma-'turity of years, and weakneſs of judgment?'

Another advantage of the Port Royal method, is in the diſpoſition of the rules; where the Author has taken particular care that his work ſhould have every thing that can contribute to eaſe and perſpicuity. To each rule he has prefixed a cypher, with a title, ſignifying its contents; that the ſubject matter may be ſeen at once, and found with leſs difficulty. The large rules he has divided into two parts, to prevent their being tireſome, and and he has accented the Latin words, in order to accuſtom young people betimes to the right pronunciation. The terminations, as VEO, BO, LO, and the like, are printed in capitals; the Latin words in a different type from the reſt: and the annotations, containing what is not ſo neceſſary for beginners, in a ſtill ſmaller letter, that every thing may appear moſt clear and diſtinct, and whatever is diſproportioned to weak capacities, may be overlooked. Therefore it is ſufficient, he ſays, at firſt for boys, to get their rules by heart; and afterwards they may learn the moſt familiar examples, with the ſignification thereof, in their mother tongue; in ſhort, they may occaſionally be inſtructed in ſuch parts of the annotations, or remarks, as are moſt neceſſary, and beſt adapted to their tender capacities; ſo that their inſtruction ſhall increaſe in proportion as they advance in maturity and judgment.

He has given a tranſlation of all the ſimple and compound verbs, the former of which are marked with capitals; he has likewiſe added their preterites, with a tranſlation of the examples profuſely ſcattered throughout the work. This he has done, not only for the eaſe of young beginners, but moreover for the conveniency of thoſe concerned in their inſtruction; that they may have no occaſion to look out for examples or illuſtrations of thoſe rules in any other book whatever. Satisfied with inſerting what appeared to him moſt difficult in the annotations, he hath often left out abundance of unneceſſary matter in the rules, eſpecially thoſe of the heteroclites, which are apt to create the greateſt difficulty to learners. For it was a conſtant maxim with him, not to perplex the minds of youth with a multitude of particular rules,

rules, often either erroneous or insignificant; but to make them pass as quick as possible through the most general notices, and then to set them upon the practical part, or the use of Authors, where they may with pleasure become acquainted with what they could not have otherwise learnt, without great labour and dislike. For as the rules are an introduction to practice, so practice confirms these rules, and clears up every seeming obscurity.

So much for the Author's method: the work itself is divided into ten books. The first treats of genders; the second of the declension of nouns; the third, of heteroclites; the fourth, of the conjugation of verbs; the fifth, of syntax; the sixth contains particular remarks on all the parts of speech; the seventh treats of figurative syntax; the eighth gives particular observations useful for the understanding of Authors; the ninth is a treatise of letters; the tenth of prosody.

In regard to syntax, the principal and nicest part of grammar, our Author takes notice, that he had been at the pains of perusing the best Writers, both antient and modern, who have treated of the subject. He bestows very high encomiums in particular upon Sanctius, a celebrated Professor in the University of Salamanca, who attempted to examine into the solidity of Scaliger's reasonings on the Latin tongue, in his book, entitled, *De Causis Linguæ Latinæ.* Sanctius finding, that the above critic had omitted whatever relates to syntax, undertook this latter province as the most necessary, in a work also entitled, *Of the Causes of the Latin Tongue,* and known by the name of *Sanctii Minerva.* From this Writer chiefly, and from Scioppius and Vossius, who follow his footsteps, our Author has extracted whatever he thought most clear and solid; which he has inserted in the rules, and given after the syntax such remarks as are more general and extensive. Pursuant to the plan of those celebrated Masters, he explains whatever relates to this part of grammar, in the clearest manner imaginable, reducing it to its first principles, and to reasons extremely simple and natural; shewing, that expressions which seem contrary to rule, and founded on the caprice of language, are easily reduced to the general and ordinary laws of construction, either by supplying some word understood, or by searching into the usage observed by Writers of remote antiquity, of whom some vestiges are to be seen in those of later date; and in short, by establishing a strict analogy and proportion through the whole language.

For it is observable, that the parts of speech may be connected together, either by simple construction, when the several terms are all arranged in their natural order, so as to see at a single glance, the reason why one governs the other; or by a figura-

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tive conſtruction, when departing from that ſimplicity, we uſe ſome particular turns and forms of expreſſion, on account of their greater conciſeneſs or elegance, in which there are ſeveral parts of ſpeech not expreſſed, but underſtood. The buſineſs, therefore, of an able Grammarian, is to reduce this figurative conſtruction to the laws of the ſimple, and to ſhew, that theſe expreſſions, which ſeem to have a greater elegance in proportion to their extraordinary boldneſs, may be defended, nevertheleſs, upon the principles of the ordinary and eſſential conſtruction of the language, provided we are well acquainted with the art of reducing them to thoſe principles.

This our Author has performed in the moſt maſterly manner; and as he took particular care not to inſert any thing in his work, that was not ſupported by indubitable authority, and that did not appear conducive to the practice of the language; ſo he has often reduced, within the compaſs of a few lines, what others have ſwelled into many pages. He avoided alſo ſome obſervations that ſeemed of little utility, mindful of this excellent ſaying, 'It becomes an able Grammarian to know, that there are 'many things not worth his knowlege.'

The object he more eſpecially ſeems to aim at in this work, is gradually to lead his pupils, by means of an exact knowlege of grammar, to underſtand the beſt and pureſt Authors; to the end, that by a judicious imitation, they may form to themſelves an elegant ſtile, and riſe at length to a noble and manly eloquence, the great end of grammatical inſtitution. Hence he has endeavoured, not only in the ſyntax, but in the remarks that come after it, to omit nothing that might be conducive to this purpoſe; and he has likewiſe thrown into the other parts of his work, whatever might be of moſt advantage, in regard to the analogy of the language. To the remarks he has ſubjoined a book of obſervations on the Roman names, on their figures, or arithmetical characters; on their manner of counting ſeſterces; and on the diviſion of time; becauſe theſe things are uſeful for underſtanding Authors, and may be eaſily explained to boys, as occaſion offers. After theſe ſelect obſervations, he has added a treatiſe on letters, which may ſerve as a groundwork to account for a great many things in the language, and eſpecially relating to quantity, which are afterwards more particularly explained. In the ſame treatiſe he has demonſtrated the antient manner of pronouncing the Latin tongue; and he takes occaſion to point out alſo the right manner of pronouncing the Greek. He ſhews likewiſe the genuine orthography that ought to be obſerved at preſent; and from the whole we learn the etymology of ſeveral terms, with the reaſon of a great many changes,

ges, which happen in words communicated from one language to another.

His treatiſe of proſody is admirable in its kind; nor is there perhaps any thing equal to it in the writings of modern Grammarians. He divides it into three ſections; the firſt treats of quantity, ſhewing the right meaſure of ſyllables, in order to make verſes, or to pronounce proſe in a proper manner, by preſerving the tone and accents. The ſecond treats of Latin accents; where he demonſtrates, in a few words the fundamental reaſon of the rules of pronunciation, and of the differences obſerved therein by the antients, beſide thoſe ſubſiſting to this day. In the third, which concludes the whole work, he gives an excellent diſſertation on Latin poetry, or rather on Latin verſification; and reduces the moſt agreeable ſorts of verſe to three, ſhewing their feet, their figures, and their ſeveral beauties, in the cleareſt order.

As the Author himſelf obſerves, the great advantage of his method will be more ſenſibly felt by thoſe maſters, who will follow his advice in making their pupils join the uſe of Authors to the rules, and not detain them ſo long in theſe firſt principles, as to prevent their aſpiring to higher attainments. For it would be equally a miſtake, as he ſays, either if we wanted entirely to diſpenſe with the rules and maxims of grammar, or if we choſe to go no further than theſe inſtitutions, *Non obſtant hæ diſciplinæ per illas euntibus, ſed circa illas hærentibus.*

For which reaſon he adviſes thoſe who have the care of the inſtruction of boys, to put into their hands, as ſoon as poſſible, that is, as ſoon as they begin to have a ſmattering of theſe rules, ſome of the eaſieſt and pureſt Writers, as Phædrus's Fables, Terence's Comedies, and Cæſar's Commentaries; and to make them tranſlate into their mother tongue, part of Cicero's eaſieſt Epiſtles, in order to learn both languages at the ſame time, reſerving to compoſe in Latin till they are more advanced; this being, without doubt, the moſt difficult part in learning a language.

And here our Author thinks proper to obſerve, that there are three things to which, he apprehends, it is owing, that boys, or even adult perſons, after having ſpent many years in learning Latin, have nevertheleſs but a ſlender and incompetent knowlege of this tongue; particularly to be able to write it, which ought to be the principal aim of their ſtudies. The firſt is, that they oftentimes content themſelves with not committing any error againſt their rules, or as we commonly expreſs it, with making no falſe grammar: this, as Quintilian obſerveth, is a very great abuſe; becauſe there is a vaſt difference betwixt ſpeak-

ing according to the rules of grammar, and according to the purity of the language, *aliud eſt grammaticè, aliud Latinè loqui*. We ought, indeed, to follow thoſe rules; but afterwards we ſhould proceed to the knowlege of things, to which that of words is only an introduction. We ſhould begin with laying the foundation, before we can build a houſe; but if we only lay the foundation, the houſe will never be finiſhed.

The ſecond miſtake of which ſome are guilty, is, that to remedy the foregoing evil, they apply a cure as bad as the diſeaſe. For, in order to enable boys to write, not only according to the rules of grammar, but to the purity of ſtile, it has been the practice to make them read books of phraſeologies and idioms, and to accuſtom them to make uſe of ſuch as are the moſt elegant, that is, ſuch as appear the fartheſt fetched, and leaſt common. So that, to render the verb, *to love*, they will be ſure not to ſay, *amare*; but *amore proſequi*, *benevolentiâ complecti*; whereas the plain verb has frequently more force and beauty than any circumlocution whatever. Thus they form a ſtile entirely variegated with thoſe elegancies, and ſtudied turns of expreſſion, which may impoſe upon ſuperficial perſons, but muſt appear ridiculous to thoſe who are thoroughly acquainted with the language.

And this corrupt ſtyle, we obſerve, not only in young people, but in perſons of riper years, who betray it even in their public diſcourſes, becauſe they had imbibed it in their earlier ſtudies. Not but that we are allowed to make uſe of thoſe phraſes which are, indeed, the great ornament of language; but we ought to know when, and where, and in what manner, we ſhould apply them: which is not to be learnt by thoſe rhapſodies, but by a diligent reading of the beſt and pureſt Authors.

Hence the third miſtake our Author obſerves in thoſe who want to learn Latin, is their not making a proper choice of ſuch Authors as have written with the greateſt purity; but indifferently reading the firſt that comes into their head, and generally pitching upon the worſt; by which means they form an irregular and unequal ſtyle, compoſed of a medley of ill-patched phraſes, and founded rather on their own caprice and whim, than on the authority of the beſt maſters of the language.

In order therefore to make this choice of Authors, he thinks that thoſe on whom we ought to ground our knowlege of the Latin tongue in its greateſt purity, are, Terence, Cicero, Cæſar, Virgil, and Horace, whoſe Latin, excluſive of a few poetic expreſſions in the two laſt, may be perfectly reconciled. Horace particularly, in his ſatires and epiſtles, writes in the ſtricteſt purity; his verſes being rather proſe than metre, as he ſays himſelf. All the reſt, among whom Quintus Curtius, Salluſt, and Livy,

Livy, deſerve the preference, ought to be read with attention in their proper order, and may be of great ſervice towards forming the judgment, but not the ſtyle; except a few elegant phraſes, the ſelecting of which is ſo much the more difficult, as it ſuppoſeth a perfect knowlege of the real purity of the language, which we ſhould have learnt of the firſt mentioned Writers.

But what he obſerves in general to be moſt prejudicial to thoſe who are deſirous of having a thorough knowlege of the Latin tongue, is their not ſufficiently valuing, nor reading Cicero, an Author to whom no other Heathen Writer can be compared, either as to language or ſentiment; on which very account Quintillian called him the Roman Plato. For he has written with ſuch dignity and ſpirit on various ſubjects, on ethics and the different ſects of Philoſophers, on public and private buſineſs in a multitude of letters, on eloquence, and the manner of ſpeaking, and on all ſorts of ſubjects, that he alone is equivalent to many Authors, and ought to be the favourite companion of thoſe who intend to devote their days to polite literature. Hence it was juſtly obſerved by Quintilian, that whoever is fond of Cicero, may be ſaid already to have made a great progreſs. *Ille ſe profeciſſe ſciat, cui Cicero valde placebit.*

But this is a digreſſion which our Author ſays would have carried him too far, had he entered minutely into whatever relates to the proper manner of inſtructing youth. He hopes, that what he has only hinted, will have its effect; and there is reaſon to think it will. We believe, therefore, that a great deal of time might be ſaved by making uſe of his Grammar, which is in every reſpect a maſterly performance: we think likewiſe, that young beginners are obliged to him for endeavouring to render their ſtudies more eaſy, and for enabling them to gather flowers on a ſpot hitherto over-run with thorns.

Nugent

Account of Dean Swift's Hiſtory of the laſt Four Years of the Queen, concluded: See Review for laſt Month.

WITH the opening, adjourning and re-adjourning the Parliament, the Dean begins his ſecond book, and then propoſes to relate the *ſeveral ſteps* by which the intercourſe between the Courts of France and Great Britain (Great Britain and France would have ſounded more nationally in the mouth of a Britiſh ſubject) was begun and carried on.

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But first he, very artfully, steps back to the conferences at Gertruydenburg, in order to shew how impossible it was to exact such conditions from the court of France as were clamoured for in England; and how disingenuously that negociation had been represented here, by those who were in nothing so solicitous as to break it off.

Unfortunately, however, his very first *step* cannot be implicitly followed: according to him, the first motion for peace came from France, thro' the Abbé de Gualtier: according to the Memoirs imputed to M. de Torcy, the Abbé received his first commission from hence; and valued himself upon it to the French Ministers accordingly.

As the story is told both by the one and the other, it appears, that our Ministers were more forward than regular in their advances, and consulted their own private interest much more than they did the honour of the nation.

This very Abbé was the son of a Tradesman at St. Germains, and was known to be a French Emissary, tho' he had been suffered to remain in England, under the protection of Count Gallas, during the war.

Whether, therefore, he was employed *first* by M. de Torcy, as the Dean affirms, or by Lord Jersey, commissioned by the new Ministry, as is affirmed in the said imputed Memoirs,—he was not an Agent proper for the business.

A war of such eclat should have been terminated by a negotiation of equal dignity: M. de Gaultier was only a proper Tool for a Cabal. Our ideas of a Cabal and a Negotiation are very different: and if *this* was set on foot cabal-fashion, propriety had nothing to do with it.

According to the Dean, Gualtier received his first instructions from M. de Torcy, in July 1710, which was almost as soon as the change at Court became apparent: according to the Memoirs, Gualtier did not arrive at Nieuport, in his way to France, till January 15, 1711.

The first specific overture from France, dated April 22, 1711, given by the Dean at length, is to be found in the Appendix to the Report of the Secret Committee, of June 9, 1715: and, as it is acknowleged in the same Report, was immediately transferred to Lord Raby, her Majesty's Minister at the Hague, to be communicated to the States.

Both the Dean and the Memoir-Writer in the name of de Torcy, agree in this, That the said States were no sooner apprized of this negociation, than, by the intervention of one Petkecum,

Pettecum, a forward, medling Agent of Holſtein, as Swift calls him, who had reſided long in Holland, they endeavoured to take it out of the Queen's hands.

Having been permitted to take the lead at Gertruydenburg, for reaſons that need not be explained, nothing would ſatisfy them, unleſs they were again paid the ſame improper compliment: but having by their imperious deportment there, to the imperious Court of France, excited a ſuitable reſentment, their advances now were rejected; and England, to whom the glory of the war was ſo eminently due, was preferred to the glorious office of re-eſtabliſhing the peace.

It is not more ſtrange, that Mr. Prior ſhould be ſent to quicken the proceedings of France, than that the Dean ſhould miſtake the date of his miſſion, which he places in June, 1711; whereas, in the Appendix before cited, he would have found a rough draught of the ſame inſtructions which he has given us in a way of his own, dated July 1: and by other papers which he could hardly be a ſtranger to, he might have recollected, that he ſet out from his houſe July 11; that he embarked at Dover on the 13th; that he paſſed four days at Boulogne, in conferences with an Agent of the French Court, ſent thither to meet him; that it was, upon the reſult of thoſe conferences he was permitted to proceed on to the ſaid Court, which was not at firſt intended; that on the 24th or 28th, he took his leave: and that he ſet ſail from Calais, on his return, the 29th.

The Dean, however, affirms he was *ſix* weeks abſent; reckoning, no doubt, from the date of his inſtructions; which, as we have ſeen, was thirteen days before his departure: and, according to the Memoir-Writer, M. Meſnager who accompanied him in his return, arrived in London Auguſt the 18th, or 7th O. S.

Barely to mention ſuch ſlight inaccuracies, is enough: and more materially to aſſiſt the Reader in his recollections, we ſhall, in the next place, inſert an extract from Lord Bolingbroke's letter to Sir William Wyndham.

'The importance of ſucceeding in the work of peace was 'equally great to Europe, to our Country, to our Party, to our 'Perſons, to the preſent age, and to future Generations: but 'I need not take pains to prove what no man will deny. The 'means employed to bring it about, were in no degree propor-'tionable. A few men, ſome of whom had never been con-'cerned in buſineſs of this kind before, and moſt of whom put 'their hands for a long time to it faintly and timorouſly, were 'the inſtruments of it. The Miniſter who was at their head,

'ſhewed

'shewed himself every day incapable of that attention, that 'method, that comprehension of different matters, which the 'first post of such a government as ours requires in quiet times. 'He was the first spring of all our motions, by his credit with 'the Queen, and his concurrence was necessary to every thing 'we did, by his rank in the State; and yet this man seemed to 'be sometimes at play. He neglected the thread of business, 'which was carried on, for this reason, with less dispatch, 'and less advantage, in the proper channels: and he kept none 'in his own hands. He negociated, indeed, by fits and starts, 'by little tools, and indirect ways; and thus his activity be-'came as hurtful as his indolence.——'

[It is with all this acrimony, and more as he goes on further, this noble Author affects to speak of the man he had made it his glory to serve under. But then he has frankness enough to add, —'I abhorred Oxford to that degree, that I could not bear to 'join with him in any case.']

'If the means employed to bring the peace about, were fee-'ble, and in one respect contemptible, those employed to break 'the negociation were strong and formidable. As soon as the 'first suspicion of a treaty's being on foot crept abroad into the 'world, the whole Alliance united with a powerful Party in the 'nation, to obstruct it. From that hour to the moment the 'Congress of Utrecht finished, no one measure possible to be 'taken was omitted, to traverse every advance that was made 'in this work, to intimidate, to allure, to embarrass every per-'son concerned in it. This was done without any regard ei-'ther to decency or good policy: and from thence it soon fol-'lowed, that passion and humour mingled themselves on each 'side. A great part of what we did for the peace, and of what 'others did against it, can be accounted for on no other princi-'ple. The Allies were broke themselves, before they began to 'treat with the common enemy."

On the other hand, Lord Oxford represents, to the Queen herself, 'That during this whole negociation, the Treasurer 'was obliged by his own hand, and at his own charge, to cor-'respond in all the Courts concerned in the negociation; and 'very often he had the good luck to set right several mistakes, 'and to obtain some things very little expected.'

Thus we have palliative for palliative, recrimination for re-crimination, and, every way, proof upon proof, (taking which side of the question one will) that both the nation and the Queen were alike ill-treated by the several Factions in the service, and the several Factions out of service, and even worse by the Allies

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we had been ſo long aſſiſting, at ſo vaſt an expence of treaſure and blood, than by the Common Enemy.

As every Chief in this diſtracted interval had his Partizans in the Council, in the Parliament, and at the Preſs, every thing that was writ or ſaid, was party-coloured: hence Burnet is all invective againſt the Peace and the Peace-makers; and Swift is all apology for them and it.—Hence, alſo, neither of them deſerves ſo much credit at any time as when they are ſevereſt on their adverſaries: and hence it is the Reader's buſineſs to look out only for ſuch new matter of evidence as may beſt ſerve to clear up ſo intangled a cauſe.

And, upon this head, the public is not ſo much indebted to the Dean, as, from his character and connections, they had a right to expect. The preliminary Treaty, ſigned by the two Secretaries of State and M. Meſnager, is to be found in the Appendix to the Report of the Secret Committee. The ſeveral inſtructions to Lord Raby Earl of Strafford, cited by him, are alſo there; as are, moreover, a variety of State-papers beſides, not noticed by him.

This defect of intelligence is of ſo much the greater conſequence, as the third paragraph of the ſaid Report, is conceived in the following terms.

"The Committee was in hopes, in ſo voluminous an Inquiry, to have been able to trace out all the ſteps, and the whole progreſs of theſe negociations; but, to their ſurprize, they find a want of ſeveral books, letters, and papers, mentioned and referred to in thoſe that have been delivered to them; and frequent and long interruptions of ſome very material correſpondencies that were carried on; but being informed, that theſe accounts are all which have any way come to the hands of thoſe who have the honour to ſerve his preſent Majeſty, the Committee proceeded to draw up the following Report, warranted and founded upon ſuch authorities as the perſons concerned vouchſafed not to ſuppreſs."

It is, however, as remarkable on the other ſide, that the Reporters are as ſcanty in their communication of the correſpondence between the Queen's Miniſters and thoſe of the States, as they are profuſe on the French ſide of the queſtion: the offenſive letter from them to her Majeſty, of June 5, 1712, printed and publiſhed about the ſtreets of London, before it was preſented, and for that reaſon highly cenſured by the Houſe of Commons, being the only paper in that walk of the negociation, which they have reſerved in their Appendix.

For the ſcraps and fragments of facts, therefore, which the Dean has ſcattered through his two firſt books, to ſhew how improperly, and offenſively, Buys, the Dutch Miniſter, Gallas, &c. interfered with our national affairs, intrigued with the Party mal content, and made uſe of the preſs to inflame the people, we are ſo far obliged to him; and more matter of the like kind is alſo to be found in the Memoirs before cited. In pieces of this factious ſort, ſome features of truth are always to be found: and it muſt be the buſineſs of the candid Reader to correct the lines, and allow for the falſe colours beſtowed upon them.

We come now to his third book, which is little better than a haſh of the common places of the times: with a ſpecimen of our Parliamentary Tranſactions, which may be found every where.—Mr. St. John's Report to the Houſe of Commons, 'That no footſteps could be found of any Treaty or Convention with the Dutch, obliging her Majeſty to furniſh forty thouſand men for the common ſervice in Flanders,' and that of the Commiſſioners for ſtating the public accounts, make the two firſt articles; a Diſſertation on the riſe, progreſs, and pernicious tendency of funding, or furniſhing the ſupplies by anticipation or mortgage, occurs next: and a fragment of Sir John Blunt's is thrown in to make up weight.

Neither the Hiſtory of John Bull, or the Tale of a Tub, contains a more ridiculous ingredient than the following paragraph.—'When the Earl of Godolphin was removed from his employment, he left a debt upon the Navy of millions, all contracted under his adminiſtration, which had no Parliament ſecurity, and was daily increaſed.' Surely this is the firſt time that a charge was ever brought againſt any man.—And that ſo great a maſter as the Dean certainly was, in the art of detecting and expoſing the abſurd, ſhould live ſtark blind for ſo many years together, to this abſurdity of his own, is even more extraordinary than that, in the rage of invective, he ſhould be guilty of it.

To ſet forth the oppreſſed and intangled ſtate of the kingdom, and the ſuperlative merit of him who undertook to retrieve it, is apparently the motive of this Rhapſody. In the manner of the Poets, our Hiſtorian now goes back to the beginning of his Fable; takes in the moſt material paſſages of his Hero's former life; and proceeding, portrait-faſhion, ſoftens every feature, ſweetens every muſcle, improves every expreſſion, throws into the ſtrongeſt light every apparent beauty, and into the moſt artificial ſhadow every ſuppoſed defect.

Accept

Accept a ſpecimen. 'There is one thing peculiar in his temper, which I altogether diſapprove, and do not remember to have heard or met with in any other man's character: I mean an eaſineſs and indifference under any imputation, although he be ever ſo innocent; and although the ſtrongeſt probabilities and appearances are againſt him; ſo that I have known him often ſuſpected by his neareſt friends, for ſome months, in points of the higheſt importance, to a degree that they were ready to break with him, and only undeceived by time and accident. His Detractors, who charge him with cunning, are but ill acquainted with his character; for in the ſenſe they take the word, and as it is uſually underſtood, I know no man to whom that mean talent could be with leſs juſtice applied, as the conduct of affairs, while he hath been at the helm, doth clearly demonſtrate, very contrary to the nature and principles of cunning, which is always employed in ſerving little turns, propoſing little ends, and ſupplying daily exigencies by little ſhifts and expedients.'

Thus the *admirer*—and now accept alſo a contraſt to it, from a profeſſed *abhorrer* *. "He is naturally inclined to believe the worſt, which I take to be a certain mark of a mean ſpirit, and a wicked ſoul; at leaſt I am ſure, that the contrary quality, when it is not due to weakneſs of underſtanding, is the fruit of a generous temper, and an honeſt heart. Prone to judge ill of all mankind, he will rarely be ſeduced by his credulity; but I never knew a man ſo capable of being the bubble of his diſtruſt and jealouſy."—And again: "A man who ſubſtitutes artifice in the place of ability, who, inſtead of leading parties, and governing accidents, is eternally agitated backwards and forwards by both, who begins every day ſomething new, and carries nothing on to perfection, may impoſe a while on the world: but a little ſooner or later the myſtery will be revealed, and nothing will be found to be couched under it, but a thread of pitiful expedients, the ultimate end of which never extended farther than living from day to day."

After this, the act for ſettling the precedency of the Princes of the Houſe of Hanover, is juſtly placed by the Dean as an article of merit, to the account of his patron; and, having ſufficiently decried the Barrier-Treaty, negociated and ſigned by the late Lord Townſhend, he gives the repreſentation of the Houſe of Commons to the Queen, (ſuppoſed, as he ſays, to be the work of Sir Thomas Hanmer's pen) at length, tho' it is to be found in all the collections extant.

* Bolingbroke.

The importation of Palatines; the Bill for securing the Freedom of Parliaments, by limiting the number of Placemen in the House of Commons, rejected by the House of Lords, to take off the odium from those more immediately concerned; the provisions made in favour of the Episcopal Dissenters in Scotland; a character of Mr. St. John, and his invincible eloquence; (which only serves to confound the Reader, who cannot help wondering to find the person who has been at such pains to traduce Lord Oxford, so much extolled by the pen devoted to his praise); the representation drawn by him (St. John) of past miscarriages, and corruptions; the Dutch Memorial in answer thereto; a Historiette of the October Club; the Bill of Resumptions, and the Tacks attempted to be grafted upon it; the Proceedings of the House of Commons with regard to the Liberty of the Press, and the rejection of the Quakers Bill for continuing a temporary law which substituted their Affirmation in the place where an oath is required by law: all known points, or at least sufficiently explained in other books, are the remaining topics of this:—and the uses drawn from them are such only as will serve best to set off one Party at the expence of the other; which must ever be the case in all party-writings.

Indeed, in discoursing of the Liberty of the Press, and the Bill brought in to restrain it, the Dean seems to be of more opinions than one. He is explicit that the mischiefs of the Press were too exorbitant to be cured by such a remedy as a tax upon the smaller papers; and that they deserved the severest animadversions of the public. But then, as an Advocate for himself, he is explicit also, that whatever side has the *sole* management of the Pen, would soon find hands enough to write *down* their *enemies* as *low* as they *pleased*; and it follows, that, while there are Parties amongst us, who have Power for their principal object, and Power itself is in a state of fluctuation, none will care to put a weapon out of their reach, which all in turn may be glad to make use of; nor, indeed, is it fit that the power of the Pen should be added exclusively to that of the Purse and the Sword: And having observed, that in the said Bill of Restraint there was a clause to oblige the Author of every printed book, pamphlet, or paper, to set thereto his name and place of abode, our Author adds, that he believed, this was what no man who had the least regard to learning would give his consent to. Notwithstanding which, he seems not to be over-well pleased, upon the whole, that the Bill was not brought in till the 8th of June; and that after it had been committed three days, it should be heard of no more.

The Dean's fourth book contains the most historical matter, and is the most interesting of all. The strength of the anti-ministerial

aerial Cabal; their connections with the Dutch Miniſter; the uſe made by the latter of the Addreſs of the Lords, againſt any Peace *without Spain*, (theſe are the Dean's own words) in demanding a ſhare for his Maſters out of the advantages ſtipulated by her Majeſty in behalf of her own ſubjects; the reſentment this behaviour of his excited; the anſwers returned; the inſtructions given to our Plenipotentiaries at Utrecht; the progreſs of the treaty; the interruptions and impediments which were on all ſides conjured up to render it fruitleſs; the plan proceeded upon; the diſingenuity and preſumption of the Dutch *; Mr. Harley's conference with the Penſionary, in his way to the court of Hanover, and the additional inſtructions ſent by him to the Britiſh Plenipotentiaries at the Congreſs, as alſo the inſtructions for his own conduct to his Electoral Highneſs; the Duke of Ormond's commiſſion and campaign; the Queen's Speech in Parliament, at length, imparting the terms of peace; the complaints it gave riſe to among the Allies; the Ceſſation of Arms between Great Britain and France, on the ſurrender of Dunkirk; the Earl of Albemarle's diſgrace at Denain. Lord Bolingbroke's miſſion to, and negociations in France; King Philip of Spain's renunciation of the French Crown, for himſelf and his Heirs; a very ſenſible digreſſion of the Dean's, concerning the ſtupidity of the Princes of Europe, in marrying their daughters into the Houſe of France, by which their own dominions became liable to be annexed to that kingdom,—whereas, by the Salic law, no part of the French dominions could ever by any female claim deſcend to them; the continuance of the Dutch obſtinacy in conſequence of the ferments ſtill continued here, and the hopes ſtill ſupplied from hence; their relenting at laſt; the Queen's firm interpoſition, by Mr. Prior, ſent again to Paris, in the article of Tournay, on their behalf; the nomination of the Duke of Hamilton and Lord Lexington, for Embaſſadors to France and Spain, and the murder of the former; (according to the Dean's manner, that is to ſay, of ſtating the duel between the Duke and Lord Mohun) Lord Strafford's return to Utrecht with her Majeſty's laſt inſtructions; the convulſions among the ſeveral parties which followed thereupon; the ſubſequent negociations of the Duke of Shrewſbury at the court of France; the

* Which, among a variety of other inſtances, is thus illuſtrated: 'It will have an odd ſound in hiſtory, and appear hardly credible, that 'in ſeveral petty republics of ſingle towns, which make up the States-'General, it ſhould be formally debated, whether the Queen of Great 'Britain, who preſerved the Commonwealth at the charge of ſo many 'millions, ſhould be ſuffered to enjoy, after a peace, the liberty 'granted her by Spain, of ſelling African ſlaves in the Spaniſh domi-'nions of America.'

difficulties ſtarted on that ſide, and artifices uſed, to take advantage of our domeſtic feuds; and the final concluſion of the Peace: Theſe, in general, are the materials of which this book is compoſed. All deſerve a circumſtantial review, which could no otherwiſe be done, than by taking a review of the times: A review of the times is not to be comprehended within the narrow bounds of ſuch an eſſay as this:—and as we are now told, this work is to be again publiſhed in a more perfect ſtate, and with additional matter, ſome of the deficiencies in this performance may then be ſupplied.

A Hiſtory it is called; an Apology it is: and a good Apology may be a bad Hiſtory. The arrangement of the matter may ſeem confuſed; but in reality it is ſo much the more artificial. —Upon the whole, let us have leave to conclude with a paſſage or two out of Lord Bolingbroke's Letter to Sir William Wyndham, before quoted.

"I am far from thinking the treaties, or the negociations "which led to them, exempt from faults. Many were made, "no doubt, in both, by thoſe who were concerned in them; "by myſelf, in the firſt place: and many were owing purely to "the oppoſition they met with in every ſtep of their progreſs.

"Thoſe who intended to tie the knot of the war as hard, and "render the coming at a peace as impracticable as they could, "had found no method ſo effectual as that of leaving every "one at liberty to inſiſt on all he could think of, and leaving "themſelves at liberty, even if theſe conceſſions ſhould be made, "to break the treaty by ulterior demands.

"The Allies imagined, that they had a right to obtain at "leaſt every thing which had been demanded for them reſpec-"tively: and it was viſible, that nothing leſs would content "them. Theſe conſiderations ſet the vaſtneſs of the undertak-"ing in a ſufficient light."

Since the laſt article was cloſed, a pamphlet has made its appearance, under the title of *A Whig's Remarks on the Tory Hiſtory of the Four laſt Years of Queen Anne, &c.* Printed for J. Staples, price 1s. 6d. Concerning which no more need be ſaid than this, That tho' by the title-page we are taught to believe it is the performance of *one* Whig, the Dedication is ſo worded, as to imply *more* than *one*: that there is a bold ſtroke of flattery in the addreſs of the ſaid Dedication to the Duke of Marlborough, which begins with SIR! hitherto applied only to Princes of the blood-royal: that from thence it ſeems reaſonable to conclude, the ſaid aſſociated Dedicators had ſomething farther in view, than merely to diſpenſe an antidote to the poſthumous venom of Dr. Swift: and that it contains much abuſe and little information.

Ra. *An*

FOREIGN BOOKS, *continued from page* 257.

Annales Politiques, de feu Monſieur Charles Irenée Caſtel, Abbe de St. Pierre, de l'Academie François. Londres 1757, *Tom.* I. *pag.* 338. *Tom.* II. *pag.* 340. 8vo. That is,

The Political Annals of the late Abbé de St. Pierre, of the French Academy.

THIS worthy perſon, who died at Paris, April 29, 1743, was a voluminous Writer, and a warm ſpeculative Politician. He had conſiderable talents, extenſive knowlege, and was juſtly eſteemed, in point of expreſſion, a very able and elegant Writer. He was alſo a man of great integrity, of a moſt benevolent diſpoſition, commonly in the right, but whether he was ſo or not, inflexibly wedded to his own opinion. He all his life long aſſumed to himſelf a liberty of thinking, ſpeaking, and writing, upon ſubjects of the moſt delicate nature, which would not have been very well reliſhed under many other governments; but which were leaſt of all acceptable under ſuch a government as ſubſiſts in France. But to the Abbé St. Pierre it was the ſame thing, acceptable or not acceptable; he wrote on, printed what he could, and what he could not print, he kept by him. Of theſe poſthumous works, that which is now before us, is one.

He tells us, in his preface, that the lives of illuſtrious men, written by Plutarch, was one of the works which he moſt admired; more eſpecially becauſe it ſet the true principles of morals in the faireſt light, and rendered them more eaſily reducible to practice, by reaſoning from facts. He from thence formed a reſolution of trying what might be done, by the ſame method, in regard to politics. His ſcheme therefore, is to ſet down the principal events that happened in his own lifetime, to explain the manner in which they were brought about, and to illuſtrate his own political maxims, by reflections upon theſe events, and upon the conſequences that attended them.

The ſame ſpirit of intrepid ſingularity, which diſtinguiſhes all his other works, is ſufficiently viſible in this. It contains not the hiſtory of, but hiſtorical reflections upon, fourſcore and one years; that is, from the year 1658, in which the Abbe de St. Pierre was born, to 1739. It is intermixed with his thoughts upon a variety of ſubjects, that one could hardly have imagined would have found room in a piece written on ſuch a plan. If we may judge from thoſe points of hiſtory with which we are beſt acquainted, he was not always ſo well informed as he imagined, but was ſometimes deceived like other men. On the

whole, however, it will be found curious, inſtructive, and entertaining, eſpecially by Readers of the ſame caſt with the Writer, who delight in political reveries, and feel a pleaſure in that kind of ſpeculative curioſity, which enables them to review the actions, and to cenſure the conduct of the Great. A diſpoſition not at all uncommon in the preſent age, and by far more laudable than a ſpirit of ſervile adulation, or undiſtinguiſhing indifference.

Hiſtoire de la Ville d' Amiens, depuis ſon origine, juſqu' a' preſent. Ouvrage enrichi de cartes, de plans, & de differentes gravures. Par le R. P. Daire Celeſtin. A Paris, 2 vol. in 4to. 1757. (i. e.)

The Hiſtory of the City of Amiens, from its origin to the preſent time, &c.

This work muſt have coſt the Author incredible labour, and cannot but be exceedingly acceptable to the inhabitants of that diſtrict to which it relates. The firſt volume contains, properly ſpeaking, two parts. In the five firſt books, we have a deſcription of the city and its territory, which is very fertile in corn and in flax; a diſtinct view of its antient and modern government, civil, military, and commercial; and, in regard to this laſt, a very curious and circumſtantial account of the manufactures eſtabliſhed there, in the reign of Lewis XIV. by the direction, and under the patronage, of the famous Mr. Colbert, for the making a vaſt variety of woollen goods, and ſome ſlight ſtuffs, compoſed of ſilk and woollen. The perſons thus employed in the city, and its adjacencies, are ſaid to be forty thouſand at leaſt, diſtinguiſhed into ſixty different companies. A conſular juriſdiction was eſtabliſhed here in 1667.

The remaining part of this volume contains the civil hiſtory of Amiens, digeſted regularly into annals, in which the Author has ſhewn himſelf equally induſtrious and impartial, as appears chiefly in the account he gives of the tranſactions in the time of the Holy League, when that furious bigotry which laid waſte France, flamed higher in this city than almoſt in any other, except the capital. He concludes with an account of the academy, firſt erected here, in 1702, and, after many alterations and revolutions, at length fully and finally eſtabliſhed, by letters patents, dated in the month of June, 1750.

The ſecond volume comprehends the eccleſiaſtical hiſtory, the ſucceſſion of Biſhops, the erection and endowments of convents, and other religious communities; with every thing elſe of that nature. It is to be regretted, that a book, in ſo many other reſpects

ſpects curious, inſtructive, and valuable, ſhould be ſo incorrectly printed.

L'Europe Ridicule; ou Reflections politiques ſur la Guerre preſent. Cologne 1757, 8*vo.* That is,

Europe ridiculous, or, political Reflections on the preſent War.

This is one of thoſe curious and extraordinary pieces that have been penned under the direction of the French Ambaſſador at the Hague; and are ſaid to have done ſuch ſurprizing ſervice, that the Miniſtry of Verſailles are thought to have availed themſelves more in the preſent war of their emiſſaries pens, than of their ſoldiers' ſwords. But it may be very truly doubted, whether the advantages gained by either will be of long continuance, or, in their conſequences, of any great advantage. This new ſcheme of ſupporting political meaſures by libels inſtead of manifeſtoes, may, for a time, have an effect on weak minds; but, in the end, muſt prove very prejudicial: and, indeed, might at any time be turned againſt them, if the Miniſters of other Monarchs would deſcend to ſuch unworthy methods, or would even countenance their maſter's ſubjects, in vindicating the juſtice of their reſpective cauſes, by publiſhing indecent truths.

The ſcheme of theſe political reflections is, to miſrepreſent the character of his Pruſſian Majeſty, and to ſtir up the hatred of the Dutch mob [their magiſtrates will deſpiſe ſuch ſtuff] againſt the Britiſh nation. In order to effect the firſt, all imaginable pains are taken to repreſent the Pruſſian monarchy as an upſtart ſtate, and to give the moſt odious colours to the means by which it has been raiſed from its antient obſcurity to its preſent ſignificance, by the two laſt Kings. It is aſſerted, that in the former reign, the people of all ranks, in all the Pruſſian territories, amounted but to one million, ſix hundred thouſand ſouls; and that the revenue did not riſe higher than thirty-ſix millions of French livres; of which ten millions were employed in the pay and ſubſiſtence of the troops; two were ſpent in the court; ſomewhat more in defraying the civil government; ſo that ten millions were conſtantly laid up, by the late King, for carrying the vaſt deſigns he meditated into execution.

His preſent Majeſty is repreſented as having been ſurrounded in his youth, by a ſet of indigent men of letters, with whom, to eſcape his father's jealouſy, he was glad to converſe with familiarity, and to adopt their manner of ſpending his time; and by whom he was flattered into an extravagant opinion of his own abilities. He is alſo ſaid to have collected from them, and from the peruſal of the Authors they recommended, a turn of thinking, ſingular in itſelf, and which renders him leſs practicable to the

the foreign miniſters reſiding at his court, than any other Prince of his time; with an infinity of ſuch like invidious inſinuations: all calculated to poiſon the mind of the Reader, and to prevent his ſeeing the plaineſt facts in that light in which he muſt otherwiſe ſee them. The addreſs, the capacity, the courage of Pruſſia's victorious Monarch, are all to be converted into ill qualities, becauſe, at a certain period, he could not be made the dupe of the Marquis de Valori, or even of their more able negotiator, the Duke de Nivernois.

With this laudable view, he is deſcribed as framing, at the beginning of his reign, a table of quarrels, which, according as circumſtances directed, he was to pick with all his neighbours; and this once laid down, the colour of injuſtice is thrown on every future action, either in war or in peace. His invaſion of Sileſia, was an act of outrageous violence; his ſupport of the Emperor Charles VII. ſelf-intereſted; his conjunction with France inſincere; his ſeparate peace with the Queen of Hungary unjuſtifiable; his breaking with that Princeſs again, to ſave the Emperor, another act of injuſtice; his invaſion of Saxony, by which he prevented his own country from being invaded, cruel in the higheſt degree; and the treaty of Dreſden, made by him only with a view that it might become the ſource of a new war. After ſuch ſuggeſtions, the obligations France was under to that Monarch in the laſt war conſidered, no French Miniſter certainly will have the aſſurance to ſhew his face again at Berlin.

In reſpect to the Britiſh nation, they are charged with ſacrificing the commerce of the Dutch to their own, during the laſt grand alliance. In proof of this, it is ſaid, Sir George Rooke diſcharged an Algerine Corſair that was brought into the grand fleet, in the Mediterranean, becauſe, though the Dutch were at war, we were at peace, with the Algerines. We made prize of Dutch veſſels that in a time of war traded with France; though it is allowed we never traded ourſelves, and therefore thought trade and war incompatible with the ſame nation. Beſides all this, Mr. Methuen made a treaty between Portugal and England, by which, in conſideration of our taking their wines, they were to take our cloth; and this great politician ſays, that if the Portugueſe did not buy ours, they would buy Dutch cloth. He very fairly admits, and, which is ſingular enough, thinks to make his court to the Dutch by admitting, that they no longer make the figure they did; which he would have them believe is owing to our undermining their trade. It is, however, a ſelf-evident truth, that while the republic was cloſely attached to us, ſhe made, indeed, a great figure, and ſince her attachment to France, a ſtrange one.

Our

Our Author is not more bitter in his ſatire, than wonderful in his panegyric; the wiſdom, fortitude, and uprightneſs of the meaſures of the court of Vienna, are ſet in the faireſt point of light. The political prudence of the States General is highly applauded: but above all, the moderation, ſagacity, and magnanimity of the King of Poland, are commended in the moſt obliging terms. We ſee from hence the ſtupendous talents of French Writers, and how eaſy it is for them to run down even the greateſt characters, when that is neceſſary to ſupport the ſyſtem of Verſailles; and with how much facility likewiſe they cut out *niches* in the *Temple* of *Fame*, for every Prince who will attach himſelf, at the expence of his natural intereſts or dominions, to the plan of their Monarch, and his Miniſters.

L' Hiſtoire des Navigations aux Terres Auſtrales, contenant ce que l'on ſçait des mœurs, & des productions, des contrées, découvertes juſqu' à ce jour; & où il eſt traité de l' utilité d' y faire de plus amples découvertes, & des moyens d' y former un établiſſement. A Paris chez Durand, 1757. 4to. Tom. I. p. 463. Tom. II. p. 513. That is,

The Hiſtory of the Voyages that have been made to the Countries lying near the South Pole; in which is contained an account of what we know as to the manners of the inhabitants, and as to the productions of theſe places; and in which the utility of making farther diſcoveries is conſidered; and the means of forming an eſtabliſhment pointed out.

The deſign of this large and curious work, is to examine methodically, and ſet in its proper light, a ſubject hitherto treated with little preciſion, at leaſt in compariſon of its importance. The Author is the Preſident de Broſſe, a magiſtrate equally diſtinguiſhed by his extenſive knowlege, and as extenſive a ſpirit of benevolence. He lays it down as the foundation of his enquiries, That beyond the moſt ſouthern points of Africa, Aſia, and America,—that is, the Cape of Good Hope, the Molucca Iſlands, and the Streights of Magellan; there muſt be a tract of country, part continent, and part iſlands, containing between eight and ten millions of ſquare miles, and making a third of our terraqueous globe, which he conſiders as abſolutely neceſſary to balance that vaſt extent of country which compoſes the northern part of Aſia.

This foundation being laid, he next examines how far this ſentiment may be conſidered as ſupported by facts; which for the ſake of perſpicuity, obliges him to diſtinguiſh theſe ſouthern lands, into thoſe which lie beyond Aſia, to which he gives the name of Auſtralaſia; thoſe beyond the Straits of Le Maire, which he

he calls Magellanica; and that infinite number of iſlands ſcattered through the Pacific Ocean, which he diſtinguiſhes by the name of Polyneſia. Theſe diſtinctions are very proper, not only as they ſerve to facilitate our comprehending the Author's obſervations, and to enable him to diſtinguiſh and apply his proofs; but as they give the Reader a very clear and diſtinct notion of the ſituation of theſe ſouthern countries, and conſequently put it in his power to apprehend clearly what, from a multitude of Writers, the Preſident advances; and to be able, in like manner, to bring any lights he may have received from other Authors, into their proper places, and to perceive thereby how far they agree with, or differ from, what Monſ. Le Broſſe has collected.

The Preſident Le Broſſe divides his whole performance into five books; the firſt of which may be conſidered as an introduction to the other four, and cannot fail of giving the attentive Reader a juſt idea of the Author's ſkill in the ſciences of Aſtronomy, Geography, and Navigation; his free and diſintereſted notions in reſpect to Commerce, Colonies, and the advantages that ought to be expected from them; with other points of uſeful and polite literature. In the ſecond book, he gives the Hiſtory of the Diſcoveries made with reſpect to the countries lying near the South Pole, during the ſixteenth century. In the third book, we have the Hiſtory of the ſame diſcoveries, continued during the courſe of the ſeventeenth century; and through the whole extent of the eighteenth, in the fourth. His extracts are ſuccinct, judicious, and very exact: often in the words of the Authors from whom they are taken. In making this collection, he has not only examined Ramuſio, Haklayt, Purchas, Thevenot, and many other Authors of the like kind, but alſo particular Voyages, in all languages, in order to render his performance as comprehenſive as poſſible. In the fifth book, he diſcuſſes the means of making a proper eſtabliſhment for the attaining a perfect knowlege of all the countries round the South Pole.

Upon the review of his work, he found it neceſſary to ſubjoin certain additions, and ſeveral Supplements, which contain a variety of obſervations, new relations, and ſome corrections. There are alſo three Charts, very requiſite for the illuſtration of the work, an Index, with a very large table of Errata, occaſioned by the Author's being at a diſtance from the preſs, and other accidents.

Upon the whole, it is a point of juſtice due to this learned and worthy Magiſtrate, to acknowlege that he has taken incredible pains, aſſembled a vaſt variety of curious, entertaining, and inſtructive paſſages, relative to a matter of great importance,

ance, not hitherto examined with the care that it deſerved; and that he has interſperſed many new, ſingular, and intereſting obſervations of his own. But after all, it is highly probable, that this work may appear in a more perfect manner, in ſome ſubſequent edition; for the Author having more than once changed his plan, laid it aſide for a time, reſumed it again, for reaſons which he has aſſigned, altered and new moulded it, in many reſpects, from whence there naturally ariſes ſome embarraſſment and confuſion, notwithſtanding all the care and circumſpection which he has employed;—it is therefore hardly to be queſtioned, that when ſo able and accurate a Writer finds that the world in general approves his undertaking, and does that juſtice which is due to his merit, he will once more review what he has delivered upon this ſubject, remove the unavoidable defects of a firſt attempt, and digeſt all his additions and corrections into their proper places.

Vie de Witikind le Grand, Tige des Maiſons de Saxe, de Brandebourg, &c. Brochure in 12mo. *Par M. Dreux du Radier.* 1757. That is,

The Life of Witikind the Great, from whom deſcend the Houſes of Saxony, and Brandenbourg, &c.

This famous Hero lived in the ninth century, and defended the liberty of the Saxons againſt the ſuperior power of the Emperor Charlemagne. He was, without doubt, a Prince of great parts, a ſincere Patriot, an able General, and for the times in which he lived, a conſummate Politician. He was often defeated, never ſubdued; moderate in ſucceſs, firm in adverſity, conſtant to his purpoſe, and ſo fertile in reſources, that the Emperor, at laſt tired out, courted the friendſhip of him whom he found it impoſſible to overcome. In conſequence of this, he became a Chriſtian, and was honoured with the title of Duke; but was ſometime after ſlain in war, againſt a neighbouring Prince. He left behind him an only ſon, Robert, from whom, according to the German Hiſtorians, many of their greateſt families are deſcended; and if we give credit to ſome, the third race of French Kings are alſo ſprung from him.

We have a large Life of this Prince in folio, under the title of Wittikindus magnus, written by Andrew Cruzius, Counſellor to the Elector of Brandenburgh, in Latin, and publiſhed in the year 1679; compoſed with great labour and learning, and ſupported by numerous teſtimonies of every kind. This work, tho' much eſteemed, was, in reſpect to the generality even of learned Readers, much too long to be read: which produced the little piece now before us.

Mr.

Mr. Dreux du Radier believed he ſhould do an acceptable ſervice to the public, if he drew the moſt material facts relating to this Saxon Hero, into a narrow compaſs, and publiſhed them in a modern dreſs; in which he has ſucceeded ſo well, that in all probability the reputation of this patriot Chief will ſpread farther, in conſequence of theſe ſhort Memoirs, than ever it would have done in a more voluminous Hiſtory.

Memoire pour l' accroiſſement du Commerce, tant par mer que par terre, & la Sûreté de la Navigation, & de la Pêche, en Tems de Guerre, comme en Tems de Paix. 1757. 4to. *i. e.*

A Memorial, calculated for the Extenſion of Trade by Sea and Land; and the Security of the Navigation and the Fiſhery, as well in time of War as in Time of Peace.

The deſign of this pamphlet, is to point out the advantage that would attend the making a Sea Port on the coaſt of Picardy, in the county of Ponthieu, between the towns of Auguſt and Cayeux. After ſhewing the many purpoſes that ſuch a haven would anſwer, and the great need the French have of ſuch a one, in that part of their dominions, the Author concludes with arguments to prove, that what he propoſes is practicable, and lays down the means for carrying it into execution.

Recherches Hiſtoriques ſur les Cartes à jouer, avec des Notes critiques & intereſſantes. Par l' Auteur des Memoirs ſur la Language Celtique. Lyon, 12mo. pag. 163. That is,

Hiſtorical Reſearches upon Cards, with Notes critical and intereſting. By the Author of Memoirs on the Celtic Language.

This is, properly ſpeaking, a *Bagatelle Litteraire*, or, in plain Engliſh, a learned Gimcrack. The Author is Mr. Bullet, Profeſſor in Theology at Beſançon. It is ſurprizing, that a man of his abilities, and who already had acquired ſome credit in the learned world, by a former performance, ſhould condeſcend to employ his time, and his talents, upon ſo frivolous an object.

The chief point he labours to prove, is, that they were invented and brought into uſe, four or five years before the death of the French King Charles the fifth; which he has eſtabliſhed with great ability, and with a diſplay of learning, much greater than ſo trivial a ſubject deſerved. He diſcourſes copiouſly on the figures repreſented upon them, their alluſions, and the alterations that have been made in them. He ſhews that the game of cards was at firſt entirely military, and proves it from the original names of the pictures. He enters alſo into the origin and meaning of ſeveral old games, and on theſe topics advances ſome things that are curious and entertaining.

If

If the Reader is desirous of knowing the reason of all this, we can only say, that the Reverend Fathers Menestrier and Daniel, had gone before him in this important path; and that Professor Bullet had a mind to trip up their heels, and to shew the learned world, that in regard to the mysteries of a pack of cards, and the thorough knowlege of the delectable History of the four Kings, they were but mere novices in comparison of this our learned Divine.

[*To be continued.*] C—I

MONTHLY CATALOGUE,

For APRIL, 1758.

POLITICAL.

Art. 1. *An Essay towards deciding the Question, Whether Britain be permitted by right Policy to Insure the Ships of her Enemies? Addressed to the Right Hon. Henry Pelham, Esq; The* second Edition, *with Amendments. To which are now first added, Further Considerations upon our Insurance of the French Commerce in the present Juncture. Addressed to his Grace the Duke of Newcastle.* 8vo. 1s. Millar.

THIS is a very sensible pamphlet, wrote upon a very interesting subject*. The arguments in favour of Insuring the ships of our enemies, are very methodically and judiciously arranged; and, in our judgment, the Author has evidently demonstrated, that such Insurance is detrimental to this kingdom. As his reasons cannot be reduced to the compass of a Catalogue article, we refer the curious Reader to the work itself; and we may venture to say, that the perusal of it will give him great satisfaction.

Those who are desirous of further information on this head, will do well to consult Mr. Postlethwayt, who is very explicit on the subject, and agrees with our Author, that the practice of Insuring the ships of our enemies, is very prejudicial to the interest of the nation.

We hope the Legislature will take this matter into consideration, For it is a scandal to Government, to tolerate abuses for the benefit of individuals, to the detriment of the Community. R—d

Art. 2. *Considerations on a Letter to the Mayor of ———, in relation to a Bill now depending in Parliament, for the Encouragement of Seamen employed in the Royal Navy, &c. &c. &c.* 8vo. 6d. Lewis.

* Its Author is Mr. Corbyn Morris; who has favoured the public with several other very ingenious performances.

We

We have here a well-penned Anſwer to a well-written Pamphlet. The two Diſputants ſeem to be men of abilities; but, in our judgment, the Anſwerer has taken the wrong ſide of the queſtion.

He ſays,—'It is a fact univerſally eſtabliſhed, that no Seaman can 'work with money in his pocket; therefore payments of all kinds 'to the Seamen are poſtponed till a ſhip, upon her arrival in port to 'be cleaned, is cleared of her ſtores, docked, and again refitted. 'This univerſal practice has never been varied in any inſtance; the 'attempt would be fruitleſs, and endanger the unmanning a well-'diſciplined ſhip.'

But this is all aſſertion; and he has taken no notice of what has been urged to the contrary by the *Letter writer to the Mayor, &c.* who tells us, that upon a calculation, it appears, that more men have deſerted under *ſlow* payment, than under *quick* payment.

Upon the whole, we are of opinion, that all the arguments uſed for detaining the ſeamen's wages, are founded upon unnatural policy, and ſavour of the higheſt injuſtice. If men were to have their money kept from them, becauſe they might not ſquander it away, and indulge in vice and extravagance, it would be a reaſon why a great many ſhould never receive a farthing while they live.

We cannot help obſerving likewiſe, that the Anſwerer ſeems to betray a little latent animoſity againſt the promoter of the bill; as we may judge from the ſneer with which he concludes. 'The promo-'ter of an act,' ſays he, 'for the encouragement of ſeamen, and for 'the more certain payment of their wages, has an undoubted right to 'the acknowlegement of that body of people, and of the ſea-port 'trading towns. It is a popular ſubject, popularity will follow, *it is* '*all that is deſired, or can be meant by this bill.*

R—d

Art. 3. *The Officer's Anſwer to the Country Gentleman's Reply.* 8vo. 1 s. Robinſon.

The ill ſucceſs of our arms againſt Rochfort, having opened a paper-war, the Public has had an opportunity of obtaining a conſiderable knowlege in the rudiments of *military* ſcience. The anſwer before us charges the Country Gentleman with miſrepreſentations, or miſquotations; and taxes him with having made unjuſt calculations with reſpect to the French forces. It would not be conſiſtent with the brevity to which we are limitted, to abridge the arguments here made uſe of; let it ſuffice to obſerve, that they are in many inſtances ſpecious and ingenious: but, in our opinion, not altogether ſatisfactory, upon the whole.

We muſt, however, do the Writer the juſtice to acknowlege, that he has preſerved great temper and moderation, and has managed the controverſy like a man of ſenſe, and like a gentleman.

R—d

*** The Remainder of this Month's Catalogue will be given in our next.

THE

MONTHLY REVIEW,

For MAY, 1758.

The Parliamentary Hiſtory of England, &c. Vol. XVI. XVII. and XVIII. See Review for February laſt, p. 129.

IN our laſt account of this accurate and voluminous compilement, we left the unhappy King Charles in the hands of the Engliſh army. We are now brought to a period of our hiſtory, in which this kingdom experienced all the calamities of anarchy. The Monarchy and Peerage were aboliſhed. The Houſe of Commons aſſumed the ſupreme authority of the nation. That Houſe itſelf was modelled at the will of the Army, who admitted or ſecluded the members, juſt as they found them diſpoſed to be obedient to their dictates. Even the Army, which governed the Legiſlature, was divided and rent in factions. Independents and Levellers ſtrove for ſuperiority. All was horror and confuſion. There was no law but force: till at length, One crafty and daring Uſurper, taking advantage of the diviſions which he helped to foment, raiſed himſelf to the ſupreme ſeat of power, and ruled with arbitrary ſway. So true it is, that anarchy is always the forerunner of tyranny.

The ſixteenth volume opens this ſcene of tumult, with a remonſtrance * from the Army to the Parliament. It muſt be remembered, that the Army had preſented a petition and repreſentation to their General, Sir Thomas Fairfax, of which the Parliament being informed, they iſſued a declaration, and ſent it

* Theſe remonſtrances were penned by Colonels Ireton and Lambert, who were bred up to the law, and were men of ſubtle imaginations, and indefatigable induſtry.

to the General; in which they expreſſed their high diſlike of that petition in very warm terms, concluding, 'That all thoſe 'who ſhould continue in promoting that petition, ſhould be 'looked on, and proceeded againſt, as enemies to the ſtate, and 'diſturbers of the public peace.' But this declaration, which was made the 30th of March 1647, was expunged in June following; the Parliament now plainly perceiving, that they were in the power of their own Army: and, indeed, in the remonſtrance at the opening of this volume, the latter talk altogether in the language of maſters.

After taxing the Parliament with having acted in an oppreſſive and arbitrary manner, they proceed in the following terms.

'And here, if we may, we ſhould humbly offer to conſideration, whether it were not a neceſſary expedient, for prevention or remedy of ſuch evils in future, that, in things ſo clearly deſtructive to the common rights and liberties of the people, and ſafety of the kingdom, there be a liberty for diſſenting members in the Houſe of Commons, as it is allowed in the Houſe of Peers, to enter their diſſent, and thereby acquit themſelves from the guilt or blame of what evils may enſue; that ſo the kingdom may regularly come to know, who they are that perform their truſt faithfully, and who not: and this proviſion for the future, as alſo our deſires for remedy in the preſent caſes, as it were clearly good and neceſſary in the reſpects premiſed, ſo, we think, the ſame may well be, without future prejudice or diſcouragement, in any other reſpects, to ſucceeding members of Parliament; provided always, that no man ſhall be queſtioned or cenſured for any thing ſaid or done in Parliament, any further than to excluſion from that truſt, which is all that in the preſent caſe we ſhould deſire upon any ſuch grounds. And that future liberty of entering diſſents we do not here propoſe as a thing we any way inſiſt on, to the prejudice of Parliament privileges; we only offer it to conſideration, and that from good wiſhes to the privileges of Parliament, to render them more laſting by being leſs nocent. And, indeed, whoever moſt adores, or tenders thoſe privileges, will beſt expreſs his zeal towards them, in taking care they be not abuſed, or extended to private wrongs, or public miſchiefs; for *we clearly find*, and all wiſe men may ſee it, that Parliament Privileges, as well as Royal Prerogative, may be perverted and abuſed, or extended to the deſtruction of thoſe greater ends, for whoſe protection and preſervation they were admitted or intended, viz. the rights and privileges of the people, and ſafety of the whole; and in caſe it be ſo, the abuſe, evil, or danger of them is no leſs to be contended againſt, and

'and a remedy thereof no leſs to be endeavoured, than of 'the other.

'And whereas the injuſtice in that particular of the declara-'tion againſt the Army, for their juſt and innocent petition, may 'ſeem to have been recompenced in the late expunging thereof 'out of the Journal-books, we confeſs it hath been ſo in great 'meaſure, as to the particular or preſent injury done the army 'therein; and we cannot but acknowlege ſo far, the juſtice 'that lies in thoſe votes for expunging thereof; but for our own 'or the Army's particular reparation, we ſhould never wiſh 'more, nor ſcarce have inſiſted on ſo much, to any diſhonour 'of Parliament in future; we ſhould rather have been ſatisfied 'with the Parliament's declaring how, and by whom, they 'have been miſinformed, ſurprized, or otherwiſe abuſed, in 'framing the propoſal, or paſſing thereof, as it was: but as to 'that particular, or any other of that nature, we ſay as fol-'loweth:

'1. We never did, nor do, value or regard our own injury 'or reparation, in any compariſon to the conſequence of the 'one, or the prejudice of the other, but to the future ſecurity of 'the common right and freedom of this nation; and accordingly 'we do not account any reparation conſiderable, that extends 'but to ourſelves in the preſent caſe, and does not, in ſome ſort, 'ſecure ourſelves, and all others, from danger of the ſame or 'worſe injuries or oppreſſions, as private men, from the wills 'or paſſions of the ſame perſons that have offered and acted 'ſuch things againſt us while an army.

'2. We cannot but imagine and conſider, according to ge-'neral report, how the expunging of that declaration was car-'ried and obtained, and upon what grounds and intentions it 'was given way to; but had thoſe that procured it been all for 'expunging it, and that freely, yet how can we expect better 'but that the ſame men, who at one time carried ſuch a decla-'ration, and another time expunged it, may the next day ob-'tain the like or worſe, upon any occaſion wherein it may ſerve 'their private ends or intereſts, if they continue in the ſame 'power and ſway, and be let paſs in deluding and ſurprizing the 'Parliament, as they have done in the paſt particulars?

'3. The apparent diſhonour and prejudice brought upon the 'Parliament, in having ſuch a declaration ſo paſſed, as that 'they ſhould ſoon after, without any alteration in the pretended 'ground of it, find cauſe, for ſhame of the world, to expunge, 'we think ſhould engage thoſe members that love Parliaments, 'in point of honour, to find out and diſcover how, and by 'whom the Parliament had been abuſed, or otherwiſe brought

'into ſuch an inconveniency. And the Parliament may in this 'ſee the temper, as by-ſtanders do the prevalence, of thoſe 'members that abuſed the Parliament in that declaration, who 'will and can make the authority of Parliament ſtill lie under 'the diſhonour of it, in a bare expunging or retracting, rather 'than admit of any conſideration to acquit the authority of 'Parliament, that would tend to fix the blame on thoſe parti-'cular members that had deſerved it: and this certainly would 'be admitted and done, rather than to ſlight it over with a bare 'expunging, were not ſome men more tender of, and more 'ſwayed with, ſuch conſiderations and conſequences as may tend 'to the prejudice of perſons, than ſuch as tend to the general 'prejudice and diſhonour of Parliaments.

We have here a ſtriking inſtance of the bad conſequences which attend irreſolution in government. If the Legiſlature be awed by menaces to ſuſpend or vacate their own acts, there is an end of their authority. Their weak conceſſions will only ſerve to embolden oppoſition, and to retard their ruin, which muſt inevitably enſue. Perhaps it would be more adviſeable, in a political ſenſe, for them to perſiſt in the wrong, than to let the world ſee that they rectify their errors by compulſion. Their timidity will expoſe them to contempt. Inſtead of giving laws, they will be forced to receive them; and they will be upbraided with the irregularity of their puſilanimous proceedings, even by thoſe who frightened them into a compliance with their lawleſs deſires.

This we find was the caſe between the Parliament and the Army. But it muſt be allowed, that the remonſtrance of the latter contains ſome bold truths, expreſſed in a very ſpirited diction. Their reflections on the abuſes of *Parliamentary Privileges*, are juſt and animated. We may venture to ſay, that the extenſion of thoſe *privileges* is more dangerous, becauſe leſs alarming, than ſtretches of the *prerogative*. The latter is immediately reſented, as an attempt *againſt the People*; but the former is often patiently endured, under the flattering appearance of being an act of the people. Caſes have been reſolved into breaches of *privilege*, which appeared to have been no ways ſubject to parliamentary juriſdiction; by which means a judicial power has been exerciſed in a ſummary, way to the oppreſſion of the ſubject, and the infringement of the law of the land. It is our happineſs, that we are not acquainted with any ſuch inſtances of tyrannic uſurpation from our own experience; nevertheleſs, we ought to be conſtantly vigilant, and uſe every precaution to limit the encroachments of that monſter PRIVILEGE.

The

The Parliament had invited the King to his houſe at Richmond; but, in compliance with the Army, they ſent to deſire his Majeſty to defer his coming thither. Eleven members of the Houſe of Commons, who were charged by the Army, thought proper to withdraw themſelves, rather than expoſe their perſons to hazard. By theſe means, the Army having made themſelves many enemies, they began to enlarge their conceſſions to the King, who ſtill continued in their cuſtody. They acknowleged that dominion was in the King, and property in the ſubject; they undertook to reſtore his Majeſty to his crown and dignity, and made many other advances, by which, in a great meaſure, they drew the people on their ſide, and brought a reproach on the Parliament. Thus did theſe artful men make a ſhew of loyalty, to anſwer the purpoſes of revenge and ambition.

The kingdom was now grown a dreadful ſcene of confuſion: Mobs aſſembled about the Houſe on behalf of the King, and forced the members to vote according to their liking; whereupon both the Speakers, with many members, withdrew to the Army: and the General reſolved to march to London, to prevent any future riots.

The great ſtruggle now lying between the Parliament and the Army, the former began, in their turn, to ſhew particular marks of favour to the King, and invited him to come among them, declaring that he ſhould abide with honour, freedom, and ſafety. Perhaps they were as little ſincere in their advances, as the army afterwards ſhewed themſelves. Indeed it would have been highly impolitic and abſurd, to have reſtored the King to his crown and dignity, after ſuch a bloody conteſt between him and his ſubjects. It is evident from the whole tenor of the King's conduct, that he would have thought himſelf bound by no reſtrictions whatever, when the leaſt hope preſented itſelf of getting free from a reſtraint, impoſed upon him by thoſe whom he deemed rebels. He would have been continually plotting, both at home and abroad, for the recovery of that arbitrary power which he longed to exerciſe, and all the horrors of a civil war would probably have been renewed.

But perhaps it would have been indifferent, both to the King and the nation, whether the Parliament or the Army had prevailed. The favours which they alternately ſhewed to his Majeſty, proceeded from their mutual jealouſy, and each endeavoured to make head againſt the other, by gaining the King and his adherents over to their party.

The truth is, no doubt, that the leading men, both in the Parliament and the Army, originally oppoſed their Sovereign from the truly noble and diſintereſted principles of patriotiſm.

But ſucceſs corrupted them. When they had triumphed over their arbitrary monarch, and were relieved from the dread of deſpotiſm, then they grew proud of their own influence, and loſt ſight of their former principles. They had conquered a King, who would have made himſelf abſolute; but they had not the virtue to deſtroy *abſolute power*. On the contrary, they became a legion of uſurpers, who having vanquiſhed a tyrant, greedily contended for the fragments of tyranny.

It muſt be confeſſed, that our conſtitution was preſerved rather by Providence than human policy. Even at the reſtoration it was in imminent danger; for had Charles II. been an active and aſpiring Monarch, inſtead of an eaſy, pliant Voluptuary, he might have taken advantage of the conceding ſpirit of the times, and rivetted fetters upon his ſubjects, who almoſt begged to be ſlaves. But to return to our Authors.

The Army made their menaces good, and marched into London in triumph, with laurel in their hats, as conquerors, to ſhew that the city was ſubdued, and at their mercy.—Such was the vanity and inſolence of the Army, and ſuch will always be the behaviour of men, with whom force is a law. But may we never live to ſee the military power predominant over the civil.

To ſave appearances, however, the Army publiſhed a tedious and elaborate vindication of their proceedings; and, in ſhort, the Parliament were obliged to ſubmit, as they found themſelves under the edge of the ſword.

It is very obſervable, that whichever party was predominant, immediately applied itſelf to reſtrain the *Liberty of the Preſs:* So true it is, that the *Preſs* is the moſt formidable enemy to the deſigns of tyranny and oppreſſion. When the King was in the height of his power, he laid the Preſs under reſtrictions: when the Parliament gained the aſcendancy, they iſſued out an ordinance for that purpoſe *: and now the Army had the ſuperiority, the General, Sir Thomas Fairfax, ſent the following letter to the Speaker of the Houſe of Lords, deſiring a reſtraint of the Preſs.

Putney, Sept. 20, 1647.

'My Lord,

'I Have incloſed ſome printed pamphlets, which are not only 'very ſcandalous and abuſive to this army in particular, but 'indeed to the whole kingdom in general: my deſire is, that 'theſe, and all of the like nature, may be ſuppreſſed for the 'future; and yet, (that the kingdom's expectation may be ſa-

* See the ordinance in Review, Vol. XVII. p. 504

'tiſfied

'tisfied, in relation to intelligence, till a firm peace be ſettled, 'conſidering the miſchiefs that will happen, by the poiſonous 'writings of evil men, ſent abroad daily, to abuſe and deceive 'the people) that, if the Houſe ſhall ſee it fit, ſome two or three 'ſheets may be permitted to come forth weekly, which may be 'licenſed, and have ſome ſtamp of authority with them: and 'in reſpect the former licencer, Mr. Mabbot, hath approved 'himſelf faithful in that ſervice of licenſing, and likewiſe in the 'ſervice of the Houſes and of this Army, I humbly deſire that 'he may be reſtored and continued in the ſame place of li-'cenſer.'

'Your Lordſhip's humble Servant,

THO. FAIRFAX.

Purſuant to this letter, a ſlaviſh ordinance was drawn up; and the proceedings of theſe times plainly indicate, that wherever the ſupreme power might be lodged, the execution was likely to be equally oppreſſive to the nation: and indeed the bulk of the kingdom are ſeldom benefited by any revolution whatever, though according to the dictates of common ſenſe, all changes ought to be for the advantage of the whole community.

When the Army came to London, the King was moved to Hampton-court, where ſeveral fruitleſs propoſitions were made to him for peace: at length, growing uneaſy at his reſtraint, he made his eſcape from thence, and left the following letter upon the table in his chambers.

Hampton-Court, Nov. 11, 1647.

CHARLES *R.*

'LIberty being that which in all times hath been, but eſpe-'cially now is, the common theme and deſire of all men, 'common reaſon ſhews, that Kings, leſs than any, ſhould en-'dure captivity; yet, I call God to witneſs with what patience 'I have endured a tedious reſtraint; which ſo long as I had 'any hopes that this ſort of my ſuffering might conduce to the 'peace of my kingdoms, or the hindering of more effuſion of 'blood, I did willingly undergo; but now finding, by too cer-'tain proofs, that this my continued patience would not only 'turn to my perſonal ruin, but likewiſe be of much more pre-'judice than furtherance to the public good, I thought I was 'bound, as well by natural as political obligations, to ſeek my 'ſafety by retiring myſelf, for ſome time, from the public view 'both of my friends and enemies. And I appeal to all indif-'ferent men to judge, if I have not juſt cauſe to free myſelf 'from the hands of thoſe who change their principles with their

'condition, and who are not ashamed openly to intend the de-
'struction of the Nobility, by taking away their negative voice,
'and with whom the Levellers doctrine is rather countenanced
'than punished: and as for their intentions to my person, their
'changing and putting more strict guards upon me, with the
'discharging most of all those servants of mine, who formerly
'they willingly admitted to wait upon me, do sufficiently de-
'clare. Nor would I have this my retirement misinterpreted;
'for I shall earnestly and incessantly endeavour the settling of a
'safe and a well-grounded peace, wherever I am, or shall be;
'and that, as much as may be, without the effusion of more
'Christian blood; for which how many times have I desired,
'pressed to be heard, and yet no ear given to me? And can
'any reasonable man think that, according to the ordinary course
'of affairs, there can be a settled peace without it, or that God
'will bless those who refuse to hear their own King? Surely
'no. Nay, I must farther add, that, besides what concerns
'myself, unless all other chief interests have not only a hearing,
'but likewise just satisfaction given unto them, (to wit, the
'Presbyterians, Independants, Army, those who have adhered
'to me, and even the Scots) I say there cannot (I speak not of
'miracles, it being, in my opinion, a sinful presumption, in such
'cases, to expect, or trust to them) be a safe or lasting peace.
'Now as I cannot deny but that my personal security is the ur-
'gent cause of this my retirement, so I take God to witness,
'that the public peace is no less before my eyes; and I can find
'no better way to express this my profession, (I know not what
'a wiser man may do) than by desiring and urging, that all
'chief interests may be heard, to the end each may have just sa-
'tisfaction. As for example, the army (for the rest, though
'necessary, yet, I suppose, are not difficult to content) ought,
'in my judgment, to enjoy the liberty of their consciences, and
'have an act of oblivion or indemnity, which should extend to
'the rest of my subjects; and that all their arrears should be
'speedily and duly paid, which I will undertake to do, so I may
'be heard, and that I be not hindered from using such lawful
'and honest means as I shall chuse.

'To conclude: let me be heard with freedom, honour, and
'safety, and I shall instantly break through this cloud of retire-
'ment, and shall shew myself really to be *Pater Patriæ*.'

Here we cannot help observing, that had the King really shewn himself *Pater Patriæ*, instead of being the scourge of his kingdoms, he would have had no occasion to have descended so much beneath his Majesty. But his professions in captivity could never gain credit, while his actions on the throne were remembered;

bered: and they would only ſerve to make thoſe ſcorn him, who before hated him.

The Parliament, however, were not long in ſuſpence about the King, for they ſoon received advice from Colonel Hammond, of his Majeſty's arrival in the Iſle of Wight. Here he was cloſely confined, and his train reduced to the number of thirty perſons. Propoſitions for peace were, however, again preſented to him; and Prince Charles, his ſon, wrote a letter to the Parliament, in order to accommodate matters between his father and them, but all in vain: for the King ſtuck ſo obſtinately to Epiſcopacy, that there remained no hopes of accomodation.

About this time, ſay our Authors, a very ſevere ordinance paſſed both Houſes againſt ſtage-players, &c. The preamble to this ordinance is very remarkable, and ſhews how widely different the ſentiments and faſhions of the preſent age are from thoſe of their anceſtors in the laſt century. It runs thus:

"Whereas the acting of ſtage-plays, interludes, and common plays, condemned by antient Heathens, and much leſs to be tolerated amongſt profeſſors of the Chriſtian religion, is the occaſion of many and ſundry great vices and diſorders, tending to the high provocation of God's wrath and diſpleaſure, which lies heavy upon this kingdom, and to the diſturbance of the peace thereof; in regard whereof the ſame hath been prohibited by ordinance of this preſent Parliament, and yet is ſtill preſumed to be practiſed by divers, in contempt thereof."—Then the ordinance proceeds to enact, "That all ſtage-players, players of interludes, and common players, ſhall be taken to be rogues, and puniſhable within the ſtatutes of the thirty-ninth year of the reign of Queen Elizabeth, and the ſeventh year of the reign of King James, and liable unto the pains and penalties therein contained, and proceeded againſt according to the ſaid ſtatutes, notwithſtanding any licence whatſoever from the King, or any other perſon, for that purpoſe."—By this ordinance alſo the Lord Mayor, Juſtices of the Peace, and Sheriffs of London and Weſtminſter, and of the counties of Middleſex and Surry, or any two of them, were authorized to pull down all ſtage-galleries, ſeats, and boxes, uſed for the acting of ſtage-plays, or interludes, within their ſeveral juriſdictions; and all ſuch common players, and actors, were to be proceeded againſt as rogues, if they ſtill perſiſted to act.—Every perſon preſent as a ſpectator at any ſtage-play, or interlude, hereby prohibited, was, for every time he ſhould be ſo preſent, to forfeit five ſhillings to the uſe of the poor of the pariſh, being convicted thereof by his own confeſſion, or proof of one witneſs upon oath, before one Juſtice of the Peace,

'Peace.---And all Mayors, Bailiffs, Conſtables, Soldiers, &c. 'to be aiding and aſſiſting in the execution of this ordinance, 'upon pain of being fined for their neglect or refuſal.'

It would be abſurd at preſent to talk in the language of our forefathers, and to ſtile ſtage-players, *rogues* and *vagabonds*; but we may truly ſay of them, as a late Prime Miniſter indiſcreetly ſaid of the City-Merchants---that they are *ſturdy beggars*. It is pleaſant to obſerve the theatrical tribe dance from houſe to houſe in their chairs, like people of faſhion, and deliver their *tickets* with as much arrogance, as if they came rather to confer than receive a favour. Such is the whimſical change of things, that though deſpiſed by our anceſtors, they are careſſed by us; and theſe creatures, who are but the parrots of other men's thoughts, are, in point of income, ſuperior to the repreſentatives of the kingdom: and can gain more annually, by entertaining the ſons of idleneſs, than is ſufficient to qualify *four* candidates for a borough.

Every thing now ſeemed to prognoſticate ruin to the King. The Commons came to a reſolution to make no further applications to him; which drew a letter from his Majeſty, penned in ſuch moving terms, that, if it was poſſible to ſeparate the man from the King, it would argue inhumanity not to weep at his diſtreſs.

In the midſt of their proceedings relating to the King, the Parliament, nevertheleſs found leiſure to attend to matters of a more private nature. About this time they publiſhed an Ordinance againſt Blaſphemy and Hereſy, from whence we ſhall give a ſhort extract, that the Reader may ſee what was deemed Hereſy, &c. by this godly Parliament.

'For the preventing of the growth and ſpreading of Hereſy 'and Blaſphemy, be it ordained by the Lords and Commons in 'this preſent Parliament aſſembled, That all ſuch perſons as 'ſhall, from and after the date of this preſent Ordinance, will-'ingly, by preaching, teaching, printing, or writing, main-'tain and publiſh that there is no God; or that God is not pre-'ſent in all places; doth not know and foreknow all things; 'or that he is not almighty; that he is not perfectly holy; or 'that he is not eternal; or that the Father is not God, the Son 'is not God, or that the Holy Ghoſt is not God, or that they 'three are not one eternal God; or that ſhall, in like manner, 'maintain and publiſh, that Chriſt is not God equal with the 'Father; or ſhall deny the Manhood of Chriſt; or that the 'Godhead and Manhood of Chriſt are ſeveral Natures; or 'that the Humanity of Chriſt is pure and unſpotted of all ſin: 'or that ſhall maintain and publiſh, as aforeſaid, that Chriſt did

'not

'not die, nor riſe from the dead, nor is aſcended into heaven 'bodily; or that ſhall deny his death is meritorious in the be-'half of believers; or that ſhall maintain and publiſh as afore-'ſaid, That Jeſus Chriſt is not the Son of God; or that the 'holy Scriptures of the Old and New Teſtament are not the 'word of God; or that the bodies of men ſhall not riſe again 'after they are dead; or that there is no Day of Judgment af-'ter death: All ſuch maintaining and publiſhing of ſuch errors, 'with obſtinacy therein, ſhall, by virtue hereof, be adjudged 'felony.'——

Riots now became ſo frequent and outrageous, and the bulk of the nation ſeemed to be ſo reſolutely bent on an accommodation with the King, that the Parliament thought proper to withdraw their reſolution, and negociations were again ſet on foot to as little purpoſe as before.

About this time, a debate aroſe in the Houſe of Commons, upon the petition of the city of London for a perſonal treaty; as ſoon as it was read there, Mr. Weaver ſtood up and ſaid—"The citizens were become malignant, and that it was appa-"rent by their petition, they intended to deſert the Parliament." 'Colonel Harvey added, "That he could affirm of his own "knowlege, this petition was driven on by many Common-"Council men, who had never done any good ſervice for the "Parliament; yet he would not deny that there were many ve-"ry godly men who had a hand in it; but thoſe honeſt godly "men were fooled by a company of knaves." 'To this Sir 'Benjamin Rudyard anſwered, "Mr. Speaker, we have ſat "thus long, and are come to a fine paſs; for the whole king-"dom is now become Parliament all over. The army hath "taught us a good while what to do, and would ſtill teach us "what we ſhall do; the city, country, and reformadoes teach "us what we ſhould do; and all this, becauſe we ourſelves "know not what to do. Some men are ſo violent and ſtrong "in their own conceits, that they think all others diſhoneſt "which are not of their own opinion; but he that calls me "knave, becauſe I differ from him in opinion, is the verier "knave of the two."

We may judge from theſe debates, how ill the Houſe ſupported its dignity and authority, and what little proſpect there could be of a revolution in government for the better.

By the ſtrange fluctuation of human policy, the Scots now had joined the King's forces, and invaded England. The following letter was intercepted from his Majeſty to the Scotch Commiſſioners.

"My

Cariſbrooke, July 31, 1648.

" My Lords and Gentlemen,

" IT is no ſmall comfort to me, that my native country hath " ſo true a ſenſe of my preſent condition, as I find ex- " preſſed by your letter of the 8th of this month, and your de- " claration, both which I received on Friday laſt. And the " very ſame reaſon, which makes you diſcreetly and generouſly " at this time forbear to preſs any thing to me, hinders me like- " wiſe to make any particular profeſſions unto you, leſt it may " be imagined, that deſire of liberty ſhould now be the only " Secretary to my thoughts. Yet thus much I cannot but ſay, " that as, in all human reaſon, nothing but a free perſonal " treaty with me, can ſettle the unhappy diſtractions of theſe " diſtreſſed kingdoms; ſo, if that could once be had, I would " not doubt but that, by the grace of God, a happy peace would " ſoon follow: Such force, I believe, true reaſon has in the " hearts of all men, when it may be clearly and calmly heard; " and I am not aſhamed at all times to profeſs that it hath, and " ſo ſhall be always want of underſtanding, not of will, if I " do not yield to reaſon, whenſoever and from whomſoever I " hear it; and it were a ſtrange thing, if reaſon ſhould be leſs " eſteemed becauſe it comes from me, which, truly, I do not " expect from you; your Declaration ſeeming to me (and I " hope your actions will prove that I am not deceived) to be " ſo well grounded upon honour and juſtice, that albeit, by " way of opinion, I cannot give a placet to every clauſe in it, " yet I am confident, upon a calm and friendly debate we ſhall " very well agree.

" To conclude: I cannot, for the preſent, better ſhew my " thankfulneſs to you, for the generous and loyal expreſſions of " your affections to me, than by giving you my honeſt and ſin- " cere advice; which is, really and conſtantly, without ſeek- " ing private ends, to purſue the public profeſſions in your De- " claration, as ſincere Chriſtians, and good ſubjects ought to " do; always remembering, that as the beſt foundation of " loyalty is Chriſtianity, ſo true Chriſtianity teaches perfect " loyalty; for without this reciprocation neither is truly what " they pretend to be. But I am both confident that needs not " to you, as likewiſe, that you will *rightly underſtand* this which " is affectionately intended by

Your aſſured Friend,

CHARLES *R.*

We may obſerve in this letter, a reſerve and ambiguity which runs through all his Majeſty's writings; and, indeed, we may venture to ſay, his ſubtlety loſt him his crown and life, for he had

had not reſolution enough to be ingenuous, which furniſhed his enemies with arguments againſt placing any confidence in his engagements.

The Scots were ſoon defeated by the victorious Oliver Cromwell, and the King's laſt hopes deſtroyed. Nevertheleſs the negociations with his Majeſty went on, and his affairs being in the moſt deſperate condition, he made ſuch conceſſions as the Commons voted to be a ground for ſettling the peace of the kingdom. But the army, on the other hand, publiſhed Remonſtrances, wherein they demanded juſtice upon the King; and his Majeſty now began to be apprehenſive of his ſafety, as appears by a very pathetic letter he wrote to the Prince of Wales, in which are the following expreſſions.

"Uſe all worthy means to reſtore yourſelf to your right, but "prefer the way of peace. Shew the greatneſs of your mind "rather to conquer your enemies by pardoning, than by puniſh-"ing them. If you ſaw how unmanly and unchriſtian this impla-"cable diſpoſition is in our ill-wiſhers, you would avoid that "ſpirit. Cenſure us not for having parted with ſo much of our "own right; the price was great, the commodity was ſecurity "to us, peace to our people. We know not but this may be "the laſt time we may ſpeak to you or the world publicly: we "are ſenſible into what hands we are fallen, and yet we bleſs "God we have thoſe inward refreſhments that the malice of our "enemies cannot perturb. We have learned to know ourſelf, "by retiring into ourſelf, and therefore can the better digeſt "what befalls us, not doubting but God can reſtrain our ene-"mies malice, and turn their fierceneſs into his praiſe.

"To conclude: If God give you ſucceſs, uſe it humbly, "and far from revenge: if he reſtore you to your right upon "hard conditions, *whatever you promiſe, keep.* Thoſe men "which have forced laws which they were bound to preſerve, "will find their triumphs full of troubles. *Do not think any "thing in this world worth obtaining by foul and unjuſt means.*"

Such was his Majeſty's advice to his ſon. Had this unfortunate Prince regulated his conduct agreeably to his own precepts, it would have been happy for himſelf and his ſubjects. But he was ſo far from acting the part he recommended to his ſon; he was ſo far even from intending to keep what he had promiſed, that, at the very time he made ſuch liberal conceſſions to the Parliament, he wrote the following letter to the Duke of Ormond, which is but one month prior to the date of that to his ſon.

"Ormonde,

" Ormonde, Newport, Oct. 10, 1648.

" LEST you might be misled by false rumours, I have " thought fit by this to tell you my true condition: I am " here in a treaty, but such a one, as if I yield not to all that " is proposed to me, I must be a close prisoner, being still under " restraint: Wherefore I must command you two things; first, " to obey all my wife's commands; then not to obey any pub- " lic command of mine, until I send you word that I am free " from restraint. Lastly, Be not startled at my great conces- " ons concerning Ireland, *for that they will come to nothing.* " This is all at this time from

" Your most real, faithful, constant Friend,

CHARLES *R.*"

Alas! how ill the actions of man correspond with his professions!

When the Army perceived that the King and Parliament were ready to close, they, in oder to prevent an accommodation, made the most daring attack on the Privileges of Parliament, and the Liberties of their fellow subjects, that ever was known in the history of our own or any other country. They seized on such Members of the House of Commons as were disaffected to their interest, dragged them out by force, and kept them in a cruel and illegal imprisonment.

After all Members were excluded who were likely to oppose the views of the Army, the House of Commons proceeded against the King. They declared it to be treason in the King of England to levy war against the Parliament and the kingdom; and made an Ordinance for erecting a high Court of Justice for the trial of his Majesty: in consequence of which the unhappy Charles was tried, condemned, and beheaded.

Our accurate and judicious Historians conclude these volumes with the following pertinent observations.

" During the whole process against the King, though there " are many divisions set down in the Journals, yet there is not " an instance in which the number of Members present exceeded " fifty-three: and they were once so reduced, that the Speaker " sent to Colonel Pride, to bring in one of the imprisoned Mem- " bers to make up a House, there not being forty then present. " The Ordinance passed by this Junto, for bringing the King " to a trial, was unanimously rejected by the House of Lords; " and, in the list of those Commoners who sat in judgment up- " on him, there is not the name of one single Gentleman, who

" made

'made any considerable figure in the beginning of this Par-
'liament.

'From these indisputable facts it appears, That those great
'and able Members who first engaged on behalf of the liberties
'of the people, against the encroachments of the Prerogative,
'meant no more than *To oblige the King to rule according to Law;*
'*not to bring him to the Scaffold: And that Monarchy and the*
'*Peerage were not destroyed, till the Liberties of Parliament had*
'*been first subverted by an army of their own raising.*'

The beheading of the King, was, undoubtedly, a most unjustifiable act. However he might be unfit to *reign*, he certainly was not unworthy to *live*. In all free governments, the kingly or *executive* power, is no more than a *trust* on behalf of the people: but as their confidence in the King is *implicit*, that is—as no *express* contract exists, which provides any punishment or penalty in case of a transgression on his part, consequently upon any breach of kingly duty, the people can only revoke their *trust*, and transfer it to some more worthy object; but they remain without further remedy against the King for any past abuses of power. It is the essence of Freedom, that all crimes shall have their known and stated penalties. Laws for the punishment of offences *ex post Facto* have, in all free States, been deemed unconstitutional, arbitrary, and oppressive: And if Kings were subject to such laws, they would, in fact, be only the greatest Slaves in a Commonwealth.

R—d

The Upholsterer, or What News? A Farce, in two Acts. As it is performed at the Theatre Royal in Drury-lane. By the Author of the Apprentice, 8vo. 1s. Vaillant.

THE ingenious Author of this Dramatic Entertainment has been very happy in the choice of a subject for his satire; viz. the character of the Political Mechanic, who, in the words of the Tatler, (to whom our Author is obliged for this character) "lives more in a coffee-house than in his shop, and "is so taken up with the Affairs of the Allies, that he forgets "his customers." The absurdity of this passion for politics, is considerably heightened by the Author of the present Farce; who has also introduced another character equally ridiculous and contemptible; viz. that of a common hackney Pamphleteer, or prostitute Scribbler: a character not only *contemptible* but *detestable*, in the highest degree. These incendiaries care not what mischief they occasion, by the *fire-brands*, *arrows*, and

death which they daily ſcatter about for a *miſerable hire*; but, provided they can ſecurely eat and drink the reward of their iniquity, are totally indifferent whoſe principles they debauch, whoſe character they libel, whoſe peace they deſtroy, what neighbourhood they diſturb, or what ſociety they ſubvert!

Of this unworthy tribe, *Pamphlet*, in the Farce before us, is the proper repreſentative; and we ſhall give the humourous ſcene betwixt him and *Quidnunc*, (the Upholſterer) as a ſpecimen of the performance.

'*Quidnunc.* Here he comes—the beſt political Writer of the 'age.

Enter PAMPHLET.

'*(With a ſurtout coat, a muff, a long campaign wig out of curl,*
'*and a pair of black garters, buckled under the knees.)*

'*Quid.* Mr. Pamphlet, I am heartily glad to ſee you,—as 'glad as if you were an expreſs from the Groyn, or from Ber-'lin, or from Zell, or from Calcutta over land, or from—

'*Pamph.* Mr. Quidnunc, your ſervant,—I'm come from a 'place of great importance.——

'*Quid.* Look ye there now?—well, where, where?

'*Pamph.* Are we alone?

'*Quid.* Stay, ſtay, till I ſhut the door,—now, now, where 'do you come from?

'*Pamph.* From the Court of Requeſts.

'*(laying aſide his ſurtout coat.)*

'*Quid.* The Court of Requeſts, *(whiſpers)* are they up?

'*Pamph.* Hot work.——

'*Quid.* Debates ariſing may be.

'*Pamph.* Yes, and like to ſit late.

'*Quid.* What are they upon?

'*Pamph.* Can't ſay,——

'*Quid.* What carried you thither?

'*Pamph.* I went in hopes of being taken up.——

'*Quid.* Looke there now. *(ſhaking his head)*

'*Pamph.* I've been aiming at it theſe three years.——

'*Quid.* Indeed! *(ſtaring at him.)*

'*Pamph.* Indeed,—Sedition is the only thing an Author can 'live by now,—Time has been I could turn a penny by an 'earthquake; or live upon a jail-diſtemper; or dine upon a 'bloody murder;—but now that's all over,—nothing will do 'now but roaſting a Miniſter——or telling the people, that 'they are ruined—the people of England are never ſo happy as 'when you tell 'em they are ruined.

'*Quid.* Yes, but they an't ruined——I have a ſcheme for 'paying off the national debt.

'*Pamph.* Let's ſee, let's ſee, *(puts on his ſpectacles)* well 'enough! well imagined,—a new thought this—I muſt make 'this my own, *(aſide)* ſilly, futile, abſurd—abominable, this 'will never do—I'll put it in my pocket, and read it over in 'the morning for you—now look ye here—I'll ſhew you a 'ſcheme *(rummaging his pockets)* no, that's not it—that's my 'Conduct of the Miniſtry, by a Country Gentleman—I prov'd 'the nation undone here, this ſold hugely,—and here now,— 'here's my Anſwer to it, by a noble Lord;—this did not move 'among the trade.———

'*Quid.* What, do you write on both ſides?

'*Pamph.* Yes, both ſides,—I've two hands, Mr. Quidnunc, '—always impartial,—*Ambo dexter.*—Now here, here's my 'Dedication to a great man—touch'd twenty for this—and 'here,—here's my Libel upon him———

'*Quid.* What, after being obliged to him?

'*Pamph.* Yes, for that reaſon,—it excites curioſity—white 'waſh and blacking-ball, Mr. Quidnunc! *in utrumque paratus,* '—no thriving without it.

'*Quid.* What have you here in this pocket?

'*(prying eagerly.)*

'*Pamph.* That's my account with Jacob Zorobbabel, the 'Broker, for writing paragraphs to raiſe or tumble the Stocks, 'or the price of Lottery Tickets, according to his purpoſes.

'*Quid.* Ay, how do you do that?

'*Pamph.* As thus,—to day the Proteſtant intereſt declines, 'Madraſs is taken, and England's undone; then all the long 'faces in the Alley look as diſmal as a blank, and ſo Jacob 'buys away, and thrives upon our ruin.—Then to-morrow, 'we're all alive and merry again, Pondicherry's taken; a cer-'tain northern Potentate will ſhortly ſtrike a blow, to aſtoniſh 'all Europe, and then every true-born Engliſhman is willing 'to buy a Lottery Ticket for twenty or thirty ſhillings [more 'than its worth; ſo Jacob ſells away, and reaps the fruits of 'our ſucceſs.

'*Quid.* What, will the people believe that now?

'*Pamph.* Believe it!—believe any thing,—no ſwallow like 'a true-born Engliſhman's—a man in a quart bottle, or a vic-'tory, it's all one to them,—they give a gulp,—and down it 'goes,—glib, glib.———

'*Quid.* Yes, but they an't at the bottom of things?———

'*Pamph.* No, not they, they dabble a little, but can't 'dive———

'*Quid.* Pray now, Mr. Pamphlet, what do you think of 'our ſituation?

'*Pamph.* Bad, ſir, bad,—and how can it be better?—the 'people in power never ſend to me,—never conſult me,—it

'muſt be bad.—Now here, here, (*goes to his looſe coat*) here's 'a manuſcript!—this will do the buſineſs, a maſter-piece,—I 'ſhall be taken up for this.——

'*Quid.* Shall ye?

'*Pamph.* As ſure as a gun I ſhall,—I know the Bookſeller's 'a rogue, and will give me up.

'*Quid.* But pray now what ſhall you get by being taken up?

'*Pamph.* I'll tell you—(*whiſpers*) in order to make me hold 'my tongue.

'*Quid.* Ay, but you won't hold your tongue for all that.

'*Pamph.* Po, po, not a jot of that—abuſe 'em the next 'day.

'*Quid.* Well, well, I wiſh you ſucceſs,—but do you hear 'no news? have you ſeen the Gazette?

'*Pamph.* Yes, I've ſeen that,—great news, Mr. Quidnunc, '—but harkye!—(*whiſpers*) and kiſs hands next week.

'*Quid.* Ay!
'*Pamph.* Certain.
'*Quid.* Nothing permanent in this world.——
'*Pamph.* All is vanity.——
'*Quid.* Ups and Downs.——
'*Pamph.* Ins and Outs.——
'*Quid.* Wheels within wheels.——
'*Pamph.* No ſmoak without fire.
'*Quid.* All's well that ends well.
'*Pamph.* It will laſt our time.

Each in deep thought without looking at the other.

'*Quid.* Whoever lives to ſee it, will know more of the 'matter.

'*Pamph.* Time will tell all.

'*Quid.* Ay, we muſt leave all to the determination of time. 'Mr. Pamphlet I am heartily obliged to you for this viſit,—I 'love you better than any man in England?

'*Pamph.* And, for my part, Mr. Quidnunc,—I love you 'better than I do England itſelf.

'*Quid.* That's kind, that's kind;—there's nothing I wou'd 'not do, Mr. Pamphlet, to ſerve you.

'*Pamph.* Mr. Quidnunc, I know you're a man of integrity 'and honour,—I know you are,—and now ſince we have open-'ed our hearts, there is a thing, Mr. Quidnunc, in which you 'can ſerve me,—you know, ſir,—this is in the fullneſs of our 'hearts,—you know you have my note for a trifle,—hard deal-'ing with Aſſignees,—now, could not you, to ſerve a friend, 'cou'd not you throw that note into the fire?

'*Quid.* Hey! but would that be honeſt?

'*Pamph.* Leave that to me, a refin'd ſtroke of policy,—pa-'pers have been deſtroy'd in all governments.

'*Quid.*

'*Quid.* So they have,—it ſhall be done, it will be political, it will indeed.—Pray now, Mr. Pamphlet, what do you take to be the true political Balance of Power?

'*Pamph.* What do I take to be the Balance of Power!

'*Quid.* Ay, the Balance of Power?

'*Pamph.* The Balance of Power is,—what do I take to be the Balance of Power,—the Balance of Power,—(*ſhuts his eyes*) what do I take to be the Balance of Power?

'*Quid.* The Balance of Power, I take to be, when the Court of Aldermen ſits.

'*Pamph.* No, no,——

'*Quid.* Yes, yes,——

'*Pamph.* No, no, the Balance of Power is when the foundations of government and the ſuperſtructures are natural.

'*Quid.* How d'ye mean natural?

'*Pamph.* Prithee be quiet man,—this is the language.—The Balance of Power is—when the ſuperſtructures are reduced to proper balances, or when the balances are not reduced to unnatural ſuperſtructures.

'*Quid.* Po, po, I tell you it is when the fortifications of Dunquerque are demoliſhed.——

'*Pamph.* But I tell you, Mr. Quidnunc.—
'*Quid.* I ſay, Mr. Pamphlet.——
'*Pamph.* Hear me, Mr. Quidnunc.
'*Quid.* Give me leave, Mr. Pamphlet.——
'*Pamph.* I muſt obſerve, Sir.——
'*Quid.* I am convinced, Sir.——
'*Pamph.* That the Balance of Power.——
'*Quid.* That the fortifications at Dunquerque.
'*Pamph.* Depends upon the balances, and ſuperſtructures.——
'*Quid.* Conſtitute the true political Equilibrium.——
'*Pamph.* Nor will I converſe with a man.——
'*Quid.* And, Sir, I never deſire to ſee your face.——
'*Pamph.* Of ſuch anti-conſtitutional principles.——
'*Quid.* Nor the face of any man who is ſuch a Frenchman in his heart, and has ſuch notions of the Balance of Power.

Both in a paſſion.

[*Exeunt.*

'QUIDNUNC *Re-enters.*

'Ay, I've found him out,—ſuch abominable principles, I never deſire to converſe with any man of his notions,—no, never while I live.——

'*Re-enter* PAMPHLET.

'*Pamph.* Mr. Quidnunc, one word with you, if you pleaſe.
'*Quid.* Sir, I never deſire to ſee your face.——

'*Pamph.* My property, Mr. Quidnunc,—I ſhan't leave my 'property in the houſe of a Bankrupt, (*twiſting his handkerchief 'round his arm*) a ſilly, empty, incomprehenſible blockhead.

'*Quid.* Blockhead! Mr. Pamphlet.——

'*Pamph.* A Blockhead to uſe me thus when I have you ſo 'much in my power.—

'*Quid.* In your power!

'*Pamph.* In my power, ſir,—it's in my power to hang you.

'*Quid.* To hang me!

'*Pamph.* Yes, ſir; to hang you—(*drawing on his coat*) did 'not you propoſe, but this moment, did not you deſire me to 'combine and confederate to burn a note, and defraud your 'Creditors——

'*Quid.* I deſire it!

'*Pamph.* Yes, Mr. Quidnunc, but I ſhall detect you to the 'world. I'll give your character.—You ſhall have a ſix-penny 'touch next week.

'*Flebit, et inſignis totâ cantabitur urbe.* *Exit* Pamphlet.'

As the character of the Upholſterer is not our Author's own (for he honeſtly acknowleges the borrowing it of Mr. Bickerſtaff) we have the leſs to ſay of it: that of the hackney Writer is more of an original, and is a character which the Author has not more ſeverely than candidly expoſed; for it is, indeed, rather a *favourable* repreſentation of thoſe vermin, who are really the peſt of this nation. Theſe are the wretches whoſe worthleſs labours ſo amply ſhew the utility of our *Monthly Catalogues*. Theſe are the gentry on whom we are ſometimes thought to exerciſe too much ſeverity:—but, ſurely, we may truly reply, that *mercy* to *theſe* would be INJUSTICE to the PUBLIC.

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Remarks on the Compleat Body of Huſbandry; continued from page 25 of the Review for January, 1758.

AMIDST the various avocations of Huſbandry, in which whoever would be a competent Judge, muſt be perſonally engaged, it cannot be ſuppoſed, there is leiſure or opportunity for attaining any great elegance of ſtile, or purity of diction. Senſible of a deficiency in thoſe reſpects, the Writer of theſe Remarks has only to hope for the candour and kindneſs of his Readers, while he is treating of a ſubject ſo complicated, and ſo little underſtood by men of literature.

We

We now enter on the Fourth Part of the sixth Book of this Deluge of Words, the *Compleat Body of Husbandry*, which treats *Of the different Manners of Sowing*; in nine Chapters.

I. *Of Sowing in general.* It is observed, that the Seed should be changed from a *worse* soil to a better (1); and from a colder climate to a warmer; for that, a 'favourable climate advances 'it beyond its natural goodness.' Dry soils should be sown in wet weather, we are told, 'if the seed be of a nature to bear 'wet;' and moist soils in a dry season. It is never too wet to sow Wheat, 'when the horses and instruments can go without 'clogging (2).' Wheat, it is said, when sown dry, will lie in the ground without shooting, six weeks, or more (3), if no rains fall; and that while it lies and does not grow, it will be in danger of decaying; 'therefore it is better to wait somewhat 'beyond the common season, than to sow it when it is likely to 'fail.—In general, Summer Corn does best when sown in dry 'weather; only Black Oats require a great deal of moisture, 'and will not do well without it.' This is right.

In strong tough land, our Authors recommend sowing the corn after the ground is plowed, and only harrowing it in; but in lighter and looser soils, to sow it under furrow, and plow it in. In general, this is also a good method.

The two next Chapters treat, of the Depth at which Seeds are to be sown, and of the Methods of finding that Depth. There are two ways proposed to shew this; the one is by Mr. Tull's Gauges, made thus. "Saw off twelve sticks of about 'three inches diameter: bore a hole in the end of each stick, 'and drive into it a taper peg; let the first peg be half an inch 'long, the next an inch, and so on; every peg to be half an 'inch longer than the former, till the last peg be six inches long: 'then in that sort of ground where you intend to plant, make 'a row of twenty holes with the half inch gage; put therein

(1) Yet in the chapter *Of Changing the Seed*, our Authors advise, 'that the Seed for any piece of ground, should be got from land 'somewhat *richer* than itself!

(2) It is the opinion of Farmers, in general, that *tilth* Wheat (and only that) should be sown when the ground is somewhat moist, but not when it is so wet as to be likely to hinder the horses and instruments from going; nor do they advise sowing any soils, or any sorts of seed, in wet weather; which is very bad Husbandry.

(3) We have not met with an instance of this, except when Wheat has been sown late in autumn; then, indeed, the cold weather prevents it from growing; and wet must be so far from helping in this case, that it must hinder, by making the ground colder.

'twenty good ſeeds, cover them up, and then ſtick the gage at 'the end of that row; then do the like with all the other ele- 'ven gages. This will determine the depth at which moſt ſeeds 'will come up.'

We have choſen to give this account in Mr. Tull's words, rather than our Author's, as it is much ſhorter, and not leſs perfect. The other way is; to cut a 'trench of two feet long, and 'at one end let it be two feet deep, and at the other end termi- 'nate at the level of the ground, the bottom all the way riſing 'in a ſlanting direction.' Along this bottom let ſeeds of different kinds be ſcattered, and the trench be filled again to the level of the ground. It will be found, by this experiment, ſay our Authors, that none of the ſeeds which the Farmer has to do with, will *riſe* [*grow*, we ſuppoſe they mean] that are buried above nine inches deep. 'At ſix inches ſome kinds will '*riſe* very well, and other kinds ſcattered with them not at all; 'and other ſeeds do not ſhoot unleſs they be within an inch or 'two of the ſurface.' By this means, 'he will find that every 'ſeed has a particular depth at which it will grow beſt.' Experiments of this kind ſhew, that 'ſeeds of the ſame ſpecies may 'be buried at a greater depth in light, than in ſtrong ſoils. In 'ſome caſes ſeeds will corrupt and grow mouldy (4), when co- 'vered too deep for their ſhooting; but this is not univerſal; 'for in ſome ſoils they will lie unhurt—twenty years: and on 'turning up the earth after that period, and bring them nearer 'the ſurface, they grow ſpeedily and well (5).'

Our Authors next treat about the quantity of ſeed to be ſown in the common and in the drill Huſbandry (6), and of the different

(4) How does this agree with another obſervation of theirs, that 'the Huſbandman who underſtands thus much of the nature of ſeeds, 'will find that he may preſerve *any kind* for a long time good, by bu- 'rying them in a *proper manner*?' Now, this proper manner we cannot diſcover from our Authors; they have not given the leaſt hint of it; indeed, how ſhould they? for if the ſeeds, when covered deep, will turn 'mouldy, and corrupt;' and, when covered ſhallow, will grow, what medium depth can they fix on, at which they will do neither, but keep 'good for a long time?'

(5) Very true; and this has led many Farmers into the notion that the earth produces weeds ſpontaneouſly:—when they perceive that the more and deeper they plough ſuch ground as, by a ſeries of ill management, is prodigiouſly ſtocked with the ſeeds of weeds, the more there grow; they give over, and declare it impoſſible to deſtroy the weeds, for *that the ground breeds them.*

(6) But what that quantity in either is, we are not told; they on-

ly

ferent quantities which are ſowed in different places. Here we are informed, that 'in ſome of the weſtern counties, eight 'buſhels of Barley is ſown on an acre of ground (7).' But that the Farmers 'do not, in this caſe, conſider the nature of the 'ſoil, or proportion the quantity of ſeed to it (8).'

In the next Chapter we are told of the great *Advantages the Drill Huſbandry receives from the Hoe-Plow.*—But here the Authors continue their extravagant encomiums on the practice of drilling and horſe-hoeing; and loudly decry the common method of ſowing corn. They do not, however deſcend to particulars, but avoid entering into the merits of the cauſe; for here are no eſtimates of the charges, produce, and profit, of their moſt excellent Huſbandry; nor is the prodigious difference, in point of profit, between that and the common Huſbandry, aſcertained by any ſort of calculations. They have, however, one very juſt and ſtriking reflection on this head. 'The bene-'fits of the field,' ſay they, 'are [by the common way of ſow-'ing] as unequally diſtributed among its growths, as thoſe of 'Fortune among mankind, there is enough for all, if it were 'properly diſtributed, but millions ſtarve becauſe it is divided 'unequally.'

Our Authors having advanced thus far, now turn back, and in the forty-ninth Chapter again diſcourſe *Of changing the Seed.* Plants thrive better, they tell us, in ſome countries, and ſoils, than in others, and in thoſe places produce the moſt perfect

ly hold forth in their uſual tedious manner, on the great advantages of drilling the ſeed, and diſadvantages of ſowing it in the common way. What they have ſaid on this head, is, for the greateſt part, taken from Mr. Tull; and tho' he had before enlarged on theſe advantages, to the uttermoſt that they would bear, if not beyond it, yet our Authors, reſolved that nothing ſhould be loſt by paſſing through their hands, have given them another ſtretch; and have magnified things to ſuch a degree, both here and elſewhere, that a Reader, unexperienced in Huſbandry, would be led to think the drilling Farmer muſt get an eſtate while the common Farmer is gaining nothing. We are ſatisfied, however, it is not in their power to produce one Farmer who has, by the horſe-hoing Huſbandry, gained an eſtate; though that method is of ſo many years ſtanding; but many Gentlemen have gone conſiderable lengths in ſpending their eſtates by practiſing it.

(7) Mr. Tull, from whom this too is taken, only mentions it as done in Wiltſhire, and but on ſome ſorts of land.

(8) No! How came they then to allow a double portion of ſeed to ſome particular ſorts of land, if they did 'not conſider the nature 'of the ſoil, nor proportion the quantity of ſeed to it?' It appears to us, that the Farmers conſidered this rather too much, and, in conſequence of it, were apt to over ſeed the ground.

ſeeds. 'A plant that does not thrive perfectly, will not yield 'perfect ſeeds; and ſeeds that are not perfect, will not give 'plants that are.'

Another advantage, ſaid to accrue from changing the ſeed, is, that the ſeeds of weeds which may be in the wheat, will not grow ſo well when changed to a contrary ſoil (9).

Our Authors ſay, they 'ſhall agree readily with Mr. Tull, 'that the grain of land cultivated by the drill-plow, and horſe-'hoe, is *fairer* and *finer* than that of other ground (10).'

What

(9) But they produce only one inſtance of this, that is of the *Corn-marygold*, as they call it; a weed not very common, and whoſe ſeeds we never remember to have ſeen in a ſack of wheat, or other grain: and as to the moſt common weeds, whoſe ſeeds are apt to remain among the grain after it is cleaned, we know, there is no ſoil that will bear corn, but will bear too many of them: ſo that there is very little in this notion. Beſides, why may not the wheat ſuffer by a change of ſoil, as well as the weeds?

(10) We can find no ſuch expreſſion in Mr. Tull's book: he, indeed ſays, that his drilled Cone-wheat had grains "double the "weight of the ſown of that ſort;" and that one ear of his hoed Lammas-wheat was eight inches long, and double to thoſe of ſown wheat; but he forgot to count the good corns in this ear: which he ought to have done, to aſcertain the real goodneſs of it. For we have known horſe-hoed wheat with ſome ears near as long, and but a ſmall number of good grains in them, and none ſo fair and fine as thoſe of common wheat: and we gueſs, Mr. Tull's hoed Lammas-wheat, had it been examined, would have been found as defective in that reſpect.

In the many years experience we have had of the Horſe-hoing Huſbandry, we could never find the wheat ſo *fair* and *fine*, nor in near ſuch quantity, as by the common method. It is true, the Cone or Dugdale wheat ſucceeds beſt of any ſort in that way, becauſe of the ſtrength and tallneſs of its ſtalks; but even this doth not come to that due maturity in this as in the common way: and it is, beſides, the worſt kind of wheat, and the leaſt ſown.. The common ſorts of wheat, when cultivated in the Tullian way, fall and break down, for the greateſt part, between the time of ſhooting or coming into ear, and harveſt, for want of mutual ſupport; and will blight and mildew in a ſhocking manner; more eſpecially if ſtormy weather happens at that ſeaſon. When the wheat is thus fallen, no hoers or weeders can go amongſt it, and the weeds get to ſuch a head by harveſt time, that we have ſeen them of a height, and thickneſs, that the wheat could ſcarcely appear through them. It has been laid down flat, and cloſe to the ground, and great numbers of the ears, at reaping-time, have been found grown into the ground, and ſprouted out again quite green: and the ſtalks of the wheat, and the weeds, have been ſo matted together, and entangled,

What is ſaid in the next Chapter, on *the Change of Species, and of Patney Barley*, may be found more perfect in Mr. Tull; and as it ſeems to us not very eſſential, we ſhall paſs it, together with the laſt chapter of this part, which is chiefly taken up with repetitions and tautology.

We are now come to the fifth Part, *Of Drill and Horſe-hoeing Huſbandry* (11), in eight Chapters. In the firſt we are informed, that 'ſome Farmers have practiſed the Drill Huſbandry alone; that is, as we underſtand it, without any hoeing, 'and 'they have found advantage from it, as doubtleſs they muſt, 'becauſe of its ſuperior benefit to the common kind;' yet, at the end of the next Chapter, we are aſſured, that ſuch 'are 'extremely to blame who uſe one without the other.' But can any be to blame, for practiſing what they have found beneficial to them (12)?

'Some people [Chap. LIV.] who follow the new method, 'rob themſelves of half its benefit, by their fear of ſetting about 'it with ſpirit (13). They drill their ſeed in rows a foot and a 'half diſtant, and then cut up the earth lightly by a horſe-hoe 'between. This is of the nature of the garden hoeing, and is

led, that the Reapers could not ſeparate them; but have torn both up together. In ſhort, we very much doubt the poſſibility of reducing Mr. Tull's theory of Horſe-hoeing on ridges, into general practice.

(11) It is called the IVth part, we ſuppoſe, by a miſtake of the Preſs.

(12) And yet we think that drilling only, can be of no ſervice, but muſt rather be hurtful, as it will occaſion the corn to grow more in cluſters than common ſowing: It muſt leave alſo more room for the weeds to grow; for as the grain is huddled together in rows, there muſt be more vacant room than when it is ſpread all over the ground, as in the common way. And we will venture to affirm, that were one half of a piece of ground to be ſown broad-caſt, in the common way, and the other to be drilled in rows, and not to be hoed, this part would not only be much fuller of weeds than the other that was ſown broad-caſt all over the ground, but would alſo produce leſs corn.

(13) We believe, (and with good reaſon) that moſt of thoſe who have tried this *new method*, as it is called, inſtead of robbing themſelves of half its benefit for want of ſpirit, have rather robbed themſelves, and impaired their fortunes, by having too much ſpirit, and ſo much faith in its plauſibility, as to believe it impoſſible to be otherwiſe than true; until dear-bought experience convinced them of the fatal deceit.

'of

'of great advantage; but let it be done properly, and it will 'be of much greater(14).'

The ſixth part of this book is entitled, *The Benefit of Drill and Horſe-hoeing Huſbandry.* It treats largely of the method of managing Turnips, Wheat, and St. Foin, in that way; but is moſtly a tranſcript from Mr. Tull, without any improvements that we can perceive.

We ſhall, however, for the uſe of our practiſing Readers, add a few Remarks, in the Notes, on ſome particular paſſages of this part.—As firſt, we are told, in the ſixtieth Chapter, that 'when a piece of ground is intended for Turnips, of *what-* 'ever kind it be, it ſhould be firſt plowed up *as deep as poſſi-* 'ble(15),' &c.—2dly, In the ſame Chapter, that 'the Turnips riſing

(14) And this is, in truth, the only proper method of drilling corn: if there is any proper way of doing it. This may be called Drilling on the Level, to diſtinguiſh it from drilling on ridges, the Tullian way; and the rows, in drilling on the level, ſhould be no wider than is neceſſary to admit either the hand or the horſe-hoe, which ever is thought proper to be uſed. For it is far from being in itſelf an advantage to plants, to be in rows; but only as it gives room, in the field, to extract the weeds, and to ſtir the ground with more convenience, and leſs expence, than otherwiſe; and, in the garden, for the other ends juſt mentioned. For it is evident, the plants muſt be more in each others way; and, as their roots cannot ſo well reach or come at all the ground, they muſt receive leſs benefit from it, as well as leave more room for the weeds to grow, when in rows, than when *ſparſim*, or all over the ground. Corn likewiſe ſcrails, or breaks and falls down every way in ſingle ſtalks, which entangle with each other, and with the weeds, a great deal more in rows than in the common way; and this the more the wider the rows are: nor are the narroweſt rows we have ſeen entirely free from theſe faults. When common grain falls down, or lodges, as ſome call it, the ears all reſt on the ſtalks of their contiguous ears, and lie one over the other like the feathers of a bird, or the ſcales of a fiſh; ſo that when a whole field of wheat is laid, the ears, for the greateſt part, may be ſeen lying uppermoſt upon the ſtraw or ſtalks, and very few touch the earth. But it is not ſo with drilled corn in ridges, the Tullian way; for, when that falls, the firſt part that touches the ground is commonly the ear, which frequently, at reaping time, is found rooted into the earth, and grown out quite green.

(15) This will render the land barren for a time; for ſuch *deep plowing* will turn down into the ground a great deal of the top and beſt mould. It will alſo turn up as much of a worſe earth, which, by its coldneſs, rawneſs, and toughneſs, if clayey, or by its real ſterility if hurlocky, gravelly, or ſandy, will not fail to ſpoil the crop of Turnips, as well as damage the ſubſequent crops of corn. In the fifth

'rising at random in the ordinary way, are, in a great measure, 'to be cut up, but in *this all the seed that is sown is for good* (16).' —3dly, In the next Chapter it is said, 'there is a great advan-'tage in having two shootings of the Turnips in the same field: '—if one crop should be destroyed, there is another safe, per-'haps, without the trouble of a fresh sowing.—For the small '*flies* that do the mischief, come in innumerable multitudes, 'and' destroy the crop, and then 'go away; and it is a perfect 'chance whether they come again just at the rising of the se-'cond crop' (17) &c.

4thly, In the sixty-third Chapter, we are assured that Dung is allowed to be useful for Turnips by Mr. Tull, *its great enemy* (18).

And,

fifth Chapter of the first Part, our Authors tell the Farmer, that *he must not plow deep in a thin Soil*, &c. but, now they seem to have altered their minds, for *in whatsoever kind* [of Soil] *it be, he must plow as deep as possible.*

(16) But our Authors likewise soon change their minds, as to this; for, in the next chapter, they tell us, that 'when the season is fa-'vourable, when all the seeds have shot, and no mischief has been 'done by insects, the number of plants will be too great. Precau-'tion has been used to sow more than need grow, because it is natu-'ral to suppose some will be lost; but when all rise, they must be 'thinned. The sooner this is done the better. The method is, to 'pull up the worst looking shoots, and most where they stand thick-'est; it is idle to let these stand to exhaust the earth first, so that the 'earlier they are destroyed the better.'

Now here we see, that *all the Seed that is sown is* not *for good*; for that *they must be thinned*; how? by *pulling*.

(17) In our opinion, it would be a greater chance that they should go away at all; for, as soon as they have devoured one crop, the other will probably appear, (if it appears at all) and thus supply the *flies* with a fresh stock: and so on, when the third crop comes at the heels of the second. When Turnips come up so gradually, and at several times, one after the other, they are very often destroyed by the *fly*; but those that start out of the ground quick, and pretty nearly together, do generally escape them: for if the fly comes, while they are feeding on some of the plants, others will grow into *rough leaf*: and these they rarely meddle with. Thus old Turnip seed, that grows slowly, and sprouts up at many different times, a few at a time, seldom comes to any thing, for the *fly* commonly devours them as fast as they appear out of the ground: while new seed, that grows quick, and comes up nearly altogether, soon grows out of the way of the *fly*.

(18) We cannot find that Mr. Tull was such an enemy to Dung as our Authors represent him; that Gentleman, indeed, believed, that

constant

And, 5thly, (In the next paragraph) that 'the beſt Judges 'of Turnips leave only thirty to a ſquare perch, when they 'have been ſown in the common way, but' when drilled in ridges, with ſix feet intervals,—ſixty may be left in a perch (19).

6thly, In the ſixty-ſixth Chapter, our Authors relate from Mr. Tull, the prodigious increaſe of Wheat, by the Horſe-hoeing Huſbandry, in ſtalks, ears, and grains. As that the ſtalks, inſtead of being two or three, are thirty or forty from each grain, and all come to have good ears (20), &c.

7thly,

conſtant tillage, applied to a ſmall number of plants, would ſupply the place of dung, and be much cheaper: and on theſe two principles his theory was founded. But he recommends the uſe of dung, in ſome caſes, as cheaper than tillage; and gives the beſt hints concerning the time when, and condition in which, it ſhould be laid on land, of any Author we have yet peruſed.

(19) Here we muſt take the liberty to diſſent, not from our Authors, but from our Authors Author, Mr. Tull, theſe being nearly his words, and they are an inſtance of his partiality to his own ſyſtem. We cannot think that any man, who is a real judge of thoſe affairs, can allow *nine ſquare feet*, i. e. one ſquare yard, to one Turnip, whoſe diameter, at a medium, throughout a crop, ſhall not be *nine inches*. We have numbered above one hundred and twenty pretty full grown Turnips, beſides many more ſmaller ones, upon one ſquare perch of ground.

(20) We have frequently ſeen as many ſtalks from a root of corn in the common Huſbandry, where the land was good, and the plants ſtood very thin, but cannot ſay the ears, tho' much larger than common, were all good; for, indeed, but few of them were ſo. Becauſe at harveſt, many of them were blighted and withered, and ſeemed like dead ears, having but few grains, and thoſe thin and lank, containing very little flour; and moſt of the reſt were mildewed ſo much as to damage the grains that were in them: and this is the common misfortune of wheat, when it is ſo very thin on the ground.

Corn in general, (as well as moſt other vegetables) when it is very thin on the ground, branches out into many heads or ſtalks, and thoſe ſtrong and large, even tho' the ground be poor; except in ſome particular caſes. We have numbered above fifty ſtalks or branches from one root of wheat, in the middle of a field of wheat, on no extraordinary land, and not manured; which was owing to the exceeding thinneſs of the crop: and, in our judgment, that great increaſe of ſtalks from a few grains of ſeed in the horſe-hoeing Huſbandry, is principally occaſioned by the very ſmall number of plants on the ſame ground.

And it is obſerved, that Wheat, in particular, when it grows thick on the ground, tho' it may have but very few ſtalks, (perhaps, at a medium, not above two) from one root, and tho' the ears ſhall be ſmall,

7thly, Chapter ſixty-eight acquaints us with 'the great nicety required in laying in the ſeeds of St. Foin. In moderate land it ſhould be covered half an inch deep, and in ſuch as is very dry and light, a little deeper; but nothing is ſo dangerous as the burying it too low in the ground (21),' &c.

8thly, Laſtly it is obſerved, in Chapter ſeventy, that 'all the articles of ſeed, tillage, drilling, weeding, and reaping, with whatever other leſſer articles there may be in this method of Huſbandry, [the Horſe-hoeing] do not amount to above the *eighth part of the expence in the common method:* therefore were the crop much leſs, the profit would ſtill be very greatly above that of the other: it is plain then how vaſt the advantage muſt be, when it is as we ſee really greater (22).

Having

ſmall, and contain but a few grains, yet ſhall theſe come to greater maturity, and be finer, and plumper, than thoſe of other wheat that happens to be very thin on the ground, and, in conſequence, tillers, or branches out: for this, generally, ripens very unkindly, having numbers of green immature ears at harveſt; and, except in a very favourable ſeaſon, moſt of the others blight, mildew, and thus become lank and thin, the grains of the corn being lean, and almoſt empty of flour. And this is the misfortune that attends wheat in the horſe-hoeing Huſbandry.

To conclude, this is a grand deſideratum in Huſbandry, which, whoever ſhall ſupply, by diſcovering a method to cauſe wheat, in particular, to ripen as kindly, and come to as perfect maturity, when it is ever ſo thin planted on the ground, as it does when it is at a due or common thickneſs, will do more real ſervice to his country, than he who ſhall find the Longitude at ſea.

(21) From hence the Reader may be led, perhaps, to think, that the drill will plant the ſeeds with a mathematical exactneſs, when he is told, that theſe 'ſhould be covered half an inch deep,' &c. But, in fact, we are perſuaded, there is no ſuch thing to be done. For when the Drill is ſet ſo very ſhallow, tho' even then it will go often three times as deep (as indeed it may without danger of burying the St. Foin, or, perhaps, any other ſeed the Farmer ſows) yet it will much oftener go above ground, by reaſon of the unevenneſs of the ſurface, hard and eaſy places in the ground, obſtructions from ſtones, and from the dirt and rubbiſh which adheres to it.

(22) This wants ſufficient proof. For, in the article of ſeed only, where the difference is much the greateſt, Mr. Tull directs ſix gallons of wheat to an acre, in the horſe-hoeing way; and the common Huſbandry requires but twenty gallons, (or two buſhels and a half) which is not *four*, inſtead of *eight*, *times* the quantity. — The tillage, including hand-hoeing, and harrowing, and rolling or clotting the intervals between the horſe-hoeings, (one of which muſt be done) is ſeldom leſs than the tillage in the common Huſbandry. We are

ſenſible

These obſervations on the Horſehoeing Huſbandry, we conceived more eſpecially due to our Readers, ſeeing this celebrated theory has never, at leaſt to our knowlege, been animadverted on before; but, on the contrary, has been implicitly received, and highly applauded, by the curious in Agriculture. In our experience of it, it has not only failed to produce that great profit its ingenious Inventor ſeems to promiſe, or its ſanguine Admirers to expect, but it has not even anſwered the expences it occaſions; nevertheleſs, it may juſtly be allowed a ſimple, natural, and rational ſcheme, ſupported with great force of argument, and with the teſt of experiment, by its moſt ingenious Author. And tho', perhaps, it may not be the very truth itſelf, with reſpect to Agriculture, yet it ſo nearly approaches the truth, that the judicious Huſbandman will be led by it into a truer and more natural method of managing his land, than he probably would ever have thought of. But yet, on the other hand, it may be, it has been, like a ſword in the hand of a madman, to many a raſh, unadviſed Practiſer; and thence has ſtrongly prejudiced the common Farmer againſt every thing new in Huſbandry.

We ſhall next proceed to give a ſlight account of the reſt of this tedious ſixth book; which now aſſumes the form of a Letter; ſaid to be 'the thoughts, at large, of a practical Correſpondent,' &c. which *ſeems* to run through the reſt of it, being about ſixty-nine pages: and we can only ſay, it *ſeems*; for, after above fifty pages, containing a medley of things, ſome relating to country affairs, others foreign to them, ſome indeed curious and not unuſeful (23), but often ſerved up to the Reader to

ſenſible Mr. Tull repreſents this article extremely low, but he was certainly too partial to his favourite theory, in this reſpect particularly. He alſo ſets the reaping at half the common price, but this is not an *eighth part*. Tho' this is copied from Mr. Tull, yet where they ſay, the crop is *really greater* than a ſown crop, they *really* enlarge upon him, for he does not pretend *that his crops were greater than ſown crops, or always ſo great*. Horſehoing Huſb. 8vo. p. 261.

(23) As, Of the advantages, and pleaſure of a country life. Of commodious buildings. Laying farms and lands conveniently together. Of dividing grounds; and of good fences. Of ſupplying lands with water; and of floating and draining wet land. Of making good roads, &c. Of the new huſbandry; and of the old: where ſpeaking of open fields, we are told, that 'tho' corn was alſo formerly ſometime [their own words] ſowed in incloſed grounds, &c.— 'yet the open fields always had, and ſtill have the preference, as producing the beſt and ſweeteſt corn, and as the leaſt ſubject to ſmuts 'and blights;—that corn growing near a hedge has not ſo great a 'quantity

to refreſh his memory, and make him pay for his peeping; the book reaſſumes its former order and diviſion of chapters. But inſtead of proceeding from Chapter ſeventy, (the laſt) to ſeventy-one, &c. it begins with Chap. I. *Upon Peaſe*, and goes on in twenty-five chapters to the end of the book; without any reaſon aſſigned for this breach of order, and connection; or any excuſe for the irregularity and confuſion occaſioned by it.

We ſhall recite a few things from this part of the work, on which we think it may be uſeful, and not unentertaining, to our huſbandry Readers, to make ſome remarks.

In page 356, and elſewhere, we meet with inſtances of the extraordinary fertility of *wheat*, when *ſet*; when *ſteeped* in certain liquids, or mixtures; or when the ground was *particularly prepared*, as in the caſe of Mr. Yelverton, in Ireland: and alſo of *barley*, from Plat (24).---But, except we had been told the pre-

' quantity [of what?] as that which grows in the middle of the cloſe. ' —The open fields have alſo more of the ſun and air,' &c. compare this with the following expreſſions in the beginning of the third book: *That hedges defend corn from the wind, and from the cold nipping blaſts in the Spring, &c.* And, *that it is found, that the ſame manure will do twice the ſervice on a quiet ſheltered cloſe, that it will in the open fields.* And, *that it is certain, and well known, that incloſed land yields much more corn from the ſame ſeed and dreſſing, than the open field does, &c.* See our remarks in September Review, p. 220, 221. Now judge, Reader, what an excellent body of huſbandry you have got, to inſtruct you in that uſeful art: fit, indeed, to be chained in the veſtry-room of every country pariſh in the kingdom, as the wiſe inhabitants of *L———s* are ſaid to have done; if it were only to occupy their heads with connundrums and contradictions, and keep them from wrangling with one another upon pariſh affairs.—But, to continue our enumeration of the reſt of the articles treated of here; they are of wheat in general. How corn grows. How the ground is to be prepared for wheat, and how the wheat is to be prepared for the ground. Of tranſplanting wheat, &c. Of weeding of corn, &c. Of the method of keeping corn. Of brining, or ſteeping corn, or other ſeeds. Of barley-crops, with their management. Of rye. Of the oat, its uſes, and the ſoils proper for it: where they tell us, in direct contradiction to what they had before aſſerted *, that ' it is an hardy ' grain,' and ' will grow in almoſt any ſoil; and that with the leaſt ' culture of any grain,' p. 384. That ' Oates will do with the worſt ' tilths, in the pooreſt ground of any grain.' p. 385.

* In the firſt part of the fifth book, chap. 4. where it is ſaid, that *poor land will nouriſh rye, but not oats.* See remarks in January Review, p. 4.

(24) Plat is made to ſay, p. 382, that his friend had thirty quarters of barley on an acre, through twenty acres; and that he ſold it for

preciſe ſort and condition of the ſoils whereon theſe experiments were made, they all produce nothing ſerviceable to the huſbandman. Many of them, it is likely, were tried on ſpots of rich garden-ground, where, if a few corns had been caſually dropt, and accidentally trod into the ground, the increaſe, through the over-rankneſs of the ſoil, and the ſmall number of plants, might have, perhaps, been as great.

The ſeveral ſorts of liquid for *ſteeping* the ſeed, ſeem rather to retard, than to accelerate vegetation; for, of the ſeveral experiments in pages 374 and 5, tranſcribed from the Philoſophical Tranſactions, thoſe grains 'that were not at all ſteeped, were '[to the ſurprize of the experimenter] all of them as ſoon up as 'any of the former, except the wheat, which [it ſeems] was but 'about half up;' as being but a ſingle corn, it might eaſily be, by accident, or imperfection of the ſeed (25). 'Mortimer's re-'ceipt for ſteeping wheat in water, pigeon's dung, nitre, &c. p. 356, ſeems to have done the ſame in Mr. Hamilton's trial of it: for he ſays, 'but little of it appeared above ground,' but 'what came up branched ſo, that he could number forty ſtalks 'from one grain;' and we dare engage the wheat would have done the ſame without ſteeping, had it been ſet as *thin* as it came up, and on the ſame ground.

In ſhort, it appears to us at preſent, that the principal, though undeſigned, and even contrary, end, of moſt liquid preparations, for ſteeping wheat ſeed-corn, is, rather to try and prove the the ſoundneſs and healthineſs of the grains of corn; and that

for four ſhillings per quarter; but Plat's words are, that there was ſix hundred quarters of barley on the twenty acres; that by reaſon of the failing of corn in the common fields, it was ſold for forty ſhillings per quarter, and came to 1200 l. It grew on 'very fertile, rank, 'greenſwerd ground,' freſh broke up, and made a tilth; and no uncommon means uſed either to the ſeed, the crop, or the ground that is taken notice of; if our Readers can believe it. See Hartlib's *Legacy of Huſbandry*, 4to. p. 187. 1655.

The principal reaſon of our mentioning this ſtory, is to ſhew the great price of barley in thoſe times (about the end of the ſixteenth century) that our Readers may compare it with the preſent price of thirty ſhillings, which is now thought ſo very dear.

(25) And one of the inferences he draws from the experiments is, 'that the water of ſalt petre had not *any* of the great power or virtue 'that he ſuſpected.' But how contrary to this is the inſtance, p. 373. from Digby, of 'a plant of barley *all* † riſing from one corn, that 'by ſteeping and watering with ſalt petre diſſolved in water, brought 'forth 249 ſtalks, and above 18000 grains.' What can a huſbandman learn from ſuch contradictory accounts?

† What is the word *all* put in for?

thoſe

thoſe ſtrong lixiviums do really kill the unhealthy, diſtempered grains, which, were they to grow, and meet with an unſuitable ſeaſon, would run into thoſe diſtempers called ſmutt, pepper, mildew, and blight; particularly the two former. This is well known to be the caſe in very wet years, which are the moſt unkind of all ſeaſons for wheat: and this trial may be carried ſo far, by ſteeping the ſeed too long, or in too ſtrong a preparation, as to check the vegetation of the ſound corn, and even to kill it; as is frequently done by urine, or very quick or freſh lime. As to the pickle Mr. Yelverton is ſaid to have uſed for ſteeping his ſeed-wheat in, being rock-lime and bay ſalt, diſſolved in urine, and the ſeed-corn ſteeped in it all night; we ſhall only obſerve, that his wheat-ſeed muſt have had a very ſtrong and ſound conſtitution, to ſurvive ſuch a long imbibition in a liquor ſo prodigiouſly rancid and ſtrong, except he put a great deal of water to the urine; for otherwiſe the latter would, we are aſſured, both from experience and authority (26), kill the ſeed: and the ſtrength and fetidneſs of it would be ſo far from being moderated by the addition of lime and ſalt, as our Body of Huſbandry abſurdly aſſerts, that it would only render the urine more miſchievous, by making it ſtill more rank and corroſive.

As to *ſetting* corn, though it were ever ſo good a practice, it is what cannot, we apprehend, be made to anſwer the great expence of it. For even in the days of thoſe great cornſetters, Dymock, Maxey, and the Platts, when manual labour was ſo cheap as that, we are told, *one man at eight-pence, and four poor people at four-pence a day each, would ſet an acre of wheat in a week* (27), yet the charge of it occaſioned the practice to be left off; then let it be conſidered what would be the charge, now the price of labour is almoſt double?

Laſtly, as to *particular ways of preparing the land*; we ſee nothing here laid down, ordinary or extraordinary, to benefit the huſbandman in that reſpect: for the inſtance of Mr. Yel-

(26) Mr. Tull ſays, 'If ſeed-wheat be ſoaked in urine, it will not 'grow; or if only ſprinkled with it, it will moſt of it die, unleſs 'planted preſently.' *Horſe-hoing Huſbandry*, fol. p. 66.

(27) See Maxey's *New Inſtruction of ſetting corn*, 4to. 1601. And in Hartlib's *Legacy* we are told, that an acre of wheat may be ſet for ſix ſhillings, p. 185. Though about the time when *corn-ſetting* ſeems to have been in the greateſt vogue, viz. towards the end of the ſixteenth century, *wheat* was, for many years, near twelve ſhillings per buſhel. See Fleetwood's *Chronicon Preciofum*, p. 99, 100. Which one would think was enough to encourage *ſetting* it, if it had been only to ſave ſeed.

verton is nothing to the purpoſe; his land was only too good; and all that he had to do was to abate the courage of it, by plowing it ſo deep as to fetch up the poor ſand: a rare, a very rare inſtance this! was all land like Mr. Yelverton's, huſbandry would be the eaſieſt art in the world.

After treating of oats, &c. as mentioned in the laſt note, this ſuppoſed *letter* ſays a great many, and ſome good, things on beans; but there appear to be ſome miſtakes, one or two of which we ſhall take notice of; viz. Firſt, they tell us, that field-beans may be ſet for 'three-pence per peck (28); but in Middleſex, (a great bean country) ſeven-pence, eight-pence, or nine-pence per peck, according to the ſize of the bean, are the common prices: and we have known in other counties ten-pence per peck given. Secondly, that three buſhels of beans is the 'uſual quantity of ſeed to an acre in the common way (29),' that is, we ſuppoſe, when they are ſown broad-caſt, or ſtrained in by the hand after the plow; but this is a buſhel, at leaſt, ſhort of the common practice in that way; and we cannot find any account of the quantity proper to be ſet or drilled on an acre: which, not to leave our Readers at the ſame loſs, we ſhall acquaint them, is about two buſhels, or two buſhels and a peck.

We now come to the twenty-five chapters mentioned above. Though this pretended *letter* ſeems hitherto the produce, for the greateſt part, of a different hand from that which modelled the preceding parts of this BODY; yet we can diſcern, that the former operator has a hand in theſe chapters; and hath given them a caſt of his colouring. The firſt eight chapters are all upon *Peaſe*; the next five on *Tares*; ſix more on *Theches*, or *Fetches*, or, as our learned Authors are pleaſed to derive the name, *Cheches*; or *Vetches*. Three upon *Lentils*, and three more on *Buckwheat*, compleat the ſum of twenty-five.

In the ſixth chapter, *of the ſowing peaſe*, it is ſaid, *two buſhels of grey peaſe is the allowance to an acre for ſeed, &c. in the common huſbandry.* But, we ſuppoſe, our Authors mean here, the *uncommon huſbandry*, *i. e.* perhaps, the drill huſbandry; for we know there is uſually ſown about double that quantity in the common practice.

In the eleventh chapter, *of the ſowing of tares*, a caution is given, and (in the ſeventeenth chapter, *of ſowing chiches*) repeated, that tares and chiches, when ſown, ſhould not lie on the ground all night *uncovered*; for being thus 'expoſed to the dews of the 'night, they contract a damp that decays a great part of them; 'and the reſt grow poorly.' This caution we could not help re-

(28) Page 391. (29) Idem.

mak-

marking, not that we imagine any of our Readers ſo weak as to regard it, but to ſhew, that there are Writers weak enough to aſſert it.

Again, the farmer is adviſed, chap. 12, not to cut his tares *green*, 'when he would give the ground the greateſt advantage 'from them; but to let the whole crop ſtand till ripe. In this 'caſe the entire field is covered for a very conſiderable time, and 'no weeds ſuffered to grow in it; and the whole is mellowed 'by lying under the covert of the ſtem and leaves of the tares, 'while their roots draw but little nouriſhment to impoveriſh it.'

That this is a wrong maxim, is apparent from the following conſideration. The tares, during the latter part of their growth, are ſaid to *draw but little nouriſhment to impoveriſh the ground.* But when it is conſidered how rich, and how highly ſublimed thoſe juices are that nouriſh the bloom or flower of the plant, and fill the grain; and that theſe juices muſt be derived from the earth, it will, we preſume, be evident, that the plant then draws the moſt nouriſhment; and, conſequently, exhauſts the earth more than at any other period of its growth. And, beſides, during all this time the ground might have been in tillage, had the tares been mowed green, which would have been another conſiderable advantage; more eſpecially as it would have happened towards the height of ſummer, the ſeaſon when land receives the moſt benefit from tillage; ſo that it would be almoſt equal to a fallow. Whereas was the crop to ſtand till ripe, (as by them directed) this ſeaſon would be loſt; for the ground could not be plowed long before Michaelmas, the ſeaſon for ſowing it with wheat.

4th. In the fifteenth chapter, *of the nature of the chich*, we are informed of two kinds of this grain, which our Authors diſtinguiſh into 'the larger and ſmaller chich, and, from the ſea-'ſons of ſowing them, the winter and the ſummer chich, or 'thetch; *the large one is the winter chich, for being more hardy, 'it ſtands the cold: the ſmaller one, being tender, muſt be ſown in 'ſpring.*' Here our Authors miſtake the ſmall thetch for the ſummer thetch; but it is the large one, called in ſome places the *gore-thetch*, that is the ſummer thetch; and the ſmall one the winter thetch. We might have taken this error for a ſlip of the pen, or preſs, and as ſuch paſſed it with only a ſlight intimation; but it is ſeveral times repeated in the ſame and ſome ſubſequent chapters, which ſhews it was intended as a point of doctrine: and which might have been of pernicious conſequence to thoſe gentlemen, if any ſuch there are, who may conſider this book as a guide to them in their rural affairs.

We are further told, chap. 17. that the winter thetch ſhould be ſown about the firſt week in October; but we aſſure our Readers, it may be ſown at any time between Harveſt and Chriſtmas, when the *gore* or ſummer thetch is more proper (30). And where the huſbandman would have ſeveral growths ſucceed each other, for cutting green the next ſummer, for his horſes, cows, ſheep, or hogs (31), the winter thetch ſhould be ſown at ſeveral different times; beginning immediately after harveſt, or as ſoon as any ſtubbles are cleared of their crop (32), and continuing ſowing, at times, even to Chriſtmas, as ſaid before. And the ſummer, or large gore thetch, may be ſowed in the ſame manner from Chriſtmas to May; and thus a ſucceſſion of green thetches may be had, for food for cattle, all the next ſummer and harveſt.

The Reader is cautioned likewiſe, in this ſeventeenth chapter, to be very careful that the thetches for ſeed have not taken damage from *vermin*, or from *damps*, which, he is told, 'may be 'diſcovered by the dead look, or duſty appearance of them; 'and, in either caſe, they are to be rejected.' But this *dead look, or duſty appearance*, are the natural colours of the thetches; for when ever they have taken damage, they look *black*, or *hoary*, or both; nor, even then, need the farmer be afraid to ſow them. So far is it from being neceſſary that he ſhould be careful to get the *brighteſt*, and beſt thetches, as they ſay, for ſeed, that he can ſcarce find them in a ſtate or condition ſo bad, in which they will not grow; except they are malted, and have already ſprouted.

In their direction for ſowing thetches, it is ſaid, theſe ſhould be plowed in, on clays, or ſtiff loams; but on mellow land, only harrowed in: but, in truth, the method ſhould be juſt the contrary, *i. e.* on ſtiff and wet ſoils, this grain ſhould be harrowed in, and on light ſoils ploughed in; and that for reaſons very obvious, and which may be found in our Author's own words, in the work before us; though we ſhall not ſtay now to rehearſe them.

We come now to the quantity of thetches to be ſown on an acre; which is here (chap. 17) directed to be two buſhels and a half of the *large ſort*, and three buſhels of the *ſmall*. But this, it ſeems, is when on ridges, for 'when they are ſown on broad 'lands, three buſhels of the large, and two and an half of the 'ſmall, is the proper allowance.' Now, a ridge is nothing but

(30) As making a greater crop, and it being then about the uſual ſeaſon for ſowing that ſort of thetch intended to ſtand for a crop, and not to be cut green.

(31) For all which thetches are very good.

(32) For on ſuch it is commonly ſown.

a ſmaller land, laid ſomewhat high, and round; and why this difference ſhould require a different, and contrary proportion of each ſort, we cannot conceive: but, however, it is all erroneous, and contrary to the truth of practice; which directs but *two* buſhels of the *ſmall*, or *winter ſort*, to an acre, being as full a proportion as *three* buſhels of the large, *gore*, or ſummer ſort.

In the nineteenth chapter it is adviſed, to ſow turnips after the thetches are eaten, or mowed off green, on one plowing and harrowing them in well; and aſſerted, that 'there will be no 'reaſon to fear an early and a profitable crop.'—But we muſt take the liberty to doubt this; for, after ſome trials of our own, on very proper land for the purpoſe, and many we have obſerved of our neighbours, we have ſeldom found this way to ſucceed. The thetches exhauſt the ground ſo much, that the turnips cannot thrive well after them; except the ground be very well manured, and even then it is a great chance if the turnips eſcape the *fly* at firſt coming up: or, if a poor crop ſhould be gained, it is hardly worth a farmer's while (for the ſake of them) to miſs a crop of wheat, which he might have had after the thetches.

Green thetches, freſh mown, are recommended in this chapter, as an extraordinary food for horſes and ſheep; and alſo for 'cows, becauſe *it at* the ſame time that *it* fattens them up, 'makes them yield a large quantity of milk, and does not give 'it [the milk, not the thetches] that ill flavour which *it* often 'gets from feeding on ſome of the artificial graſſes.'—This, though odly expreſſed, is very true; green thetches being really excellent food, for all ſorts of cattle. But we muſt add this caution, that they are very apt to *hove*, or ſwell, both ſheep and cows; to prevent which, this food muſt be given them carefully and ſparingly at firſt, a little at a time, untill their bellies are once full. And afterwards the green thetches muſt always lie before them, and they muſt never be ſuffered to grow hungry; for then they will eat ſo much, when they come at the thetches, as to *hove* themſelves; which has often happened to cows and ſheep, to the great loſs of their owners: but hogs and horſes are ſeldom injured by them.

In the fifth chapter we are told of 'an excellent inſtrument, 'for cutting up ant-hills, figured' [it is ſaid] 'in our ſucceed-'ing plate:' but which we cannot find in any plate to the end of the volume. 'Its ſtructure,' ſay they, 'will be underſtood 'by any tolerable workman, from the figure.' Perhaps it might, could he find that figure: but this, we doubt, like thoſe of other of their inſtruments, already mentioned, remains ſtill *in nubibus*.

Several ways of managing ant-hills, after they are cut up, are directed; but all of them, in our opinion, too expenſive to be practiced with any advantage: except that they have condemned; which is the plain way of opening them with a *banking-ſpade*, (not a ſhovel, as they ſay) digging out the inſide of the hill, ſpreading it about the ground, and laying down the turf level. And it would be eaſy to ſhew, that their objections to this method have very little foundation.

In the ſixth chapter, another inſtrument is deſcribed (from Gabriel Platt's book, called, *A Diſcovery of hidden Treaſure*) for pulling up ſhrubs by the roots in paſture-ground, and recommended as of great uſe; but no cut of it is pretended to be given. And we cannot help remarking on this occaſion, that, in our review of this work, we have, in ſome places, met with figures of inſtruments without deſcriptions (33). In others, deſcriptions of inſtruments without figures (34). In ſome again, deſcriptions, with references to figures that we cannot find in the book (35). And in others again, we meet with deſcriptions, and even figures, of inſtruments of very little uſe or conſequence (36): while other machines, of the greateſt uſe and conſequence in huſbandry, have neither deſcription, figure, nor even a place in the book.

(33) As ſome of the plows, &c.

(34) As the inſtrument juſt now mentioned.

(35) As the ant, or mole-hill plow, the buſh-harrow, &c.

(36) Such as ſome of their plows, and that very curious machine for wheeling ſacks of corn about a barn, granary, &c. deſcribed at large, page 394 and 5, with hints of mighty improvements.

[*To be concluded in our next.*] O.

Several Diſcourſes preached at the Temple Church. *By* Thomas Sherlock, D. D. late Maſter of the Temple, now Lord Biſhop of London. Vol. IVth. 8vo. 5s. Whiſton.

WE have had ſuch frequent occaſion to deliver our ſentiments concerning the Biſhop of London's character, as a Writer, that, without any further introduction, we ſhall give our Readers a ſhort view of what is contained in this new publication of his Lordſhip's.

His firſt Diſcourſe, which is divided into four parts, is upon Philippians ii. 6—11. *Who, being in the form of God, thought it not robbery to be equal with God*; &c. His Lordſhip in-

introduces what he ſays upon theſe words, with obſerving, that they have been ſtrongly debated by Chriſtians differing in opinion, about the perſon and dignity of our bleſſed Saviour; and that, as they are often handled, they lead more certainly to the knowlege of the Interpreter's opinion, than of the Apoſtle's. He intends not to preſs thoſe words into the ſervice of any particular opinion, but fairly to expound them; and to infer nothing from them, but what may evidently be ſhewn to be in them, even by the neceſſity of the Apoſtle's argument.

In the firſt part of the Diſcourſe his Lordſhip ſhews, that the Apoſtle manifeſtly points out three different ſtates and conditions belonging to Chriſt: the firſt, his ſtate of dignity which he was in poſſeſſion of before the worlds began; the ſecond, his ſtate of humiliation, when he took upon himſelf the form of a ſervant, being made in the likeneſs of men, which ſtate ended in his death upon the croſs; the third, his ſtate of exaltation, to which he was raiſed by the Father, as the reward of his humility and ſufferings, and which will continue till the conſummation of all things. Theſe three ſtates or conditions of Chriſt, we are told, are eſſential to the Apoſtle's argument; for if any one of them is taken away, not only the force of the argument is leſſened, but the argument itſelf entirely deſtroyed.

His Lordſhip, in the ſecond part of his Diſcourſe, proceeds to compare the ſeveral parts of St. Paul's argument together, and to examine what the Apoſtle teaches us concerning each of theſe ſtates. As to the two laſt of them, he ſays, the difficulties are not great. It will be readily allowed, that in the firſt of the two, he was very man, ſubject to the infirmities of human nature, and did really undergo the ſhameful death of the croſs; that, in the laſt, he is Lord and Head over the Church, under God; that he now governs and directs it, and ſhall, at the laſt day, appear in the Majeſty of his Father, to judge the whole world. Thus far the generality of Chriſtians are agreed, how widely ſoever they differ in their opinions concerning his firſt ſtate, and the proper glories and dignities belonging to him before his coming into the world.

This ſtate is deſcribed in the firſt verſe of the text; *who being in the form of God.* The following words, as they ſtand in our tranſlation, go on to deſcribe the excellency of our Saviour's glory, which was ſo real and tranſcendent a glory, *that he thought it no robbery to be*, that is, ſays our Author, he thought himſelf entitled to be, *equal with God.* But the Biſhop does not inſiſt upon this tranſlation; he thinks it more agreeable to the Apoſtle's argument, and to the language made uſe of, to ſuppoſe him to intend, in theſe words, to expreſs the firſt degree or inſtance

of Chriſt's humility, and that the verſe ſhould be rendered by words to this effect;—who, being in the form of God, was not fond, or tenacious of appearing as God; but made himſelf of no reputation.

As to thoſe who tranſlate the words thus—who, being in the form of God, did not arrogate, aſſume, or lay claim to any equality or likeneſs with God; his Lordſhip thinks this language bears no analogy to the words in the original, nor can be made to agree with the aim and deſign of the Apoſtle. The expreſſion in the original, it is ſaid, is metaphorical, and alludes to the eagerneſs and tenacioufneſs with which men catch, and retain the prey which they are afraid ſhould ſlip out of their hands; but no language knows what it is to arrogate, aſſume, or lay claim to a prey. Beſides, it is evidently St. Paul's deſign to ſet forth the great humility of Chriſt Jeſus: in order to this, he ſays, he did not greedily retain his equality with God; which, ſuppoſing the equality to belong to him, is the greateſt inſtance of humility: but for any perſon who has no right or title to ſuch equality, to arrogate or lay claim to it, is the utmoſt pitch of pride and madneſs: and if you ſo expound theſe words, you muſt affirm, that the Apoſtle, to prove the great humility of Chriſt, endeavours to clear him of that, which imports the greateſt pride and inſolence imaginable.

By comparing the ſeveral parts of St. Paul's argument together, our Author thinks it will appear, that the μορφὴ Θεῦ, and the τὸ εἶναι ἴσα Θεῷ, here ſpoken of, are expreſſions that relate to the ſame thing; ſo that he who is poſſeſſed of the firſt, has a right to the laſt. 'The foundation of the Apoſtle's argument,' ſays he, 'is this; that Chriſt, enjoying a moſt exalted ſtate of 'glory, was not fond, or tenacious of that glory; but made 'himſelf of no reputation: for this argument being wholly 'ſpent in ſetting forth the humility of Chriſt, there is no occa'ſion of mentioning any other glory than that which, out of 'his great humility, he laid aſide. The glory, therefore, which 'the Apoſtle here ſays Chriſt had, and the glory which he here 'ſays he laid aſide, are one and the ſame glory, the glory which 'belongs to the form of God.

'But further, let us read this and the next verſe together: 'who, being in the form of God, did not eagerly inſiſt to be 'equal with God, but made himſelf of no reputation; or, as 'the original ſignifies, he emptied himſelf, and took upon him 'the form of a ſervant, and was made in the likeneſs of men. 'The humility of Chriſt conſiſted in changing willingly a glo'rious, for an inglorious condition: the glorious condition 'which he was poſſeſſed of, was the form of God; the inglorious condition to which he ſubmitted, was the form of a ſer-

'vant:

'vant. When the Apoſtle therefore ſays, *who, being in the 'form of God, took upon him the form of a ſervant*, he plainly 'intimates to us, that he obſcured, or laid aſide the glory be- 'longing to the form of God, when he took the form of a ſer- 'vant: the *form of God* therefore expreſſes and contains all 'thoſe glories, which Chriſt willingly ſuffered to be hid in his 'ſtate of humility. The very ſame thing is expreſſed by the '*equality with God* here mentioned; for it is ſaid, that he did 'not eagerly inſiſt to be equal with God: now certainly that 'which he did not inſiſt to keep, and that which he emptied 'himſelf of, is one and the ſame thing. If therefore the glories 'which he laid aſide were *the form of God*, and if the glories 'which he did not inſiſt to keep. were this *equality with God*, 'you muſt neceſſarily ſay, that the form of God, and the equa- 'lity with God, are one and the ſame thing. What has hi- 'therto been ſaid, does not ſufficiently diſcover what the preciſe 'notion belonging to each of theſe expreſſions is; but it ſhews 'evidently, I think, that the equality with God, whatever it 'means, did as properly and really belong to our bleſſed Lord, 'before his coming into the world, as the form of God did; 'which, as far as I remember, all allow to be the proper cha- 'racter of Chriſt in this place, however they limit and reſtrain 'it in their various expoſitions.'

Towards the cloſe of the ſecond part of this Diſcourſe, his Lordſhip tells us, that it requires ſome attention to the Apoſtle's argument, to diſtinguiſh rightly between the form, the likeneſs, and the faſhion, which are all in this place applied to Chriſt Jeſus. In the firſt verſe of the text, the Apoſtle ſays, who being in the form of God, did not eagerly retain his equality with God, but emptied himſelf: by this equality which Chriſt did not retain, but emptied himſelf of, our Author thinks it is impoſſible to underſtand any thing elſe, but the divine glories in which he appeared, and which, during the ſtate of his humiliation, he laid aſide: his nature he could not lay aſide; he continued to be the Son of God, though he appeared not like the Son of God; and, therefore, the Apoſtle adds, being man, he was found in faſhion as a man, appearing in no greater majeſty or glory than what truly belonged to him as man. The faſhion of a man, in this part of the text, according to his Lordſhip, anſwers to the being equal with God, in the firſt part; that equality which he laid aſide, being nothing elſe but the Χῆμα Θεῦ, the faſhion, or truly divine and majeſtic appearance of God. The form of God in the firſt part, anſwers both to the form of a ſervant, and the likeneſs of men, in the ſecond part; the form of a ſervant being common to all the different orders of creatures, it did not of itſelf ſufficiently expreſs what nature Chriſt took upon him; and therefore the addition, in the likeneſs of men, was but neceſſary: but there are no different orders of beings, to whom the form

form of God belongs; and therefore, the Apostle having told us, that Christ was in the form of God, there wanted no addition to inform us what kind or manner of being he was; for God has not communicated his form, or proper glory, to any of his creatures: the form of God belongs to God only.

'And thus,' says the Bishop, 'the argument for our blessed 'Saviour's divinity from this text stands. He had, before he 'came into the world, the true and proper glories of divinity; 'and, under the Old Testament, appeared in the real Majesty 'of his Father. Whether the proper and peculiar glories of 'the Divinity, and the real majesty of God, are communicable 'to a creature, judge ye. Besides, if the Apostle, by saying 'Christ took the form of a servant, and the likeness of men, 'means that he became indeed a very creature, and man, consider what he means by the same expression in the other part, 'where he affirms, that Christ was in the form of God; and 'whether he can mean less than that he was God, above all creatures, as the son of the family is superiour to the servants, and 'subject to the Father, as a Son, receiving from him whatever 'he has of power, glory, and majesty.'

In the third part of his Discourse, the Bishop considers what manner of Person St. Paul conceived Christ to be, when he thus describes him—*he being found in fashion as a man.* This will appear, we are told, by considering what is meant by the *fashion of a man*, and what could lead St. Paul to the choice of that expression; and likewise, by examining the instances of humility given in the text, *the becoming obedient to death, even the death of the cross*; and shewing, of what sort of person it can properly be said, that he was humble in submitting to death.

The *fashion of a man*, the Bishop says, denotes those proper and distinguishing characters which belong to a man as such, by which he is known to be what he is; that is, by which he is known to be a man, and not any other kind of being: for whoever appears with any mark or characters which shew him not to be a man, or to be more than a man, cannot be said to appear in the fashion of a man.—By the *fashion of a man* we can only understand the true and real appearances of a man.

But why might not St. Paul as well have said—and *being man*, he humbled himself, as, being *found in fashion as a man*, he humbled himself? The Bishop's answer is this.—'We must 'look back for this,' says he, 'to the first rise of the Apostle's 'argument. The person here spoken of, Jesus Christ, was in 'the form of God, but *emptied himself:* emptied himself of 'what? Not of his being or nature, but of the glories or majesty belonging to him: being in the form of God, he laid

'aside

'aſide the glories proper to the form of God, and took upon 'him the form of a ſervant, in the likeneſs of men. Whatever 'he was as to nature and eſſence, when he was in the form of 'God, that he continued to be ſtill, when he became man: 'but the χῆμα Θεῦ, the glories of the form of God, he laid 'laid down; and though he continued to be the ſame, yet, as 'to the χῆμα, as to outward dignity and appearance, he was 'mere man, being found, as the Apoſtle ſays, *in faſhion* as a 'man. Had the Apoſtle conceived him, whilſt here on earth, 'to have been mere man only, in what tolerable ſenſe could he 'ſay of him, *being found in faſhion as a man?* for in what fa-'ſhion ſhould a man be found, but in the faſhion of a man? 'What need was there for this limitation, that he was found a 'man as to his faſhion, unleſs in reality he was ſomething more 'than man? But if you conſider the man Chriſt Jeſus to be 'the ſame perſon who was in the form of God, and who, ac-'cording to that dignity of nature, had a right to appear in the 'majeſty and glory of God, it is proper to aſk, how did he ap-'pear on earth? And the Apoſtle's words are a proper anſwer 'to the queſtion, *He was found in faſhion as a man.*'

His Lordſhip now proceeds to examine the inſtances of humility given in the text, and conſiders to what ſort of perſon they can be applied as ſuch: *he became obedient unto death, even the death of the croſs.*---Our Saviour, he ſays, being, even whilſt on earth, and cloathed with human fleſh and blood, the very Lord of life, and upholding all things by the word of his power, was ſuperiour to the neceſſity of human nature, and ſubject to death only becauſe he choſe to die. To die, therefore, was great humility; to die upon the croſs ſtill greater; ſubmitting to the malice of thoſe wretches, who, whilſt they were deſtroying him, lived only by his power, who was the Prince of life. It was humility therefore to become man: after he was man, it was humility to die; ſince the powers of life were in his own hand, and he could both lay down his life and take it up.

In the laſt part of this Diſcourſe the Biſhop endeavours to ſhew, that the power and authority exerciſed by Chriſt, in and over the church of God, are derived from his exaltation; that the honour and worſhip paid to him, in and by the church of God, are founded likewiſe in his exaltation; and that the power and authority exerciſed by Chriſt, and the honour and worſhip paid to him, are, and ought to be, ultimately referred to the glory of God the Father.

We ſhall conclude our account of this firſt Diſcourſe with obſerving, that his Lordſhip, through the whole of it, appears rather in the light of an artful and acute *Lawyer*, than in that of a ſober and rational *Divine*.

The

The second Discourse contains some general and obvious reflections upon the death of Christ. In the third, the Bishop takes occasion from these words in Timothy---*This is a faithful saying*, &c. to shew, first, what reason we have to believe that men were sinners, and stood in need of pardon and salvation; and secondly, by what means Christ perfected their redemption and salvation.

In the fourth Discourse, our Author shews, that the resurrection of Christ was designed to be an evidence and assurance to the world, of God's intention to judge it in righteousness; and he considers how much we are beholden to the gospel, for this new evidence of a life to come, and what there is in this article, and the doctrines grounded upon it, that any sober Deist, or professor of natural religion, can justly blame.

Mankind being, in a great measure, robbed of the present comfort and pleasure of Religion, either by infidelity or superstition, his Lordship enquires, in his fifth Discourse, into the causes that lead to this unhappiness, to see what it is that has corrupted this living spring, this fountain of delight, and turned its waters into gall and bitterness.

The sixth Discourse is an excellent one; it contains many sensible and striking reflections upon—Luke x. 29. *But he, willing to justify himself, said unto Jesus, and who is my neighbour?* In the seventh, his Lordship discourses from these words of the Apostle,—*Let not your good be evil spoken of*; and enquires, first, what the Apostle means by *our good*; and, secondly, endeavours to shew, that *our good* is often exposed to be *evil spoken of*, through our own indiscretion; and, consequently, that it is often in our own power to prevent it.

In the eighth, the Bishop draws from these words—*Let me die the death of the righteous*, &c. many useful observations for the conduct of life. Practical subjects, indeed, his Lordship excels in; he gives a sprightly and ingenious turn to the most common and obvious sentiments; always expresses his thoughts with great ease and perspicuity, and often with great elegance.

In the ninth Discourse, he considers the nature of that peace which those have who love the law of God; shews who they are that may be said to love it; and illustrates and confirms the truth of this proposition, *great peace have they which love thy law.* The tenth shews the great danger of keeping bad company, and the great advantage of being *companions of those who fear the Lord and keep his precepts.*

Our Author, in his eleventh Discourse, enquires, first, whether we can have such sufficient evidence for the existence of

things

things not ſeen, as may make them capable of being brought into competition with the things which are ſeen; and ſecondly, whether the value of *the things that are not ſeen* be ſo great, that we ought in prudence to forego the enjoyment of *the things which are preſent with us.*

The ſubject of the twelfth, is Church Authority; a very copious, and a very delicate ſubject. The Biſhop makes ſome general, but modeſt and candid, obſervations upon it. He tells us, that no Church has, nor have all Churches together, any authority to make articles of faith; that *Chriſt Jeſus was the author and the finiſher of the Faith*, to which nothing can be added, and from which nothing can be taken. This is worthy a Proteſtant Biſhop; but how far it is conſiſtent with our *twentieth Article*, which affirms, that *the Church has authority in matters of Faith*, we leave others to determine.

In the thirteenth Diſcourſe, his Lordſhip conſiders why the Apoſtles ſo frequently, and ſo earneſtly preſs their new Converts to ſhew a more than ordinary obedience to their Maſters and Governors. His principal view in entering upon this enquiry, he tells us, was, to ſhew that the Scriptures ſtand clear of all diſputes about the rights of Princes and Subjects; ſo that ſuch diſputes muſt be left to be decided by principles of natural equity, and the conſtitutions of the country.

In the laſt Diſcourſe of the volume now before us, the Biſhop takes occaſion, from Gen. xviii. 19. *For I know him, that he will command his children*, &c. to enquire, wherein the care of religion, as well public as private, doth conſiſt; and to juſtify the means which are neceſſary to the ſupport of it.

R

The Memoirs of a Proteſtant, condemned to the Galleys of France, for his Religion. Written by himſelf. *Comprehending an Account of the various Diſtreſſes he ſuffered in Slavery; and his Conſtancy in ſupporting almoſt every Cruelty that bigotted Zeal could inflict or human Nature ſuſtain; alſo a Deſcription of the Galleys, and the Service in which they are employed. The whole interſperſed with Anecdotes relative to the general Hiſtory of the Times, for a Period of thirteen Years; during which the Author continued in Slavery, till he was at laſt ſet free at the Interceſſion of the Court of Great Britain. Tranſlated from the Original, juſt publiſhed at the Hague, by* James Willington. 2 vols. 12mo. 6s. Dilly.

WE

WE are told, by the Tranſlator of this work, (the original of which was publiſhed laſt year, and fell into our hands ſoon after it came out*) that 'the Author is ſtill alive, 'and known to numbers, not only in Holland, but in London.' Whether this circumſtance be true or not, is of no great conſequence to the reputation of the book, which, as Mr. Willington juſtly remarks, 'wears the face of ſincerity;'—and has, indeed, the features of truth ſo ſtrongly marked upon it, that we have not the leaſt doubt of its being the production of a perſon under the unhappy circumſtances ſet forth in the title-page.

On Lewis the fourteenth's revocation of the Edict of Nantz, (that great Charter of the Huguenots, granted them by Henry IV. as a ſecurity againſt eccleſiaſtical perſecution) Popery obtained full power to tyrannize; and its unpitying Tribunals, as our Preface obſerves, were erected all over the kingdom.

'The miſeries of that period,' continues the ingenious Tranſlator, (who really deſerves this epithet, on account of the ſpirit of the performance, tho' we have little to ſay in commendation of his accuracy) 'are pathetically deſcribed, even by their 'own Hiſtorians. Proteſtants were dragged from their fami-'lies; expoſed to all the inſults of unguided zeal; emaciated in 'in dungeons; denied the conſolation of friendſhip; brought to 'the rack; turning their eyes to take a laſt farewel of their 'children, but only meeting an odious Prieſt; the executioner 'bathed in the blood of their expiring friends, chiding their 'delay; their carcaſſes blackening in the ſun, or expoſed to 'rot on dunghills!

'Such was a part of the accumulated miſeries of the times; 'while Lewis, ſurnamed the Great, was feaſting at Verſailles, 'fed with the incenſe of flattery, or ſunk in the lewd embraces 'of a proſtitute! Can an Engliſhman hear this, and not burn 'with indignation againſt thoſe foes to Religion, to Liberty, 'and his Country? And ſhould not every attempt to promote 'this generous indignation meet at leaſt indulgence, though it 'ſhould not deſerve applauſe. Could the preſent performance 'teach one individual to value his religion, by contraſting it 'with the furious ſpirit of Popery; could it contribute to make 'him enamoured with Liberty, by ſhewing their unhappy ſitua-'tion, whoſe poſſeſſions are held by ſo precarious a tenure as 'tyrannical caprice; could it promote his zeal in the cauſe of

* Our Readers will find it inſerted in our Catalogue of Foreign Books, in the Review, Vol. XVI. p. 449, where the word *Conſeuné* is miſ-printed: dele the letter *i*.

'hu-

'humanity, or give him a wiſh to imitate the virtues of the 'Sufferer, or redreſs the injuries of oppreſſion; then indeed 'the Author will not have wrote in vain: a convert of this kind 'is worth a thouſand admirers; and to attain theſe ends was 'probably his deſign; and not to gratify idle curioſity, or erect 'himſelf into the minute Hero of his own Memoir.'

The Author tells us, that he was born in the year 1684, at B——, a little town in the province of P——; that his parents were of the mercantile profeſſion; that they were Proteſtants; and that they bred up their children in the fear of God, and a juſt deteſtation of the principles of Popery.

It was the year 1700, when the accurſed ſpirit of perſecution began to rage with more than common fury, in that part of the kingdom where our Author received his birth. Twenty-two *Dragoons*, (for theſe were the Miniſters chiefly employed in this *pious* work of converting the Huguenots) were quartered in his father's houſe; his father himſelf was hauled to priſon; two of his brothers, and a ſiſter, mere children, were forced into a convent; the Author himſelf, at that time ſixteen years of age, fled from the fury of this religious rapine, accompanied by another young Proteſtant, who ſhared in the dreadful misfortune which this precipitate flight produced. Their deſign was to eſcape into Holland; notwithſtanding the ſeverity of the King's ordinance againſt any one's quitting the kingdom without a paſſport: in conſequence of which theſe poor innocent youths had nothing but *death*, or what was much worſe, the *gallies* to expect, in caſe they were taken in the attempt. This they well knew; but this, or whatever elſe might befal them in a journey of more than ſix hundred miles, they determined to riſque, for the chance of preſerving the liberty of ſerving their God in the way which they looked upon as moſt agreeable to his will.

The Hiſtory of what befel our young Adventurers, from the commencement of their journey, to their being ſeized at Mariembourg, and from thence to their trial, condemnation, and being ſent *(for life)* on board the gallies at Dunkirk; together with what befel our Author during the whole time of his ſlavery, affords a great deal of that ſort of entertainment which we receive from the recital of other people's diſtreſſes, when thoſe diſtreſſes preſent us with a variety of uncommon, intereſting, and affecting ſcenes.

The incidents comprehended in theſe Memoirs are numerous, and ſtriking, but not marvellous, or romantic; and they are related with an air of honeſty, which irreſiſtably commands our attention, and fixes our regard for the Relator; while the chearfulneſs of his manner, and the variety of his anecdotes, agree-

ably

ably entertain us, and give a pleaſing relief to the tragical caſt of the ſubject. In a word, while this book affords us the information of Hiſtory, it gives us alſo the amuſement of a Novel; without the imperfections and abſurdities to which thoſe productions that come under the laſt mentioned denomination are ſubject.

As moſt of our Readers, no doubt, have often heard of the French Gallies, but are little acquainted with their nature and ſervice, we ſhall preſent them with an abſtract of ſome part of our Author's account of theſe veſſels.

'A Galley is ordinarily a hundred and fifty feet long, and fifty 'broad. It conſiſts of but one deck, which covers the hold. 'This hold is in the middle ſeven feet, but at the ſides of the 'galley only ſix feet high. By this we may ſee that the deck 'riſes about a foot in the middle, and ſlopes toward the edges, 'to let the water more eaſily run off; for when a galley is load-'ed, it ſeems to ſwim under water, at leaſt the ſea conſtantly 'waſhes the deck. The ſea would then neceſſarily enter the 'hold by the apertures where the maſts are placed, were it not 'prevented by what is called the courſier. This is a long caſe 'of boards fixed on the middle or higheſt part of the deck, and 'running from one end of the galley to the other. There is 'alſo an hatchway into the hold, as high as the courſier. From 'this ſuperficial deſcription perhaps it may be imagined, that 'the ſlaves and the reſt of the crew have their feet always in 'water. But the caſe is otherwiſe; to each bench there is a 'board raiſed a foot from the deck, which ſerves as a foot-ſtool 'to the rowers, under which the water paſſes. For the ſoldi-'ers and mariners there is, running on each ſide along the gun-'nel of the veſſel, whai is called the bande, which is a bench of 'the ſame height with the courſier, and two feet broad. They 'never lie here, but each leans on his own particular bundle of 'cloaths, in a very incommodious poſture. The Officers them-'ſelves are not better accommodated; for the chambers in the 'hold are deſigned only to hold the proviſions, and naval ſtores 'of the galley.

'A Galley has fifty benches for rowers, that is to ſay, twenty-'five on each ſide. Each bench is ten feet long; one end fixed 'in the courſier, the other in the bande, half a foot thick, and 'placed at four feet diſtance from each other. They are co-'vered with ſackcloth, ſtuffed with flocks, and over this is 'thrown a cow hide; which, reaching down to the banquet, 'or foot-ſtool, gives them the reſemblance of large trunks. 'To theſe the ſlaves are chained, ſix to a bench. Along the 'bande runs a large rim of timber, about a foot thick, which 'forms

'forms the gunnel of the galley: To this, which is called the 'apoſtic, the oars are fixed. Theſe are fifty feet long, and are 'poiſed in equilibrio upon the afore-mentioned piece of timber; 'ſo that the thirteen feet of the oar which come into the galley, 'is equal in weight to the thirty-ſeven which go into the water. 'As it would be impoſſible to hold them in the hand becauſe of 'their thickneſs, they have handles, by which they are managed 'by the ſlaves.

'*The Method of Rowing a Galley.*

'The Comite, who is maſter of the crew of ſlaves, and the 'tyrant ſo much dreaded by the wretches fated to this miſery; 'ſtands always at the ſtern, near the Captain, to receive his or-'ders. There are two Sous Comites alſo, one in the middle, 'the other near the prow. Theſe, each with a whip of cords, 'which they exerciſe without mercy on the naked bodies of the 'ſlaves, are always attentive to the orders of the Comite. When 'the Captain gives the word for rowing, the Comite gives the 'ſignal with a ſilver whiſtle, which hangs from his neck: this 'is repeated by the Sous Comites: upon which the ſlaves, who 'have their oars in readineſs, ſtrike all at once; and beat time 'ſo exactly, that the hundred and fifty oars ſeem to give but one 'blow. Thus they continue, without requiring further orders, 'till by another ſignal of the whiſtle, they deſiſt in a moment. 'There is an abſolute neceſſity for thus rowing all together; for 'ſhould one of the oars be lifted up, or fall, too ſoon, thoſe be-'fore leaning back, neceſſarily ſtrike the oar behind them with 'the hinder part of their heads; while the ſlaves of this do the 'ſame by thoſe behind them. But it were well if a few bruiſes on 'the head were the only puniſhment: the Comite exerciſes the 'whip on this occaſion like a fury; while the muſcles, all in 'convulſion under the laſh, pour ſtreams of blood down the 'ſeats; which how dreadful ſoever it may ſeem to the Reader, 'uſe teaches the ſufferer to bear without murmuring.

'*The Labour of a Galley-ſlave*, is become a proverb; nor is 'it without reaſon that this may be reckoned the greateſt fatigue 'that can be inflicted on wretchedneſs. Imagine ſix men chain-'ed to their ſeats, naked as when born, ſitting with one foot 'on a block of timber, fixed to the foot-ſtool or ſtretcher; the 'other lifted up againſt the bench before them, holding in their 'hands an oar of an enormous ſize. Imagine them lengthen-'ing their bodies, their arms ſtretched out to puſh the oar over 'the backs of thoſe before them; who are alſo themſelves in a 'ſimilar attitude. Having thus advanced their oar, they raiſe 'that end which they hold in their hands, to plunge the oppo-'ſite in the ſea; which done, they throw themſelves back upon

'their benches below, which are ſomewhat hollowed to receive 'them. None, in ſhort, but thoſe who have ſeen them labour, 'can conceive how much they endure: none but ſuch could be 'perſuaded, that human ſtrength could ſuſtain the fatigue which 'they undergo for an hour ſucceſſively. But what cannot ne'ceſſity and cruelty make men do? almoſt impoſſibilities. Cer'tain it is, that a galley can be navigated in no other manner, 'but by a crew of ſlaves, over whom a Comite may exerciſe 'the moſt unbounded authority. No free man could continue 'at the oar an hour unwearied: yet a ſlave muſt ſometimes 'lengthen out his toil for ten, twelve; nay, for twenty hours, 'without the ſmalleſt intermiſſion. On theſe occaſions the Co'mites, or ſome of the other mariners, put into the mouths of 'thoſe wretches a bit of bread ſteeped in wine, to prevent faint'ing through exceſs of fatigue or hunger*, while their hands 'are employed upon the oar. At ſuch times are heard nothing 'but horrid blaſphemies, loud burſts of deſpair, or ejaculations 'to heaven; all the ſlaves ſtreaming with blood, while their 'unpitying taſk-maſters mix oaths, and threats, and the ſmack'ing of whips, to fill up this dreadful harmony. At this time 'the Captain roars to the Comite to redouble his blows; and 'when any one drops from his oar in a ſwoon, which not un'frequently happens, he is whipped while any remains of life 'appear, and then thrown into the ſea without further cere'mony.

* How theſe miſerable ſlaves are fed, to enable them to ſupport ſuch enormous toil, the Reader may gather from the account our Author gives of their food, in another part of this work.

'When it was neceſſary that we ſhould take ſome refreſhment, the 'Captain ordered the dogs to their meſs. He only meant by this, 'that we ſhould be ſerved with beans, the uſual food allowed us. 'Theſe are indeed moſt intolerable eating, and what nothing but the 'moſt pinching hunger could diſpenſe with. They are ill boiled, 'with ſcarce any oil, a little ſalt, and all to be eaten out of a capa'cious cauldron not the cleaneſt in the world, as you may eaſily 'gueſs. I was never ſo hungry but I preferred eating my portion of 'bread dipped in vinegar and water to this meſs, which even offend'ed the ſenſe of ſmelling with its unſavoury odour. However, theſe 'and twenty-two ounces of biſcuit are all the food allowed for galley'ſlaves. Each of the crew receives four ounces of this beverage; 'that is, provided none of it be ſecreted before it is brought upon 'deck, which is not unfrequently the caſe. Judge how well a man 'obliged to work hard, can diſpenſe with ſo ſcanty an allowance. I 'once had the curioſity to count the number of beans which a brother 'ſlave had got for all his portion, which amounted to juſt thirty; 'and thoſe of the little black ſort of bean, commonly called horſe-'beans.'

From

From this infernal ſtate of exiſtence our Author was delivered, by the interpoſition of the Queen of England; of which tranſaction he relates the following particulars.

'During the Congreſs at Utrecht for a general peace, we had 'ſtrong expectations that we might be included in the treaty; 'and that our deliverance would be ſtipulated among other ar'ticles. We knew that the Proteſtant Powers greatly intereſt'ed themſelves in our favour; but ſoon all theſe pleaſing hopes 'were fruſtrated, by the concluſion of the treaty, in which no 'mention was made of us.—

'Hereupon the Marquis of Rochegaude, a native of France, 'and a Refugee among the Cantons of Switzerland, had been 'employed by the Cantons at the Congreſs of Utrecht to ſolicit 'in our favour. But failing in this, he was reſolved to purſue 'his deſign ſtill, with a vigour ſurprizing for a man of his years 'and infirmities. He went from Utrecht to the North, where 'he obtained a letter from Charles the XIIth to the Queen of 'England, in our behalf; another from the King of Denmark; 'others from the King of Pruſſia, and ſeveral German Princes; 'from the Proteſtant Cantons of Switzerland, the United Pro'vinces, and all the Proteſtant Powers of Europe; recommend'ing us to the powerful interceſſion of her Britannic Majeſty. 'The Marquis upon this went over into England, and demand'ed permiſſion of my Lord Oxford, to be admitted to an audi'ence of her Majeſty. His Lordſhip aſked what his buſineſs 'might be with the Queen? I have, ſaid the Marquis, letters 'to deliver to her from all the Proteſtant Powers of Europe. 'Give them then to me, ſaid my Lord; I will take care to de'liver them, and back them with my intereſt. This the Mar'quis refuſed; but his Lordſhip, however, procured him the 'audience deſired. The Queen, upon receipt of the letters, 'committed them to her Secretary of State, who had orders to 'examine them, and return the proper anſwer.

'About a fortnight paſſed over before the Marquis heard any 'more of this affair. Uneaſy at ſuch delay, and being inform'ed that her Majeſty was to walk that day in St. James's Park, 'he reſolved to throw himſelf in her way, ſo as to be taken no'tice of.

'This project ſucceeded; for the Queen obſerving the old 'Gentleman, ordered him to be called; and ſaid to him, 'Mr. Rochegaude, I entreat you will let thoſe poor creatures 'on board the galleys know, that they ſhall ſoon be ſet at liber'ty. This anſwer was pious, and without equivocation. The 'Marquis quickly informed us of her Majeſty's anſwer, which 'again inſpired us with hope; and we gave glory to him on

'high, who had again intereſted even crowned heads in our 'favour.

'Some time after there came from Court an order to the In-'tendant of Marſeilles, to ſend up a liſt of all the Proteſtants 'who were on board the galleys. This was accordingly done; 'and a few days after, towards the latter end of May, an order 'was ſent down to the Intendant, to deliver an hundred and 'thirty-ſix of the Proteſtant ſlaves; whoſe names were contain-'ed in a liſt accompanying the order.

'It was impoſſible to determine by what policy the Court was 'influenced in not manumiting the whole, which amounted to 'upwards of three hundred, who ſuffered for the ſame cauſe. 'Whatever was the reaſon, they were not delivered till about a 'year after.'

We cannot more properly conclude this article, than with the emphatical words of another periodical Writer*, who, fired with generous indignation againſt French cruelty, and tyrannical oppreſſion, breaks into the following laudable reflection.

"Happy England! that knows no ſuch ſlavery, no galleys! "no whips, nor chains, nor cruel taſk-maſters! no popiſh ty-"ranny! no perſecution for conſcience ſake! no regal Savage, "armed with deſpotic power to enſlave, and mangle, and mur-"der his miſerable ſubjects, at his own inhuman pleaſure!— "Let us then, with one heart, and one voice, bleſs God that "we are born in *the Land of* LIBERTY!"

* GRAND MAGAZINE for April, 1758—article relating to the *Memoirs of a Proteſtant.*

6

An Hiſtorical and Critical Account of the Life and Writings of Charles I. *King of Great Britain. After the Manner of Mr. Bayle. Drawn from original Writers and State-papers. By* William Harris*. 8vo. 5s. Griffiths, &c.

IT ſeldom happens that the merit of Hiſtorians is weighed in the equal ſcale of unbiaſſed judgment. They are often extolled without reaſon, and cenſured without cauſe: for their worth is generally eſtimated rather from the principles they eſpouſe, than from the excellence or demerit of their work.

* Author of the Life of James I. See Review, Vol. X. p. 300.

In

In this nation, where paſt experience ſeems to teach us that Diviſions and Factions are interwoven in our Conſtitution, there are few Readers to be found entirely free from party attachments; and each man admires the Writer who inclines to his own favourite bias.

It is no wonder, therefore, that we ſo rarely meet with Hiſtorians who are totally impartial. Few have the power to diveſt themſelves of party prejudices; or if they had, perhaps they might be apprehenſive, that a rigid impartiality would be neither favourable to their intereſt, or *general* reputation.

Should a Writer pen the Hiſtory of this kingdom with ſuch even judgment, as to ſhew himſelf to be neither Whig or Tory, he would probably be diſregarded and diſliked by both, for his moderation. The furious Partizans of each, would either deſpiſe him as a lukewarm friend, or abhor him as a ſuſpicious enemy. But if he appears an Enthuſiaſt on either ſide, he may depend on the warmeſt encouragement; and, let his performance be ever ſo contemptible, yet, like *Sacheverell*'s fooliſh Sermon, it will be idolized by a bigotted party.

But it is obſervable, that Writers, except ſuch as are under the immediate influence of ſome powerful Patron, deem it moſt conducive to their profit, to take the ſide of oppoſition. They are then ſure to engage a number of Readers; for, in ſuch caſe, it is no matter how well they write, but how boldly. The public love a man of intrepidity, who will entertain them at his own peril; and they will ſee him ſkim along the border of treaſon, with the ſame curioſity with which they gape at a Tumbler ſhewing his dangerous activity upon the wire.

The Tory Writers have, for many years paſt, been the Bravoes of the Preſs; and at this day, a man who can bend his pliant talents to libel a dead King, and rail againſt the Revolution, may be ſure that his writings will have as liberal a circulation as the hand-bills of a Quack Doctor—nay, they may even keep pace with ſuch a rare commodity as the *Eſtimate*.

But as the merit of Hiſtorians is too often determined from party prejudice, ſo it is the misfortune of the Reviewers, to be included in their common fate. If we cenſure the indigeſted crudities of a ranting Tory, though ever ſo gently, the Bigots of that party ſtigmatize us as Whigs; while the Whigs, on the other hand, condemn the lenity of our criticiſm, and ſuſpect us, from our moderation, to be no ſincere friends to their cauſe.

Yet, notwithſtanding theſe diſadvantages, we will not, on any occaſion, knowingly ſwerve from truth, to oblige either

party. We will deliver our ſentiments with frankneſs and impartiality; always remembering, that it is the privilege of our Readers to judge of us, with the ſame freedom with which we judge of others: for we do not, in any caſe, preſume to direct their determination, but only to aſſiſt their judgment.

We have thought this introduction neceſſary, as the fate of the unhappy Charles, whoſe Hiſtory is now under our conſideration, has occaſioned more furious party Diviſions than, perhaps, any other ſubject whatever. How high theſe diſputes have run, the Calves-head Club is a ſufficient teſtimony; and as time has not yet been able to reconcile theſe violent differences, a Writer on this ſubject will find it difficult to acquit himſelf with general ſatisfaction.

The ſlaviſh Partizans of the tyrannical Houſe of Steuart, have urged it as an objection againſt our Author, that a Writer of humanity would pitch upon a reſpectable character, which he would wiſh to eternize, on account of his virtues. But ſuch an objection betrays ſtrong malice, and profound ignorance; beſides, that it is a tacit confeſſion of the unworthineſs of the character in queſtion. A Writer who paints a *Nero*, ſhews himſelf no leſs a friend to mankind, than he who deſcribes a *Titus*. A deteſtation of the unworthy, is ſurely as conſiſtent with the principles of humanity, as a love for the virtuous: and it is as juſt, and as ſerviceable to the world, to tranſmit the infamy of the one, as to record the virtues of the other. If good characters only are, without reproach to humanity, to be made the ſubjects of Biography, then Plutarch, Nepos, Suetonius, and other Biographers, may be deemed inhuman: and if we diſcard worthleſs characters, we may reduce the many numerous biographical productions, to one portable volume. It is of ſingular importance to every one, who would wiſh to know the Hiſtory and Conſtitution of our country, to have a juſt idea of the character of Charles, and of the tranſactions during that unhappy and turbulent reign. This can only be obtained by ſtating the evidence on both ſides, with freedom and impartiality; and he who performs this taſk with care and integrity, does honour to himſelf, and has an undoubted title to public thanks and encouragement.

With reſpect to our Author, his book, is wrote after the manner of the great Mr. Bayle, whoſe example many late Biographers have purſued: ſo that we are not here to expect a copious Text, the Notes, in this method of writing, uſually making up the bulk of the volume.

His buſineſs has been chiefly that of a Compiler, and we may venture to ſay, that he has collected a greater number of authorities

rities, *pro & con.* than ever were aſſembled on the ſame ſubject; of which ſeveral never were in print before. He has likewiſe ſhewn great care and accuracy in his Compilation, and has, in general ſummed up the evidence on both ſides, with great judgment and impartiality.

As an inſtance of his merit in this laſt particular, we will produce his vindication of Charles's fidelity to the marriage-bed. 'The licentiouſneſs,' ſays our Hiſtorian, 'of ſome Writers is very 'amazing; not content with repreſenting Princes as they 'really are, they ſtudy to blacken them without foundation. 'This has happened to Charles very remarkably. One ſhould 'have thought his attachment to the Queen, her aſcendancy 'over him, the regard he paid to her, and his having no Miſtreſs publicly mentioned, ſhould have hindered even a thought 'of his unchaſtity. But he has not paſſed unſuſpected of this, as '*well as other matters, in which, probably, he had no concern.*'

After having cited what Lilly, Peyton, and Milton have urged againſt Charles, he obſerves—'That many objections ariſe on 'the face of this evidence againſt Charles's chaſtity. Lilly does 'not poſitively ſay that he had any natural children, but that he 'did not hear of above one or two; which is a very indeterminate way of talking, in ſuch an affair. Peyton is very poſitive, we ſee; but he names no lady, tho' he ſpeaks of two: 'which I am perſuaded, from his hatred to the memory of 'Charles, he would have done, had he known on whom with 'certainty to have pitched; not to take notice that the Queen 'never was at Oxford after her return from France, as Peyton 'ſeems to aſſert. Milton is a name at all times to be mentioned with honour; but truth compels me to ſay, that what he 'here ſpeaks, has much, too much, the air of declamation, to 'be entirely relied on. Buckingham was lewd; but no one, 'but Milton, hints that Charles was a partaker of his vices; 'and his evidence, delivered in ſuch a way, (as he himſelf 'could not have been a ſpectator) is not ſufficient to condemn 'him. The handling virgins and matrons breaſts, though not 'ſeemingly conſiſtent with the gravity Charles remarkably preſerved in his whole behaviour, depends much on the cuſtom of 'ages and countries; and therefore, had it been ever ſo publicly done, cannot of itſelf determine againſt a man's chaſtity. 'A ſingle fact, advanced with proper vouchers, would have 'been of more force in determining the chaſtity of Charles, 'than a thouſand of theſe kind of aſſertions and inferences. But 'as ſuch a fact, properly atteſted, has not been brought, even 'by Peyton or Milton, we may, I think, conclude, that they 'could not; and conſequently, that in this matter he was 'blameleſs.'

He then produces Lord Clarendon's juſtification of Charles's conjugal affection, and draws the following concluſion.

'I think here is ſuch ſufficient evidence of Charles's chaſtity, 'that he cannot, with the leaſt ſhadow of reaſon, be deemed 'guilty of incontinence, and conſequently, in this reſpect, that 'he was praiſe-worthy.

'For chaſtity, even in a Prince, is a virtue, and productive 'of many happy effects. Vice, though not extirpated by the 'royal example, will ſkulk into corners, and be afraid to ſhew 'her head: infamy and diſhonour will attend thoſe who are 'known publicly to practiſe it; and the marriage-bed will be re-'verenced and honoured, and peace, harmony, and concord in 'families prevail. Whereas, if the Prince is lewd and debauch-'ed, if he roams abroad, and violates the virgin, or adulterouſly 'invades the matron's bed, and fears not to proclaim his un-'chaſte deeds; no wonder thoſe around him are emboldened 'by his example, and openly practiſe every act of uncleanneſs.'

Here the unprejudiced Reader will readily allow, that our Author's reflections beſpeak a laudable candour and ingenuity, and breath the true ſpirit of moral virtue.

With the ſame truth and juſtice, he takes notice, that—'Charles was remarkably grave and ſober in his whole behaviour, free from intemperance, and but little addicted to the 'fooliſh cuſtom of ſwearing; that he was diligent and exact in 'the performance of the external acts of religion, and regular 'and conſtant in the private exerciſe of devotion, ſetting a pattern to others in what related to the worſhip and ſervice of 'God.' But he adds with great judgment, that—'A man's 'character is not to be determined by theſe external acts of piety. 'It were to be wiſhed,' ſays he, 'that men's characters were 'always uniform, that where there was an appearance of piety, 'every virtue was alſo to be found; but as it is well known this 'is not the caſe, we are not to preſume a man good, becauſe 'he is devout.'

He has likewiſe very ingenuouſly ſelected ſeveral authorities, which vouch for Charles's good qualities and accompliſhments; and obſerves, upon the whole, as follows.

'I think,' ſays he, 'after all that has been here produced, 'we cannot but allow to Charles much perſonal merit. Had 'his integrity and uprightneſs, and regard to the laws of his 'country, by whoſe authority he was conſtituted ſupreme Go-'vernor, been equal to many other accompliſhments and vir-'tues wherewith he was adorned, he would have poſſeſſed a

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'very conſiderable character: but unhappily for himſelf, unhappily for the nation, it was not ſo! By which means it came to paſs, that his abilities were little admired, his capacity was unſerviceable or hurtful, and his people taught by dear experience to know, that it was poſſible for a Prince with many virtues, to be guilty of great acts of oppreſſion and injuſtice.'

Having paid this tribute to our Author's merit, it is incumbent on us to point out his defects; and to obſerve, that he has not always acquitted himſelf with the ſame accuracy and diligence.

He tells us, that—'Charles had not learned to ſacrifice to the 'Graces.' Among other proofs for this purpoſe, he has mentioned the converſation which is ſuppoſed to have paſſed between the King and the Earl of Denbigh at Oxford, where the Parliament's Commiſſioners preſented to him the Propoſitions for Peace, which were read by the Earl. Our Author has related this dialogue after Ruſhworth and Whitlocke, two Writers not very favourable to Charles; but had he turned to the Parliamentary Hiſtory of England, to which he has referred on other occaſions, he would have found a different account of this conference, and one much more to the King's advantage.

According to the authorities, as cited by our Author, the particulars are as follows. When the Commiſſioners acquainted the King, that they had no power to *treat*, but only to receive his anſwer in writing, the King ſaid—'Then a Letter-'Carrier might have done as much as you. To which the Earl of Denbigh replied, 'I ſuppoſe your Majeſty looks upon us as 'perſons of another condition than Letter-Carriers. The King ſaid again, 'I know your condition.' According to this account, indeed, the King cannot be ſaid to have made a ſacrifice to the Graces, for his reply does not take off the groſſneſs of the compariſon, or apologize for the affront thereby offered to the Earl. But let us look to the Parliamentary Hiſtory, and ſee how this matter ſtands in the Report which the Earl of Denbigh made from the Commiſſioners appointed to draw up a Narrative of what paſſed at Oxford, which the Earl preſented to the Houſe, and which ſtates the circumſtances thus.—"When "the King was informed that we had no power to treat, he ſaid, "—You told me you had no power to treat, you were only to "deliver the *Propoſitions*; a *Poſtilion* might have done as much "as you. The Earl of Denbigh replied, that was not our "condition, though we would be glad, in theſe diſtracted times, "to do his Majeſty and the kingdom ſervice in any condition. "His Majeſty replied, *I mean it not to your* PERSONS."

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Here the Reader will diſcover a material variation between this and the former account: for, in this, the King's apology entirely removes the perſonal affront, which by his compariſon he might be thought to have thrown upon the Earl, &c. It appears from this narrative however, that the King was conſcious of having been in a heat, for it tells us, that next morning Mr. Aſhburnham came to the Members of both Houſes with the following meſſage from Charles. That—"His Majeſty was "ſenſible ſome words might have fallen from him in his paſſion, "that might give diſcontent; that it was not ſo intended by "him: and he deſired that the beſt conſtruction might be made "of it." This ſoothing circumſtance, which is omitted by our Author, is ſome proof that the King had learned to ſacrifice to the Graces: and upon the whole, our Hiſtorian ſeems, in this inſtance, to have taken the rough caſt of the King's behaviour, without any of the ſoftening colours.

We muſt obſerve likewiſe, that he is, perhaps, ſomewhat too haſty in *aſſerting* that King Charles compelled the Dutch to buy the liberty of fiſhing in the Britiſh ſeas; for this is ſtill a controverted point between the two nations. The Dutch inſiſt, that they never purchaſed any ſuch privilege; and affirm, that they always had, and exerciſed, ſuch right. Indeed they admit that their right has been often diſputed, and that the firſt diſpute aroſe in the reign of Queen Elizabeth; that it increaſed in the reign of James the firſt, and roſe to a great heighth in the year 1614, when the States, notwithſtanding Grotius's learned tract of *Mare Liberum*, publiſhed another copious treatiſe, to vindicate and eſtabliſh their right. 1. By the Liberty of the Sea. 2. On the foundation of ſeveral treaties, and immemorial poſſeſſion. They acknowlege, indeed, that Charles conteſted their right by force; yet they ſay, that he offered, notwithſtanding, to accept of the tenth Herring by way of tribute; or to grant Letters of Licence to their fiſhermen. But that they were ſo far from entering into a negociation with reſpect to their right, that they refuſed to acknowlege Charles's claim, and ordered a fleet, under the command of Admiral Van Dorp, to protect their fiſhery. If this ſtate of the caſe be true, our Author is not warranted in his aſſertion.

Nevertheleſs, he expreſſes throughout, ſuch a ſtrict regard for truth, as leaves us no room to ſuppoſe that he would be guilty of a wilful miſrepreſentation. His ſollicitude to appear in the light of an honeſt man, and a juſt Hiſtorian, is highly commendable; and is no where more conſpicuous than in his account of the Iriſh Rebellion. Having cited the ſeveral authorities which acquit Charles of any ſhare in that unnatural tranſaction, he then produces the arguments alleged againſt him on

the other ſide, and cloſes the evidence with the following reflections.

'Theſe are the principal arguments urged againſt Charles on 'the head of the Iriſh rebellion. For his memory's ſake, and 'for the credit of human nature, it were to be wiſhed that they 'may have leſs real than ſeeming force. I know not that I have 'omitted any thing in his vindication: I may be miſtaken; 'but if I have, it is merely through ignorance or inadvertency: 'for nothing is more mean and baſe, than to attempt to con-'ceal the truth of Hiſtory. The Reader here is carefully to re-'member, that thoſe who think worſt of this Prince, do not 'ſuppoſe him conſenting, or even privy to the maſſacre. This 'is too black a thing for him to be charged with, even by his 'foes. But what is alledged againſt him is, that he excited the 'Iriſh to appear in arms, maſter the Proteſtants, and help the 'King againſt his Parliament.'

This ſeems to be the language of pure ſincerity, unbiaſſed judgment, and unaffected humanity. And, indeed, whoever reads our Author with proper attention, and without prejudice, will find the ſtrongeſt proofs of a fair and impartial mind. For he not only brings vouchers in ſupport of what he advances in his text, but he likewiſe conſtantly produces the ſeveral authorities, which tend to invalidate ſuch vouchers; and when he gives his opinion upon the whole, he never pronounces deciſively, but always with reference to the Reader's judgment: ſo that it is not in the power of man to give ſtronger indications of candour and ingenuity.

If it be objected, that he quotes Milton, and others, who were noted for their implacable averſion to Charles, it muſt be remembered that at the ſame time, he fairly warns the Reader of their principles, and cites Clarendon, and other Royaliſts, to counterbalance their evidence. And perhaps it is no ſlight preſumption of the unworthineſs of the Steuart family, that Milton and Buchannan, the two greateſt Geniuſes of their age, were their moſt violent enemies.

Our Hiſtorian's reflections are few and ſhort; but, in general, they are pertinent, juſt, and noble; and ſuch as ſhew the Author to be a true friend to religious and civil liberty. Let the Reader however judge for himſelf from the following ſpecimens. He thus introduces the charge of ſuperſtition againſt Charles,

'Superſtition,' ſays our Writer, 'is a debaſement of reaſon 'and religion; it is entertaining miſapprehenſions of Almighty 'God; it is the practice of things weak and ridiculous, in or-

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'der to please him, whereby it excites in the mind chimerical 'hopes, ill-grounded fears, and vain expectations: in short, 'it is weakness, attended with uneasiness and dread, and pro-'ductive of confusion and horror. Every one knows the mis-'chiefs Superstition has produced in the world: Gods of all 'sorts and kinds; sacrifices of beasts and men; rites, ceremo-'nies, and postures; antic tricks, and cruel torments; with 'every other thing which, from time to time, has been falsly 'called by the name of religion, have arose from hence. It 'took its rise early in the world, and soon spread itself over the 'face of the earth; and few, very few, were there who were 'wholly free from it. The doctrine of Christ, indeed, was 'calculated to destroy its dominion, and to restore religion to 'its original lustre, by teaching men to think honourably of the 'Deity, to practise virtue, to submit chearfully to the Divine 'Will, and expect happiness from his hands in consequence 'thereof. Very little stress is laid on externals by the Writers 'of the New Testament. It is sobriety and righteousness, it 'is the love of God and men, it is meekness and humility, and 'every thing lovely and praise-worthy, which are insisted on in, 'and recommended by it: but as for pomp, and parade, and shew, 'these were not thought worthy of notice, or deemed mischiev-'ous and hurtful. Yet, notwithstanding this Superstition very 'soon found an entrance among Christians, and at length in-'creased to an enormous size. The reformation of religion, 'and the revival of letters, were somewhat unfriendly to it: 'but whether it be the craft of those who subsist by the igno-'rance and credulity of others, or whether it be a proneness in 'men to Superstition, or their laziness and inattention to other 'than sensible objects; I say, whether it be owing to one or all 'of these causes, Superstition remained still alive, and shewed 'itself even among those who gloried that they had got rid of 'the papal yoke. I doubt not, Charles would have been af-'fronted, had any one told him he was superstitious, especially 'when in the height of his power; and, I believe, it would 'not have been very safe for any one to have attempted to prove 'it: however what would have then been imprudent, may now 'be safe; and therefore at the distance of more than an hun-'dred years, I think I may hazard the charging it on him. But 'it is not expected my word alone should be taken: let the 'Reader hear the evidence, and then judge impartially.'

Again, speaking in justification of the Parliament's taking arms, after producing several authorities in proof of the King's hostile intentions, he concludes with the ensuing observations.

'Those who are acquainted with the history of these times, 'know there is some truth in what is here asserted, and therefore 'will

'will not wonder at the reſolution of the Parliament to hinder 'the King from executing his intentions. For, by the law of 'nature, all have a right to defend themſelves, and to make uſe 'of the means in their power. Nor could it reaſonably have 'been expected by Charles, that thoſe who had been ruled by 'him without and againſt law, and whoſe deſtruction, as a free 'people, they were perſuaded he ſtill meditated, his promiſes 'notwithſtanding: I ſay, it could not have been reaſonably ex-'pected, that people thus uſed, in times of extremity, ſhould 'keep themſelves within the exact bounds of law, and thereby 'defeat *the end of the law*, their *preſervation*. Had Charles 'himſelf obſerved the laws to which he was ſworn, and dealt 'ſincerely in the conceſſions he had made in this Parliament, he 'might have retained the power of the ſword in his own hands; 'but when it was believed, upon very probable grounds, that 'he was, at heart, the ſame man he from the beginning of his 'reign had been; when thoſe by whoſe care, induſtry, and 'public ſpirit he had been brought within bounds, were looked 'on with hatred by him, and marked out for deſtruction; when 'thoſe who had counſelled and adviſed him in his former illegal 'courſes, were the objects of his eſteem and regard, and all this 'firmly believed by the Managers in the two Houſes; are we 'to admire at, or blame their proceedings? It was human na-'ture, and that not corrupted and depraved, but human nature 'as created by God himſelf, and as of right it ought to be, and 'as indeed it always will and muſt be, where it is not debaſed 'by vaſſalage and chains.'

As to our Author's language, if it is not in the eaſy ſtile of modern elegance, it is nevertheleſs generally ſtrong, correct, and manly, though here and there we cannot avoid being diſguſted with the quaintneſs of ſome expreſſions.

Upon the whole, though this performance may be too ſober for many of the volatile Geniuſes of the age, yet we may venture to recommend it to the judicious, as a moſt careful and candid compilation. The curious Reader will find many circumſtances of Charles's life, and many occurrences of his reign, entirely new, and others ſtated in a more clear, copious, and ſatisfactory manner, than is to be met with in any other book: and he will perceive the advantage of having the evidence on both ſides brought immediately under his eye, by the care and diligence of our learned and indefatigable Hiſtorian.

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Remarks

Remarks on Dr. Batties Treatiſe of Madneſs. By John Monro, *M. D. Fellow of the College of Phyſicians, London, and Phyſician to Bethlem-Hoſpital.* 8vo. 1s. Clark.

THIS ingenious Phyſician having premiſed, in a ſhort Advertiſement, that the immediate cauſes of Madneſs will for ever diſappoint our ſearch, and that the undeſerved cenſures which Dr. Battie has thrown upon our Author's medical predeceſſors in Bethlem-Hoſpital, were the motives that determined him to ſay ſomething on this occaſion—he obſerves, in his firſt ſection, that Dr. Battie's definition of Madneſs; which he terms a deluded Imagination, does not appear to him clear or preciſe, nor indeed the true criterion of Madneſs; which he ſhould rather define to be a vitiated Judgment, tho' he does not take upon him to ſay, that even this definition is abſolute and perfect. He inforces it, however, by the judgment of Aretæus, in his diſtinction between the melancholy and the mad; by the definitions and epithets which the Latins and the French have applied to madneſs; and by reflections on ſome facts within his own obſervation.

The ſecond ſection remarks very curſorily on four of Dr. Battie's concerning the ſeat, the ſuppoſed and real cauſes, and the ſalutary effects of natural ſenſation, in which ſections, he thinks, there is nothing tending to advance our real knowlege of this diſorder. Dr. Monro declines entering into an argument, whether the nerves act as chords, or in conſequence of their permeability by ſome exquiſite fluid; which laſt opinion, indeed, as we have obſerved in a former article*, is not liable to more nor ſtronger objections than the former.—But he thinks it odd, that Dr. Battie ſhould be offended at the expreſſion of *Weakneſs of the Nerves*, when he uſes thoſe of the *ill-conditioned ſtate of the nerve*; the *diſuniting and breaking in pieces of the nervous ſubſtance*; its *imperfection and degeneration*; as if they were terms perfectly underſtood, and to which mankind had affixed certain ideas.—Our Author in the ſequel of this ſhort ſection indulges himſelf in a little pleaſantry on Dr. Battie's diſcoveries of the extraordinary benefits of the ſenſations of hunger and of thirſt, and of the univerſal advantage of reſpiration in the vital Oeconomy.

In the third ſection, on that *Anxiety and Inſenſibility*, which our Author obſerves Dr. Battie has introduced as new diſeaſes, for the benefit of the Faculty, he talks of propoſing ſome of Dr. Battie's moſt metaphyſical and abſtruſe problems on this

* See Review for laſt February, p. 148.

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dark ſubject, as Prize Queſtions, ſolvable only by the ſenior Recluſes of Bethlem.—Indeed, it muſt be acknowleged, that a few of them ſeem to plunge profoundly into the medical Bathos, and read, in ſome places, not unlike certain parts of Dr. Cheyne's *Mathematical Principles of Religion.* Having cited them at length, with references to Dr. Battie's treatiſe,—to expoſe their inutility at leaſt, he ſuppoſes himſelf a Patient labouring under this habitual diſeaſe of Anxiety, and determined, inſtead of immediately diſpatching himſelf, firſt to conſult a learned Phyſician, who gives him an account of the Cauſes of his Diſorder, in the very terms in which theſe Problems are expreſſed; not without a typographical hint of an ungrammatical eſcape (if it may not rather be conſidered as a very harſh Latiniſm) in uſing OF for *in.* It is too evident, however, that few of theſe ſuppoſed cauſes ſuggeſt any clear medical indication, but, indeed, as our Author ſays, afford as little ſatisfaction to the Patient's mind, as relief to his diſeaſe.—This method of arguing *ad abſurdum*, is often happily applicable to any extraordinary but unſucceſsful effort of eſtabliſhing ſuch obſcure cauſes, as exceed our powers and opportunities of inveſtigation. A few plauſible and ingenious things may be ſuggeſted by the way; but the capital error will be in the diſproportion between the Subject and the Diſquiſitor.

In the fourth ſection, which conſiders that of Dr. Battie's on the Cauſes of Madneſs, Dr. Monro is very grave, and rarely allows himſelf to indulge in any reflections, but ſuch as are really cloſe and practical. He conſiders Dr. Battie's twelve cauſes of it in a ſummary and argumentative manner: he obſerves the incurable nature of ſome, as that of an internal Exoſtoſis, and of an Induration of the Dura Mater: he admits the ſufficience of other cauſes: he conſiders, contrary to Dr. Battie's ſuppoſition, Gluttony, and Idleneſs, rather as Effects, than Cauſes, of Madneſs. This ſection, in brief, ſeems truly rational; as clear as the nature of the ſubject will admit; and ends in the following ſenſible manner.

'As an inquiry into matters ſo far out of our reach, cannot 'be attended with any real ſatisfaction, we may employ our 'time to much more advantage, than in ſuch fruitleſs ſearches. 'The effects of this diſtemper are plain and viſible; let us 'therefore direct our knowlege to relieve *them*; and make uſe 'of ſuch methods as are warranted by reaſon, and founded upon obſervation and experience; leaving the cauſes of this terrible calamity, which will for ever remain unknown, to ſuch 'as can fancy there is any amuſement in a diſquiſition of ſo unpleaſing a nature.'

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The fifth ſection conſiders that of Dr. Battie's *On the Regimen and Cure of Madneſs.* In the beginning of it Dr. Monro takes an opportunity to render at once an act of filial duty, and of juſtice, to the memory of a valuable Parent and Phyſician, in a ſtrong and ſpirited paragraph: wherein, it muſt be acknowleged, he glances, more than once, in ſuch a manner, as to depart a little from that temper he had hitherto generally preſerved. But as this was occaſioned by ſome very intelligible inuendos at the Phyſicians of Bethlem in Dr. Battie's treatiſe, moſt Readers will pardon the reſentment of a ſon, and ſucceſſor, on this occaſion; and many, perhaps, will even commend it, as it is ſmart without ſcurrility. He agrees in many points of Regimen and Management with his Antagoniſt; tho' he obſerves Dr. Battie has limited this neceſſary head to the compaſs of two pages, while the leſs important part, *Of Medicine*, takes up very near thirty. In entering on the Cure, our Author hopes, with regard to original Madneſs [whoſe ſpecific Dr. Battie had ſaid was reſerved in Nature's ſtore], that Dr. Battie's deep reſearches may bring its ſpecific forth to public view, no perſon being ſo likely to find out the remedy, as he who found out the diſeaſe.—In the courſe of this ſection, Dr. Monro attends Dr. Battie throughout the various indications, and the different treatment ſuggeſted by his different cauſes of Madneſs, which afford our Author many opportunities of exerting both his reaſon and his raillery. But in this laſt he appears to us, to make no deduction for a circumſtance much recommended, by ſome Connoiſſeurs, to Writers, viz. to arrive at an exquiſite and affecting perception of their ſubject, and to be, as it were, poſſeſſed by it, which ſometimes enables them to out-ſoar the Ken of a cool and deliberate Peruſer.

The ſixth and laſt ſection contains ſome further ſtrictures on the practical concluſions and precepts of Dr. Battie, relating to Madneſs; in ſome of which our Author finds plauſible reaſons for diſſenting from him; and endeavours to prove him inconſiſtent in others. Dr. Monro aſſures us afterwards, that his own experience has verified one obſervation of Dr. Mead's on this diſeaſe, viz.---That ſome dangerous diſtempers have ſuddenly diſappeared at the coming on of Madneſs: and one obſervation of the late Dr. Monro's,---That an Intermitting Fever coming upon a Madneſs of long ſtanding, the relief of the fever has proved the cure of the Madneſs;—of which he has ſeen two inſtances himſelf.

Thus much will ſuffice to convey a proper notion of this Writer's occaſional reflexions on Madneſs, and on a late treatiſe concerning it; a Writer likely to be judged of perfect ſanity

by all his Readers, who do not rigorouſly inſiſt on Wit's being nearly allied to Madneſs, of which ſymptom, we muſt confeſs, it contains many undoubted and entertaining proofs. An omiſſion, however, of the little paragraph that concludes this performance, would have conſiſted well with the candour Dr. Monro profeſſes; tho' his Antagoniſt ſhould have loſt a parting compliment by it.

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Characteriſtics of the preſent Political State of Great Britain. 8vo. 4s. Millar.

THE Author of the ingenious treatiſe before us, profeſſes to ſtand in oppoſition to thoſe Writers who have exhibited a diſagreeable picture of the preſent age: and he gives us an epitome of his principles in his motto—

Priſca juvent alios: ego me nunc denique natum
Gratulor.

It was a taſk worthy of his ſkill, to reſcue the ſubject from thoſe Daubers in Caricature; and it muſt, indeed, be confeſſed, that he has drawn a moſt pleaſing portrait of the times, finiſhed with a maſterly pencil: but whether the reſemblance is juſt, muſt be ſubmitted to impartial examination.

If we truſt our Author's repreſentation, we are rich, free, powerful, and happy: If we credit the Writers he oppoſes, we are poor, oppreſſed, corrupt, and diſſolute. Their picture is all ſhade, our Author's all light. They awkwardly imitate the ſtile of Rembrandt; and, with a dark pencil, love to deſcribe hideous wrinkles, and deformed features. Our Author happily copies the taſte of Titian, and brightens the canvaſs with all the lively glow of colouring.

Perhaps if the light and ſhade were properly blended together, we might behold a real likeneſs. We are far from believing that the nation is more vicious now than formerly: that our Freedom is in danger: or that we are tottering on the brink of ruin. Nevertheleſs we cannot agree with our Author, that we are much richer, much more ſecure, and enjoy many more advantages, than in any former period: or that Britain has been ſo very happy ſince the Revolution as he ſeems to imagine.

To prove theſe propoſitions, however, the ingenious Writer endeavours to ſhew---That Banking is a very profitable inſtitution, and has greatly enriched the nation: That, though our Taxes are high, we are much richer than when they were much lower: and carry on an excluſive and profitable trade: That,

though the greatneſs of the public Debt muſt be a conſiderable loſs, we both are at preſent, and may continue to be hereafter, rich and happy; and enjoy the moſt perfect Liberty and Security of any nation in the world: That the propoſal to aboliſh the public debts, without paying them, is neither juſt nor profitable: That every farthing of them ought to be paid, and may be paid, without any diſtreſs to the nation: And that, notwithſtanding the juſt complaints of our luxury, effeminacy, and corruption, we have ſufficient means of ſelf-defence, and are fully able to ſupport ourſelves againſt the French, or any nation whatever.

Theſe are the topics which our Author undertakes to maintain; and upon which he reaſons with great zeal and acuteneſs. Nevertheleſs, we apprehend, that his zeal has ſometimes impoſed upon him; and that, like many good Citizens, he rather deſcribes what he wiſhes to be, than what really is. He has, indeed, omitted no circumſtance tending to confirm and illuſtrate his principles, but we cannot ſay that he has been equally ſolicitous to obviate the objections which ariſe to his ſyſtem.

He begins his ſubject with Reflections on Banks and Paper Credit.

'Banks,' ſays he, 'ſettled by public authority under right regulations, continually increaſe the current ſpecies, by iſſuing Notes, which circulate as Money. By giving credit, they furniſh men of ſubſtance with the means of giving greater employment to the induſtrious, and enable Merchants to carry on a more extenſive trade. The more Notes the Banks can circulate in this way, the more will induſtry and trade be promoted. Nor can there be any limit, while the Borrowers from theſe Banks can give good ſecurity, and the Managers take care to iſſue no more Notes, than, by experience, they have learned they can anſwer, according to the ordinary courſe of demand. Whatever ſums Landed men, Merchants, or others, borrow, provided they can give good ſecurity, and borrow on reaſonable proſpects; this is ſo far from being a loſs, that it increaſes induſtry and conſumption. A great quantity of Bank-notes only ſhews, that great ſums have been borrowed by one part of the nation from another, upon good ſecurity, for carrying on trade, and for other reaſonable purpoſes: which is ſo far from being either the ſign, or the cauſe, of poverty, that it is both the ſign, and the mean, of greater riches.

'It is of no conſequence, in this argument, that there may be more Paper-money than Silver and Gold, and that the proportion

'portion betwixt them may not be aſcertained; provided the 'former regulations are duly obſerved.

'It is of no conſequence that foreign nations will not take 'our Bank-notes. They will take our Goods, which are pro- 'duced by the circulation of theſe Notes among ourſelves.

'It is of no conſequence, though the value of the Bank- 'notes ſhould happen to extend to a vaſt ſum, provided the 'Banks, which are to anſwer theſe Notes, have an equal value 'in coin, bullion, lands, goods, and good debts, to which 'there is convenient acceſs.'

This is all along begging the queſtion. And if the Author meant to confine his reflections to the Bank of England, on its preſent eſtabliſhment, perhaps we might ſafely grant his *Poſtulata:* but, we cannot ſo readily admit them, when extended to Banks in general. For it may be aſked---What confidence can we have that Bank Managers will iſſue no more Notes than they can anſwer? How can we be aſſured, that they have an equal value in coin, bullion, lands, goods, and good debts, to anſwer the Notes they may iſſue? How can we depend, that the acceſs to our property ſhall be always convenient? Do not we know, that, upon any ſudden emergency, our acceſs is rendered as *inconvenient* as poſſible? Is it not placing an implicit truſt in a Corporation, whoſe ſufficiency to anſwer our demands is more a matter of faith than certainty?

Let any one read the Hiſtory of our *Bank Contract* in the year 1720, and he will find that the Bank was then prevailed upon to conſent to what it proved not *able* to perform; and to what, if it had performed, would have involved thouſands of innocent perſons, who had entruſted it with their property, in its ruin. Let the Advocates of the Funded Corporations reflect on the Calamities of that year, when the iniquity of the South Sea Managers ruined ſo many unhappy Proprietors, many of whom are yet alive to lament their fatal confidence.

To demonſtrate the *neceſſity* of Banks, it ſhould be proved, that Merchants, and others, who *can give good ſecurity*, are unable to raiſe money upon private credit. The Bank will not iſſue their Notes to the Merchant, till they have received from him the *arbitrary* value of ſuch Notes. And, upon good ſecurity, the Merchant might obtain the ſame ſum in *money* from private Hands,—when the gold and ſilver of a kingdom is not engroſſed by one Corporation, and a great part of it ſuffered to moulder in cheſts, to the decreaſe of circulation, and the loſs of the community.

Bank-notes will not be taken by foreign nations; and Mortgages, Notes, and Bonds, would be nearly of the ſame uſe for home circulation as Bank-notes. They are negotiable and transferrable; and the Creditors have an opportunity of making themſelves acquainted with the circumſtances of the Debtor. We agree with our Author, that 'Credit of *ſome kind* or *other* 'is *neceſſary*, wherever there is much Trade.' We ſubſcribe likewiſe to the juſtneſs of the following reflection. 'Credit,' ſays he, 'can never be given without end. None will give 'credit but to men either of ſubſtance, or of integrity, pru-'dence, and activity.'

But will the Bank regard a man's integrity, prudence, and activity? No. It will not advance a ſhilling upon thoſe good qualities. It will require more ſubſtantial ſecurity: and a man of ſubſtance, who can make an equal depoſit, need not have recourſe to it; for he may eaſily raiſe money without reſorting to the Bank: and this facility would be much greater, if no ſuch Corporation exiſted.

This naturally leads us to obſerve one great inconvenience which has attended the inſtitution of Banks. They have proved the bane of all private credit: they have introduced a narrow ſelfiſh ſpirit; and deſtroyed all confidence in the moral honeſty of our neighbour. Should a man of the greateſt *integrity*, *prudence*, and *activity*, meditate a plan in which he is ever ſo certain of ſucceſs, yet he will find it difficult to borrow any conſiderable ſum of money, upon his perſonal ſecurity, for carrying it into execution.

We are ſorry to differ ſo widely from our worthy Author; but as we are actuated by a love of truth, and not the ſpirit of cavalling, we ſhall not ſcruple to diſſent from other maxims which he endeavours to eſtabliſh. He gives it as his opinion, that—'Notes will propagate and ſupport greater induſtry; which 'will do greater ſervice by increaſing the ſubſtance of a nation, 'than it can do harm by raiſing the prices of labour and of pro-'viſions.

'Beſides,' ſays he, 'it is not upon the quantity of current 'ſpecie *alone*, that prices depend; they rather depend on the 'proportion between the number of Buyers and that of Sellers.' But is not this running the circle? For may it not be ſaid, that the Number of Buyers and Sellers muſt depend, in a great meaſure, on the quantity of current ſpecie? The more gold and ſilver there is in a nation, the more the inhabitants will be able to improve and increaſe their commodities in the ſeveral branches of trade; conſequently the number of Sellers will be augmented in each, and, by the ſale of their goods, they, in their turns, will

will be enabled to become Buyers of ſuch things as they ſtand in need of, or of ſuperfluities they have a deſire to poſſeſs. Thus there will be a greater riſe in the price of labour and proviſions.

Indeed, our Author ſays, 'This proportion between Buyers 'and Sellers, depends on a thouſand accidents that make one 'ſort of goods more neceſſary, faſhionable, or ſaleable, than 'another.' Though this may be true, when ſpoken of the Buyers and Sellers of a particular commodity, yet it does not ſeem applicable to the preſent argument. When one ſort of goods goes out of faſhion, another, which becomes more neceſſary or faſhionable, will ſupply its place, and riſe by the increaſe of Buyers; ſo that the proportion of Buyers and Sellers, will ſtill be the ſame, as to the general ſtate of Trade; though different with reſpect to particular commodities: For their proportion, with regard to trade in general, will depend on the quantity of current ſpecie; which, by the help of Notes, may be raiſed to ſuch an imaginary increaſe, as to advance the price of labour to a deſtructive extent.

We willingly ſubſcribe to our Author's ſentiments in the following paragraph.

'A private man,' ſays he, 'may be obliged to borrow, and 'may borrow with great advantage to his private affairs. The 'ſame thing holds in the caſe of a nation. If the Government 'has ſome grand and uſeful ſcheme in view, either to drain 'marſhes, to render rivers navigable, to encourage ſome 'branches of induſtry, or to maintain their liberty or trade a'gainſt a powerful and ambitious enemy, and cannot raiſe the 'neceſſary ſums by taxes in due time; it may be prudent to bor'row the money, and to eſtabliſh a proper method of repaying 'it at leiſure*.

No doubt in ſuch caſes of uſe or neceſſity, it is prudent to borrow money, and juſt to lend it; but ſhould a Government *pretend*, or *create*, a neceſſity, for the ſake of borrowing money, they are fools who advance the loan.

We cannot, however, agree with the Writer, that—'If the 'people have a confidence in the Government, the ſecurities 'given by the public, bearing a certain intereſt, may not only 'become a fund of Paper money, which may be eaſily tranſ'ferred from hand to hand, but become ſo convenient for Mer-

'* It is not therefore univerſally true, That a nation ought never 'to borrow, but always to raiſe within the year the money neceſſary 'for the current ſervice. This is a good general rule; perhaps it 'ought ſeldom to be departed from. But, in ſeveral caſes, it may 'neither be poſſible, nor be expedient.'

'chants or others, that they may very *reaſonably* riſe above par.' We are of opinion, that national debts become national grievances, when they are made the inſtruments of Stock-jobbing; when money, inſtead of being uſed as the ſign of merchandize, is bartered as a commodity itſelf, to the diſcouragement of induſtry, and the impoveriſhment of trade. The uſes which may be made of ſuch funds under a corrupt adminiſtration, are ſufficient pleas againſt them. We have known a Miniſter maintain himſelf in power for thirty years together, and give law to his Sovereign and the kingdom, ſolely by his ſkill in ſuch Stock-jobbing. As to the pretence that Merchants may more readily command money for any profitable adventure, it is of little validity. We have already obſerved, that Merchants of ſubſtance may always gain credit for any undertaking; and if we recur to times paſt, we ſhall meet with ſuch inſtances of private credit, as are of themſelves ſufficient to determine the controverſy. The extenſive credit of Sir Thomas Greſham, and that other Merchant, whoſe name we cannot recollect, are deciſive proofs againſt the *neceſſity* of Banks: and we cannot think without amazement, on the wealth of a private ſubject in thoſe days, who, at his own expence, built the Royal-Exchange, and was the Founder of Greſham-college; each of them works worthy the munificence of a Prince. In few words, one ſhort leſſon from the book of experience, is worth all the huge volumes of ſpeculation.

Much more might be urged on this topic, and many juſt, though trite, objections, would admit of further illuſtrations: but our limits will not allow us to enter upon ſuch minute diſcuſſions. Though we regard the glorious period of the Revolution with pleaſure and gratitude; though we are ready to acknowlege with our Author, that it provided greater Liberty and Security than were enjoyed in the preceding reigns, yet we are far from thinking that we poſſeſs thoſe bleſſings which were granted and confirmed to us at that time; and we are far from believing, that the body of the people find themſelves ſo eaſy and ſafe as might be wiſhed.

We do not think our grievances either ſo numerous or ſo great as licentious Writers have repreſented them; but yetwe have cauſe to complain. Abuſes have crept in, ſince the Revolution, unknown before: Exciſe laws have been increaſed; places have been multiplied; *Privileges* have been extended, and have invaded the liberty of the ſubject, with all the tyranny of Prerogative. In one word, Corruption has deluged the land.

It is in vain for our Author to cite particular examples of venality in preceding reigns. No one will deny, but there have been

been inſtances of Corruption in all ages, and at all times. But was it ever ſo univerſally practiſed? Was it ever ſo publicly countenanced? Was it ever ſo openly avowed, and defended? And have not our *Funds*, in a great meaſure, been the inſtruments by which it has been propagated.

He has been profuſely laviſh in his encomiums on the Adminiſtration ſince the Revolution. 'The Sovereign,' he ſays, 'ſummons the Parliament regularly, according to law. The 'King and his Parliament meet and part *amicably*.' True. But is it any merit not to quarrel with people, who grant us all we aſk? Beſides, our Author ſeems to miſtake the ſubject of complaint. No man can accuſe the Crown of any flagrant attempts to ſtretch the Prerogative. The charge lies againſt that new kind of tyrant, a Prime Miniſter, who has often ruled both King and People, and attempted to do that ſecretly, by Fraud and Corruption, which our Kings formerly would have accompliſhed by force: And it is not material to the people, whether they are illegally dragooned out of their property, by Letters from the Throne, as in Charles's time, or whether their Protectors are bribed to vote it away under colour of Law.

It cannot be diſputed, but that ſince the Revolution there has been a ſhameful inattention to public welfare. The chief concern has been, to preſerve the power of the ruling Miniſter, under the pretence of eſtabliſhing the Government. We to this hour feel the effects of ſuch fatal management; effects which prove that we are not ſo eaſy and happy as our Author believes us to be. Our Poor ſwarm every where, while our lands are in many parts uncultivated; and though we may be more ſecure than before the Revolution, yet it does not follow, that we are as ſecure as we may be: Neither ſhould the degree of ſecurity we enjoy, lull us into an indifference about bettering our condition.

We ſhould endeavour to remove the grievances we ſtill undergo, and ſhould carefully guard againſt any future abuſes; for a ſupine confidence may be as fatal as a reſtleſs diffidence. The preſent Adminiſtration affords us a fair proſpect of relief, and now it is incumbent upon us to put in our claim. We may hope that the number of Placemen may be reduced; that Corruption may be diſcountenanced; that Trade may be eaſed of its ſhackles; and the Load of the National Debt alleviated.

To leſſen this incumbrance, our Author propoſes a ſcheme which, we are afraid, more will be diſpoſed to admire, than to purſue. However, as we think it cannot be too ſtrongly recommended, we will give it in his own words.

'But leaving it to his Majeſty and the Parliament to conſider, 'how ſuch ſalutary ſchemes may be beſt promoted, methinks it 'would not be difficult for private perſons, with no very great 'degree of public ſpirit, to aſſiſt greatly in accompliſhing 'this excellent deſign, nay, to accompliſh it without any loſs 'to themſelves, and without any augmentation, nay, with an 'abatement of the taxes. There is no myſtery in all this. If 'the ſtory be true, the honeſt man, who lately ſent an hundred 'pounds to one of the Miniſters of State, to help to pay the 'public Debt, has led the way, and ſet us a fair example. Nay, 'he has done more than is neceſſary. For there is no neceſſity 'for private perſons to advance their money. It would be ſuf-'ficient, if the richer ſort would voluntarily entruſt the Go-'vernment with their plate, and ſubmit to the ſmall inconveni-'ency of wanting the uſe of it for a ſeaſon. In imitation of 'the generoſity of ſuch a worthy citizen, who contributed an 'hundred pounds for ſo good an end, may a public ſpirit ſpread 'itſelf among the people, and every one run with his plate to 'the public treaſury, that the public debts may be more ſpeedily 'paid. What an immenſe quantity of plate is there in this 'iſland! How many millions of the national debt might be 'ſwept off by it at once! This would be an advantage to the 'Government, if no intereſt were demanded for the uſe of the 'plate. The benefactors of the public would ſuffer no loſs, 'ſince their plate is a dead ſtock to them at preſent, and they 'would have parliamentary ſecurity for its being repayed wi h 'the full value of the tax upon the plate, and of the original 'workmanſhip. Mean time, let thoſe taxes, which are under-'ſtood to be moſt burthenſome, or to bear hardeſt on our trade, 'be aboliſhed, and only ſuch as are eaſily borne be continued 'for ſome years longer. In this method, in the firſt place, the 'reſt of what is at preſent the national debt, and bears intereſt, 'or what part of it ſhould be thought proper; and next the 'new debt, might be cleared. Can parting with our plate in 'this manner be ſaid to require a very *high* ſtrain of public ſpi-'rit? How eaſily may plate be wanted! [ſpared] How ho-'nourable to want [ſpare] it on ſuch an occaſion! Might not 'a few grand examples render the want of it faſhionable? 'Might not the whole nation be engaged in ſuch a ſcheme with 'eagerneſs, and every man, who had plate, rejoice in having an 'opportunity of contributing to the good of his country?'

Upon the whole, we cannot help admiring the Writer's ingenuity, though we cannot in general ſubſcribe to his principles. It muſt be acknowleged, that he abounds with uſeful precepts, and ſagacious obſervations upon trade and government: and that he appears to be no leſs a friend to virtue, than a well-wiſher to his

his country. His language is ſtrong and copious, and, when he glows with the warmth of panegyric, it is florid and declamatory.

We cannot ſufficiently commend the decency and good manners with which he differs from other Writers. Though he argues with the ſpirit of a Diſputant, yet he always ſupports the candour of a Gentleman. He has, in particular, reprehended the pert, frothy Writer of the Eſtimate, with all the lenity of a friend, and all the charity of a Chriſtian. His example, we hope, will inſtruct that Reverend Author, in a leſſon which he ought to have learned from the Scriptures. "Charity, ſays St. PAUL, *envieth not*; Charity *vaunteth not itſelf*; is not *puffed up*; doth not *behave itſelf unſeemly*. Though, ſays the Apoſtle, I ſpeak with the tongues of men and of angels, and have not Charity, I am become as *ſounding braſs*, or a *tinkling cymbal*." Such, indeed, is the *Eſtimator*. Let him learn from St. Paul, to have more charity and reſpect for others, and leſs preſumption in himſelf: and let him remember, that he who knows the moſt, will find the leaſt reaſon to be arrogant.

R—d

FOREIGN BOOKS, *continued from page* 257.

Hiſtoire Naturelle du Sénégal. Coquillages. Avec la relation abrégée d'un voyage fait en ce pays, pendant les annees 1749, 1750, 1751, 1752, 1753. *Par M. Adanſon, Correſpondant de l'Académie Royale des Sciences. Volume in* 4to, *de* 561 *pag. ſans les Planches. A Paris, chez Bauche* 1757. *Se trouve à Amſterdam, chez Rey.* That is,

The Natural Hiſtory of Senegal. By Mr. Adanſon, Correſpondent of the Royal Academy of Sciences.

SENEGAL is a country on the weſt coaſt of Africa, well enough known in general to the Europeans, and particularly to the French, who carry on a great trade there; but, like the greateſt part of that quarter of the globe, far from being ſcientifically or preciſely known, in any reſpect, to the French, or to any other European nation. Thoſe who viſit countries purely in regard to commerce, and eſpecially countries like this, at ſo great a diſtance, and in every reſpect ſo unlike any part of Europe, are not either turned for, or much inclined to writing deſcriptions; which, notwithſtanding, ſeems to have been the principal object of this Author, who in the work before us, however,

however, has given only an abridgment of his voyage thither, and remarks made while he remained there, which take up a third of the volume; though he promiſes a more full and particular account of his paſſage, and what happened during his ſtay, in a diſtinct work.

His deſcription does no great honour to the climate, ſince he aſſures us, that even the warmeſt ſummers in Europe, would be miſtaken for winters in Senegal. The country he repreſents as in a manner overgrown with impaſſable woods, (or at leaſt through which the roads are exceedingly difficult) or laid waſte with burning ſands. Nor are the inconveniences ariſing from ſuch a ſoil and climate more diſtaſteful, than thoſe occaſioned by an infinity of troubleſome inſects, and venomous creatures, amongſt which may be reckoned, ſerpents of a moſt enormous ſize. In reſpect to the inhabitants, he enters into a detail of their different colours, their cuſtoms, manners, ſuperſtitions, and whatever elſe the curious Reader can deſire to know, in regard to theſe negroes; who are extremely lazy, exceſſively poor, and ſeem, in his opinion, born for that ſlavery in which they live. There dwell alſo in this country, Moors, who are in a little better, and but a little better condition, than the Negroes. One favourable circumſtance he gives us, in reſpect to the country and its inhabitants; which is, that though their days are gloomy and ſultry, their nights are wonderfully pleaſant, in which the ſtars ſhine with ſingular vivacity; and though in other reſpects very illiterate, the natives are well acquainted with the principal conſtellations, and are ſurprizingly inclined towards aſtronomy.

The plan which the Author has laid down of his natural hiſtory is very extenſive, and is drawn with equal ſpirit and perſpicuity. It is to be divided into four parts. The firſt will be a phyſical hiſtory, in which he is to treat of the geography, the phyſical hiſtory ſtrictly taken, and alſo the civil hiſtory of this country. The ſecond is to contain the hiſtory of their minerals. The hiſtory of the animals, divided into ten parts, will compoſe the third; and the fourth is to regard the hiſtory of vegetables, in which five hundred ſpecies will be deſcribed. It is not eaſy to conceive, in what ſpace ſo great a deſign as this may be executed; but the Author propoſes, however, to confine himſelf to eight volumes in quarto, in caſe what he at preſent offers to the public, ſhould meet with ſo favourable a reception, as to encourage him to execute a work of which he has given this proſpectus, in its full extent.

The ſpecimen he has choſen to preſent to the view of the Republic of Letters, is the laſt diſtinction in his hiſtory of animals; and contains the *coquillages*, or creatures contained in ſhells. He has prefixed to this an ample preface, in which he complains, that

that hitherto there has been much more regard paid to the habitation than to the inhabitant; and that, though the world may be pretty well acquainted with their ſhells, yet are they very far from being ſo well informed as to the animals to which they belong. 'If we examine,' ſays he, 'attentively, this new, and 'almoſt entirely neglected race; if we conſider theſe creatures 'particularly, and diſcover their actions, motions, and manner 'of living; we ſhall find an infinity of curious and intereſting 'facts, capable of fixing the attention of a ſtudious and intelligent beholder. We ſhall perceive, in the ſtructure of their 'bodies, a great number of parts, equally ſingular in their 'forms, and in their uſes; and entering afterwards into the detail, we ſhall be ſatisfied, that this is a matter which deſerves 'very ſerious attention, and that the niceties and difficulties 'which attend it, are not inferior to thoſe that are to be met 'with in any other branch of natural hiſtory.' Our Author then proceeds to aſſign the reaſons, why he rejects the methods that have been hitherto uſed in treating this ſubject, and to explain and eſtabliſh his own, which he apprehends to be more ſimple and intelligible than any before invented. This hiſtory, which is written throughout in a very lively and agreeable manner, is adorned with plates in a new taſte, and without ſhades, which, though it in ſome meaſure diminiſhes their luſtre, yet has its conveniences and advantages in other reſpects.

When the avidity of knowlege induces a man to undergo greater hardſhips, and to run through more hazards, than are riſked for the ſake of gain, we cannot but applaud the courage, and admire the perſeverance of ſuch a perſon: and we naturally feel a pleaſure, when it appears, that ſucceſs has crowned his endeavours, and that the harveſt of ſcience bears a juſt proportion to the toil. But yet we cannot avoid being offended with the preſumption, even of ſuch a genius; condemning the arrogance that ſeizes, inſtead of waiting for, the palm; and wondering, that the ſame good ſenſe and noble ſpirit, which enabled him to conquer ſo many difficulties, ſhould yet leave him a prey to envy, and a dupe to that vanity, which is commonly, and one would wiſh it always, the foible of little minds. The love of praiſe, like the love of money, is inconſiſtent with unſophiſticated ambition; for true merit, like true virtue, is its own reward.

Dictionaire Hiſtorique, ou Memoires critiques et litteraires, concernant la vie et les ouvrages de divers perſonnages diſtingués particulierement dans la Republique des Lettres. Par Proſper Marchand. Tome premier, a la Haye, chez Pierre de Hondt, 1758, *fol. A—I. pp.* 330. That is,

An

An Hiſtorical Dictionary, or Memoirs critical and literary, relating to the lives and works of ſeveral diſtinguiſhed perſons, particularly in the Republic of Letters. By Proſper Marchand.

This branch of literature, ſeems to prevail more ſtrongly in ours than in any former age; and, as conſidered in one light, it may flatter the vanity, ſo, when viewed in another, it ought certainly to put men of letters much upon their guard, that ſince the world is ſo ſtrongly inclined to enquire into the circumſtances of their private lives, they may be found worthy of their profeſſion: and the effects of their learning and ſtudy be diſcoverable in the prudence of their actions, and the uprightneſs of their conduct. They are the more obliged to this, from the freedom they think themſelves authorized to take, for the ſake of truth and the inſtruction of mankind, with the characters of perſons of a rank far ſuperior to themſelves. This gives others a right to criticize their behaviour: and as this right commonly falls into the hands of their brethren, ſo it is frequently proſecuted with unuſual induſtry, and too often executed with unrelenting ſeverity. Circumſtances that can never be too generally, or too ſeriouſly conſidered, by ſuch as endeavour to tranſmit their reputation to poſterity, from the merit of their writings.

Mr. Proſper Marchand, to whom we owe the work before us, was bred up as a bookſeller in Paris, and ſpent full forty years of his life in a cloſe application to this ſort of learning. He was the conſtant correſpondent of Mr. Bernard, during the time he publiſhed the *Nouvelles de la Republiques des Lettres*, and to him we are to attribute all the literary anecdotes from Paris, for which that journal is diſtinguiſhed. He went afterwards to reſide in Holland, that he might profeſs the proteſtant religion in peace. He had not been there long before he quitted trade, and thence forward made that his ſole buſineſs which had been hitherto his favourite amuſement, an application to literary hiſtory; and ſtudiouſly collecting whatever regarded curious and ſcarce books, their authors, and the different editions they paſſed through; by which he rendered himſelf equally conſpicuous and reſpected.

He gave ſufficient teſtimonies of the great extent of his acquiſitions in this ſort of knowlege, in his *Hiſtoire de l'Imprimerie*; or, *Hiſtory of Printing*: in the publiſhing a new edition of the hiſtorical and critical Dictionary of Mr. Bayle: and in the Letters of the ſame great man, which he likewiſe publiſhed. He had alſo a large ſhare in the *Journal Littéraire*; and gave occaſional aſſiſtances to other periodical works, maintaining at the ſame time a regular correſpondence with the moſt learned men,

in

in different parts of Europe: to whom he communicated, and from whom he received communications, in reſpect to literary hiſtory, which equally raiſed and enlarged his reputation. But after all, the work now before us, was the chief occupation of his life, to which he devoted all his numerous collections, all the lights he was able to procure, and every moment of his time that he could ſpare. His intention certainly was to publiſh it; but his care and accuracy was ſo great, that he was continually reviſing, adding, and correcting; ſo that before he thought it in a condition to be committed to the preſs, nature conducted him to the grave, June 14, 1756.

As he always lived in a private and frugal manner, he left ſome ſmall fortune behind him, which he directed ſhould be employed in educating and ſubſiſting a certain number of poor children. His library, which was conſiderable, not only from the ſize of the collection, but for the curious and well choſen books of which it was compoſed, he bequeathed to the Univerſity of Leyden. Theſe memoirs he committed to the care of a friend, who undertook what he has now performed, the publication of them; but without being at all apprized of the immenſe fatigue it would coſt him. Mr. Marchand aſſured him, he would find his manuſcript compleat. It was ſo, indeed, but in a very ſingular way, all written upon little pieces of paper of different ſizes, ſome not bigger than one's thumb nail, and written in a character ſo exceedingly ſmall, that it was not legible without the help of glaſſes; and in the editor's opinion, it is the firſt book that ever was printed by the help of a microſcope. He farther informs us, that by his inceſſant labour, and conſtant aſſiduity, as well in correcting the proofs, as in adjuſting the copy, the work is in all reſpects perfect; and that the public will be very ſpeedily gratified with the ſecond volume*, and afterwards with a ſecond edition of the Hiſtory of Printing; for which our Author left many corrections, alterations, and additions, in his own hand.

This Dictionary is exactly in the manner of the famous Mr. Bayle; written with equal erudition and accuracy, and may therefore ſerve as a ſupplement to that celebrated work: to which, however, in point of ſpirit and elegance, many Readers will probably find it much inferior; though after all, it is every where curious, and, in ſome places, entertaining: and though ſeveral of the articles may be thought obſcure, and leſs worthy of public notice, yet the penetration, ſagacity, diligence, ſkill, and indefatigable labour of the Author, muſt recommend him to every Reader's favour.

* They will not be of a very extraordinary ſize when bound together.

Code

Code de la Police, ou Analyſe des Reglemens de Police diviſé en douze titres. Par M. D.——Conſeiller du Roy, Lieutenant-General de Police, de la Ville de—en Champagne. A Paris, chez Prault pere, 1757, vol. in 12mo. de 469 pages, non compris la table des matieres. That is,

The Syſtem of Policy, or an Analyſis of the Regulations neceſſary to a juſt policy, reduced under twelve general titles.

The Author of this work, whoſe modeſty induced him to put only the initial letter of his name in the title-page of his performance, and to conceal the place of his abode, is Mr. Duchene, Lieutenant-General of the Police, in the town of Vitri le Francois, in Champaigne. The worthy deſign and extenſive utility of this work, excited a general applauſe, and the judicious execution of it ſo plainly pointed out the Author, that the book was no ſooner publiſhed than it was unanimouſly aſcribed to him; with all the teſtimonies of reſpect and approbation, which ſo able, ſo judicious, and ſo uſeful a ſyſtem deſerved.

The world is very well acquainted with the *Traité de la Police*, begun by the Commiſſary Lamarre, with the commendations of the beſt judges, and continued with great ſpirit and accuracy, by M. le Clerc du Brillet. This excellent work, in which the ſyſtem of government neceſſary for preſerving one of the greateſt cities in Europe in perfect order, and in which every thing is deduced from the firſt principles, and diſplayed in the moſt perfect method, has already ſwelled to ſeveral large volumes in folio; in which, however, to the great regret of the Public, we find only the execution of one half of the plan. The reſt is impatiently expected; nor is it at all doubted that it will come up, in every reſpect, to what the world has already ſeen and admired. But an undertaking of ſo great expence, and executed with ſuch labour and preciſion, will not admit on any conſideration, of being accelerated to the prejudice of thoſe enquiries, and of that accuracy which have ſo deſervedly gained the public eſteem.

Mr. Duchene very candidly acknowleges this; and avows the obligations he is under to thoſe Authors, to whom he profeſſes himſelf a pupil. He grounds the merit of his performance upon his following exactly and minutely the principles that they have laid down, and he declares the motives of his undertaking to be theſe: he obſerved, that the extent of the *Traité de la Police*, though the plan be exactly regular, and perfectly purſued, is too great for ſome underſtandings, to whom, nevertheleſs, if it was within the reach of their comprehenſion, it would be extremely uſeful. He perceived alſo, that the great expence of this performance, would hinder it from falling into the hands of many

Readers. He was farther ſenſible, that ſo long as it remained unfiniſhed, it would likewiſe remain unread, by ſeveral who had it already in their hands. He therefore judged, that if without any prejudice to the fundamental principles of the ſyſtem, he reduced it into a moderate compaſs, preſerving not only the capital points, but the exact harmony alſo of its eſſential parts, ſo as that the whole might be ſeen diſtinctly, though in a narrower compaſs, he ſhould render an acceptable ſervice to the Republic of Letters. He flattered himſelf likewiſe, that in conſequence of this, the work being no leſs reduced in price than in bulk, it might be brought into the cloſets of many, to whom it would otherwiſe be only known by its title. He was alſo farther perſuaded, that by rendering his abridgement compleat, he ſhould, inſtead of prejudicing, render a real ſervice to the original; and inſtead of extinguiſhing, augment that ardour with which the concluſion of that valuable work is deſired.

It will be readily conceived from this account, that the method purſued in the *Code de la Police*, is preciſely the ſame with that obſerved in the *Traité*; and ſo it is, the work being divided into titles, paragraphs, and numbers; by which natural, regular, and eaſy method, the whole is equally accommodated to the memory and judgment. The laſt ſix of the twelve general titles are theſe, Of the public Tranquility and Security. Of the Sciences and Liberal Arts. Of Commerce. Of Manufactures and Mechanic Arts. Of Servants, Domeſtics, and Journeymen. And, of the Regulation of the Poor. Each of theſe titles is ſubdivided, and the heads of theſe ſubdiviſions properly and diſtinctly treated; ſo that every thing that a magiſtrate can deſire, in a compendium of this nature, is put into the beſt form, and digeſted in the conciſeſt manner that he can expect; and of courſe helps him to arrange his own thoughts, and the notices with which experience may have furniſhed him, in their proper places.

What renders our Author's work ſtill more compleat, with reſpect to his own country, is the adjuſting the ordinances, edicts, and other public acts, to the ſeveral titles and heads of his work, by which the regulations already made, and thoſe that are ſtill wanting, at once appear. The general ſcheme of good government, however, is under all governments, in all nations, and through all great cities the ſame; and it is in this, that the great merit of both theſe works really conſiſts. But it is in vain, in France, or in any other country, for the worthieſt and wiſeſt men to ſpend their times, exert their faculties, and diſplay their knowlege, in pieces like theſe; or for the Legiſlature to ſupport their dictates, by paſſing laws, to give vigour to political regulations, if the ſame ſpirit be not kept up in carrying them into execution.

Where

Where one ſtate has been deſtroyed, or one city ruined, either from the want of laws, or from miſtakes in their laws, numbers have been undone through want of vigilance and integrity in their magiſtrates; and from the want of a proper attention in thoſe by whom the indolence or miſbehaviour of ſuch ſhould have been corrected. The corruption of the many, is a late and diſtant effect of the vices of the few, who are always able to do more good or ill by their example, than by their authority; and, which is a misfortune to thoſe who are governed by them, though they may reſtrain themſelves in reſpect to the latter, yet in regard to the former, they are unable to circumſcribe their own power.

Memoirs de la Ligue, contenant les événemens les plus remarquables depuis 1576, *juſqu' à la Paix accordée, entre le Roi de France, (Henri* IV.*) & le Roi d' Eſpagne, en* 1598. *Nouvelle Edition, revue, corrigée, & augmentée de Notes critiques & hiſtoriques. A Amſterdam, chez Arkſtée & Merkus,* 1758. 6 vols. 4to. That is,

Memoirs of the League, containing the moſt remarkable events from 1576, to the Peace concluded between the Kings of France and Spain, in 1598.

This is a work revived, which was originally printed one hundred and fifty years ago. It is compoſed of a variety of pieces, penned with much vivacity, in a buſy time, when the humours of mankind were afloat, and when painting to the life, or beyond it, was eſteemed the great talent in writing. They ſtood the teſt then, and which is a convincing proof that they had real merit, they have been much read, and generally admired ever ſince. This made them very ſcarce, and very dear, but what might very probably give them an additional value, were the frequent alluſions in the beſt Hiſtorians, to ſome or other of the pieces in this collection; ſo that without being well acquainted with theſe, the ſenſe and ſpirit of other works treating of thoſe times, could not be perfectly reliſhed, or indeed, thoroughly underſtood.

The firſt edition was as this is, in ſix volumes, but in a ſmaller ſize, printed in a very bad character, upon a worſe paper, and in many reſpects very incorrect. All theſe defects are removed. It appears now in an elegant form, with the addition of ſeveral pieces relating to this period, ſome of which had never been printed, and which are not leſs intereſting, or entertaining, than any of the reſt. They are likewiſe adorned with Notes, theological, hiſtorical, and critical, all equally neceſſary and pleaſing. The firſt, ſhew us the errors in Divinity, which were ſo zealouſly preached by thoſe ſanguinary Devotees who ſupported

ported the holy Catholic League, by the moſt ſervile and ſcandalous proſtitutions of the Goſpel. The ſecond, ſupply dates, names of perſons, and particular circumſtances, regarding the facts mentioned in thoſe pieces, with that inaccuracy which is not only common but pardonable, in writing of things that are tranſacted in the times in which we live. The laſt, are contrived to point out concealed ſtrokes of ſatire, dark turns of humour, and ſuch alluſions as without a key could not be eaſily underſtood: By the help of theſe Notes therefore, and a reaſonable degree of attention, the Memoirs of the League may be read with nearly the ſame pleaſure, and certainly with as much profit, now as then; for as the tempers of men are pretty much the ſame in all ages, and of courſe their foibles and follies, ſo ſtrictures upon theſe are ever ſure to pleaſe; and tho' the beauty of a panegyric is loſt in half a year, the quickneſs of a ſatire is very little abated when taſted in the ſecond century.

There cannot be a wiſer thing in any country, than from time to time to retouch and reſtore ſuch works as theſe. They are not only the ſureſt and moſt pleaſing collections of Hiſtory, the trueſt and the fineſt pictures of the manners of an age, but at the ſame time, and which perhaps is more uſeful than either, they are the beſt preſervatives againſt that political malady which they were originally exhibited to cure. At all ſeaſons, pieces of this ſort may be with pleaſure and propriety revived, but in France it may be at preſent with profit. Religious madneſs begins again to prevail; and what better, what eaſier, what more effectual method, to prevent the ſetting on foot a new League, than to reprint theſe excellent Memoirs of the miſeries produced by the old one?

Le Petit Dictionaire du Temps, pour l' Intelligence des Nouvelles de la Guerre, &c. Dédie, à S. A. S. Monſigneur le Prince de Condé. Par M. l' Amiral. Paris, 1757. 8vo. That is,

The little Dictionary of the Times, for the better underſtanding the Articles of News in the preſent War; dedicated to the Prince of Conde.

This is nothing more than an alphabetical deſcription of the countries that have been, or may be, the theatre of modern wars; with the cities and fortreſſes which have made moſt noiſe; their ſituations and fortifications, the ſieges they have ſuſtained, and the battles that have been fought near them. It contains likewiſe a collection of the Terms in the Military Art, in that of Artillery, and the Marine, with ſo much of Geography, and other ſciences, as may render the whole underſtood, and ſcarce leave any term unexplained which may occur in any Papers, Relations, or Memoirs of our own times. This is one

of thoſe comprehenſive little Miſcellanies, upon which the Paris Writers value themſelves extremely, and, to ſpeak impartially, not altogether without reaſon; for tho' this Dictionary might, without much difficulty, have been better executed than we find it, yet it would not have been eaſy to conceive any thing more ſtriking, more engaging: or more inſtructive than ſuch a collection, judiciouſly diſpoſed, and in which the terms were clearly, correctly, and conciſely explained: as one might prove at large, but that every Reader's underſtanding will ſuggeſt to him more arguments on this head, than are at all neceſſary to convince him of the truth of ſo plain a Propoſition.

G—II

MONTHLY CATALOGUE,

For MAY, 1758.

POLITICAL.

Art. 1. *A Propoſal for making a Saving to the Public of many Thouſand Pounds a Year in the Charge of Maintaining his Majeſty's Marine Forces, and for the better Regulation of them. To which is annexed, eight half-ſheet Tables, containing Diſtributions of Marine-Pay in all its Branches; Accounts of the Charge of Maintaining Marine Forces, according to the different Eſtabliſhments in the laſt War; and an Eſtabliſhment, moſt humbly propoſed, for his Majeſty's Marine Forces, with Obſervations and Explanations relative thereto. Moſt humbly ſubmitted to the Conſideration of the Parliament of Great Britain.* By J. Maſſie. 4to. 2s. 6d. T. Payne.

THIS laborious Projector ſeems to have the good of the public much at heart. His ſcheme for making a ſaving in the Marine Forces is plauſible, but too tedious for us to abridge in this place, as it conſiſts of ſeventy-four large quarto pages. Beſides, it is in many parts imperfect, as he himſelf acknowleges; for it depends upon drawings for Forms of Accounts, or Tables for Calculations, which muſt be ſeen, and have their uſes explained, before the work can be underſtood. The Author concludes with an apology for keeping theſe Drawings and Tables from the light of vulgar eyes, in the following words.

'I ſhall therefore conclude with ſaying, that the Right Honourable 'William Pitt, Eſq; &c. and the Right Honourable Henry Bilſon 'Legge, Eſq; &c. may, whenever they pleaſe, ſee the before named 'Drawings for Accounts, and Tables for Calculations, but I hope 'that no other perſonages or perſons will inſiſt upon ſeeing either the 'one or the other; becauſe they are things of my own invention,

'and as ſuch, I moſt humbly apprehend, that I have a natural right 'to the ſame, and, by conſequence, to ſhew or not to ſhew them, 'as I ſhall ſee occaſion; ſo that no perſonage or perſon can with 'reaſon take offence at my mentioning thoſe two Right Honourable 'Gentlemen, excluſively of others, upon this occaſion.'

Certainly no one can diſpute Mr. Maſſie's natural right to curioſities of his own invention; but we hope, after they have undergone the inſpection of Meſſrs. Pitt and Legge, that he will oblige the public with a ſight of them, that his Readers may form a better judgment of the voluminous ſcheme he has laid before them: and in the mean time we recommend it to him, to apply for his Majeſty's royal Patent, in order to ſecure to himſelf the benefit of his invention, and to prevent all perſons whatever from pirating or copying the ſaid Drawings and Tables, which are ſo neceſſary to the underſtanding of his ſaving propoſal.

We cannot take leave of this Gentleman without recommending his example to the imitation of the *Author of the Eſtimate*. It muſt be allowed, that Mr. Maſſie's pages do not appear mercenary; one of his twelvepenny pamphlets ſeems to contain as much as the four-ſhilling volume: and Mr. Maſſie ſhews he *has* ſome principle, while the Doctor only *talks of it*.

R—d

Art. 2. *Facts which ſhew the Neceſſity of eſtabliſhing a regular Method for the punctual, frequent, and certain Payment of Seamen employed in the Royal Navy. Moſt humbly ſubmitted to the Conſideration of Parliament.* 4to. 6d. T. Payne.

The being employed to ſettle the accounts of Cottrell's regiment of Marines, has again ſet to work the fruitful brain of Mr. Maſſie: the facts offered to the Parliament's conſideration, are,

I. 'A ſtate of the number of men who deſerted from the late Col. 'John Cottrell's late regiment of Marines, between 25 October 1741, 'and 23 February 1746-7; diſtinguiſhing the circumſtances under 'which they deſerted.

II. 'A ſtate of the number of voyages or cruizes made by men of 'the late Col. John Cottrell's late regiment of Marines, on board his 'Majeſty's ſhips of war, for which ſervice they received ballances of 'ſea-pay, upon their returns to quarters; diſtinguiſhing how many 'of thoſe ballances were under one pound each, and how many of 'them amounted to one, two, three, &c. pounds, omitting the odd 'ſhillings and pence.'

From the firſt table the Author infers, that,

'The number of men who appear to have deſerted *upon receiving 'their pay* is only *three**.

'So that the Deſertion *after payment* is at the rate of *one* in *four 'hundred* nearly, and no more.

* This does not appear by the Table.

'Whereas the Deſertion *without being paid*, is at the rate of *one in fifteen*, which is twenty-ſix times as many.

'From hence it appears very evident, that the ſpeedy and regular payment of men, doth not encourage them to deſert, but on the contrary induces them to continue in the ſervice of their country; for nothing but a diſpoſition to remain in the ſervice could have prevented ſo many men from deſerting upon the receipt of their pay, as they were then on ſhore, and might have deſerted at any time.

'From hence it alſo appears, that if the naval ſervice be by any means made unneceſſarily diſagreeable to men, they will not continue in it, but make uſe of the firſt opportunity to deſert; and how weak ties an arrear of pay, and the fear of puniſhment, are, to men ſo ſituated, appears by ninety Marines of this regiment deſerting, though they had *three hundred and ninety-one pounds* due to them.

'If the keeping of men's pay, greatly in arrear, be neceſſary for the good of the ſervice, it muſt certainly be ſo in the Army as well as in the Navy, and yet the Land Forces are paid in quite another manner; for a private Soldier receives his Arrears of Pay every two months, though he is provided with meat, drink, cloaths, lodging, and medicines, and theſe are all the things with which Seamen are provided in the Navy.

'If the ſpeedy and regular payment of military men made them turbulent and riotous, it would certainly be ſeen in the Army, but ſuch behaviour is rarely found among Soldiers, excepting when they are ill paid or ill cloathed; and as to the levity and irregularity of Seamen on ſhore, it ſeems miſtaking the matter greatly, to call this turbulence or riot, ſince it is only an exceſs of joy on their being relieved from hardſhips and ſufferings.'

All this is very true; but——it is alſo ſelf-evident; and what is in the mouth of every one. He likewiſe obſerves,

'Impriſoning or hand-cuffing of impreſſed-men may be ſometimes neceſſary, but I am humbly of opinion, that the pooreſt Briton ſhould not be ſo uſed without real neceſſity, manifeſted by ſome overt-act of his; becauſe it is treating a man as a criminal before he hath committed any crime; nor is the ſhame, which men ſo treated are thereby expoſed to, the only thing to be conſidered, for it operates upon the ſufferers minds much to the prejudice of the ſervice; becauſe they will ſometime or other be at liberty, and then, the bitter remembrance of their ſhame will be apt to make them deſert, and muſt diſcourage others from inliſting.'

But this we all aſſent to without heſitation, although from another cauſe; for if we force men into the military ſervice, by unjuſtifiable methods, the means of detaining them muſt be unjuſtifiable alſo, though perhaps neceſſary.

N.B. Since the publication of the FACTS above-mentioned, we have met with

Obſer-

Obſervations concerning the Tax upon Houſes and Windows; wherein the ill Conſequences of increaſing that Tax are conſidered, and a way of raiſing Two Millions of Pounds by other Means, is briefly pointed out. Price ſix-pence.

Theſe Obſervations are comprized in a ſingle half ſheet, prefixed to the foregoing *Facts*. This crafty method of re-publiſhing a pamphlet, may be conſtrued by the ill-natured into a ſpecies of Authoriſm. or Curlſm; but we who are acquainted with the public ſpirit of Mr. Maſſie, are ſatisfied it was only a *ſcheme* to render thoſe Facts more generally known; that thoſe people whoſe curioſity did not enquire what the Facts were, might be cheated into a knowlege of them, by purchaſing them under the cover of Obſervations upon the Window-Tax.

In theſe Obſervations he argues againſt the augmentation of the Tax upon Windows, already ſufficiently diſagreeable; as it will make people diſfigure their houſes, and corrupt the rules of Architecture, in order to reduce the number; nor is this all, for—'If the want of 'ſuch neceſſary windows ſhould unhappily be the occaſion of any 'aged or infirm perſons breaking their limbs, or of otherwiſe hurting themſelves, it would occaſion great diſguſt; and if an accident 'of this ſort ſhould be mentioned in a News-paper, more things of 'the ſame kind might be ſaid to have happened, which would furniſh 'matter for very diſagreeable converſation.'--This, no doubt, is an important hint; and therefore we hope the Parliament will not, by increaſing this tax, increaſe the number of Cripples among our countrymen. The two Millions which this indefatigable Schemer propoſes to furniſh, are to be raiſed *by* a new duty of two ſhillings per hundred on Sugar.

Art. 3. *A Reply to the Vindication of Mr. Pitt. By an* Engliſh Officer in the Pruſſian Service. 8vo. 1s. Cooper.

The Pen of this Writer appears to be guided by the malice of party, and is, indeed, a courſe illiberal invective againſt Mr. P—; ſeaſoned with ſome aukward compliments on Mr. F—. Among other things, our rambling Author inveighs againſt the Marriage-Act, and takes care to inform us, in theſe words, 'That the ſupellative Mr. 'P— made no oppoſition to it; and that the vicious, infernal Mr. 'P— did.' It is not our office to be Apologiſts for any perſons or parties, yet, on this occaſion, we cannot forbear taking notice, that this charge againſt Mr. P— has often received an anſwer, and it has been affirmed, that during the time of the Bill's paſſing through the Houſe, he was confined to the bed of ſickneſs; therefore this defence ſhould be obviated, before the charge is repeated. Beſides, as the propriety of that bill is merely a matter of opinion, we do not know that it would have been criminal in Mr. P— had he voted in favour of it.

But though this pamphlet, conſidered as a political performance, is thoroughly contemptible, yet it contains ſome entertaining anecdotes, which, we believe, are not generally known. Deſcribing the

character of K. George the Iſt, he concludes with the following ſtory. 'His Majeſty,' ſays he, 'was accoſted at a maſquerade by ſome inſolent fellow in diſguiſe, who having a glaſs of wine in his hand, ſaid to him—*Will you drink King James's health?* His Majeſty, inſtead of calling his attendants to ſeize the offender, anſwered with great mildneſs—*I never refuſe to drink the health of unfortunate Princes.*'

Upon the whole, the Writer appears to be a man of ſlippant parts, and might figure very well in a Romance; but till he is maſter of more ſolidity, we adviſe him not to meddle with ſtateſmen, or ſtate affairs.

R—d

Art. 4. *A Review of the Sixth Letter to the People of England. Wherein the principal Paſſages of that malignant Piece are quoted at large, and refuted.* 8vo. 1s. 6d. No Publiſher's Name.

This Review traces the Letter-Writer through all his literary windings, and expoſes a great deal of his ſecret Hiſtory. It appears to be written with a warm ſpirit of indignation, and expreſſes a juſt abhorrence of *Licentiouſneſs*.

R—d

Art. 5. *A General Eſtimate of the Corn Trade, illuſtrated by authentic Precedents. Addreſſed to the Lord-Mayor, &c. By* the Author of the Compendium. 8vo. 1s. Cooper.

Had this *Eſtimate* been included in the *Compendium*, that pamphlet had merited its title; but Book jobbing having no connection with Corn jobbing, the Author poſſibly thought there was no abſurdity in making uſe of the one to condemn the other. This ſecond part is chiefly filled with a tranſcript of Queen Elizabeth's orders for remedying the dearth of Corn, 1587. To theſe are added by our Author, a method to prevent Ingroſſing; Biſhop Fleetwood's Table of the prices of Corn for two hundred years paſt; a ſketch of a plan for a regular Corn Market; and ſome Maxims relative to the Corn Trade.

Art. 6. *The humble Addreſs of a True Briton, who has travelled Great Britain, France, Italy, and the Auſtrian Countries. Repreſenting fair Propoſals to relieve the preſent Complaints of Scarcity. With his Thoughts on the Utility of public Regiſter Granaries. For the Honour and Wealth of Old England.* 8vo. 6d. Printed for the Author.

This is a harmleſs, rambling, undigeſted performance, of an unlettered Eſſayer at Scribbling; who, like *Razor* in the *Upholſterer*, cannot ſleep for thinking of poor Old England.

Art. 7. *Reaſons humbly offered againſt laying any further Britiſh Duties on Wrought Silks of the Manufacture of Italy, the Kingdom of Naples and Sicily, or Holland: Shewing the probable ill Conſequences of ſuch a Meaſure in regard to the Landed Intereſt,* Woollen

Woollen Manufacturies, Silk Manufacturies, Fisheries, Wealth, and Naval Power of Great Britain. 4to. 6d. T. Payne.

We recommend this to the attention of *the Concerned.*—It seems to be the production of the elaborate Mr. Massie. See Art 1, &c.

Art. 8. *Proposals to the Public, especially those in Power: Whose Spirits may be sincere enough, at all Events, by a brisk Militia, to save Great Britain. Likewise to regain the important Island of Minorca, besides our late Possessions in America, and those famous Places that were lately lost, for Want of more disciplined Forces in Germany. Respectively inscribed to their Royal Highnesses George Prince of Wales, and Prince Edward. By* J. Railton, Veteran. 8vo. 6d. No Publisher's Name.

We have here a ridiculous Proposal of a poor Enthusiastic Veteran, for making all our School-boys soldiers.

In his Dedication to the Prince of Wales, which he himself calls a *peculiar Address*, he very solemnly expresses himself in the following extraordinary terms. 'Notwithstanding the great age of our gracious Monarch, provided these Proposals be speedily carried into execution, his Majesty may yet live to see the good effects of my labours, that will vastly satisfy my zealous ambition to oblige a benevolent Master: Otherwise, I hope, your Royal Highness will quickly see an *expert* young Militia, very well qualified, as they get proper strength, even to fight in your defence, with true British fortitude, against any perfidious opposers: So that your most courageous Uncle, the brave heroic Duke of Cumberland *(my native county)* may far better defy the restless power of France, or any imperious foe, that shall be desperate enough to resist his arms.'

From this specimen, the Reader will, probably, be of opinion, that our old Soldier was not altogether wrong, when he stiled his Dedication, a *peculiar Address*.

Art. 9. *Some Hints for the more effectually Regulating and Disciplining his Majesty's Navy, and for the more speedily Manning the same in a future War. By a* Sea-Officer. 8vo. 6d. Willock.

This Writer proposes, at the expence of 288,400 l. yearly at most, and that too only in the time of peace, to have thirty thousand regular good seamen always ready for service.

To this end, his scheme sets forth, that any man who has served three years on board his Majesty's ships, and could produce a certificate of his good behaviour, should be *enrolled*, and entitled to half-pay at 10s. per month.

This project may look very well upon paper, but we apprehend that it would wear a different complexion should the execution of it be attempted. Besides that the public might not willingly submit to a tax for this purpose, we may be at a loss to find these seamen at

the breaking out of a war, as we do not perceive that the Author has deviſed any expedient to keep them together. Upon the whole, we recommend it to the Writer, to review his ſcheme, and to think of what objections may be made to it; which is what few Projectors conſider.

R—d

Art. 10. *Conſiderations on the Queſtion, Whether Tenants by Copy of Court Roll, according to the Cuſtom of the Manor, though not at the Will of the Lord, are Freeholders qualified to Vote in Elections for Knights of the Shire.* 8vo. 1s. Baldwin.

This is a well-written piece on a very intereſting ſubject. The Author diſplays an intimate knowlege of the nature of our Tenures; and the Reader who is deſirous of being acquainted with them, may gain a more clear and diſtinct idea of them, from this little pamphlet, than by turning over numbers of huge folios.

The ingenious Writer ſeems to have evidently proved, that the preſent eſtates held by Copy of Court Roll, to the owner and his heirs for ever (but not ſaid to be 'at the will of the Lord') are of the nature of the ancient Tenures in *Villain Socage*; and that the Tenants of ſuch eſtates cannot be deemed *Freeholders* within the meaning of the laws now in being, which direct the qualifications of Electors.

It would be inconſiſtent with our plan to analyze his arguments. It will be ſufficient to obſerve, that they are clearly conceived, and judiciouſly arranged. He has in particular marked the diſtinction between *pure Villenage*, and *Villain Socage*, with more accuracy than is to be met with in many voluminous Writers.

They who are curious to conſult my Lord Coke, will, perhaps, be opinion, that though his Lordſhip has quoted the ſame authorities with our Author, and added others which he has omitted, yet that learned Lawyer and Commentator has not treated the ſubject with the ſame preciſion. For, in his chapter of *Villenage*, which is one of the longeſt in his Commentary, he has often perplexed the Reader, and led him away from the ſubject, by an unneceſſary diſplay of learning. But this pedantry was the more excuſable, as it was rather the vice of thoſe times, than of the Writer; and we would not be thought to caſt any reflection on the memory of that able Lawyer: though, at the ſame time, our reſpect for the dead, muſt not make us blind to the merits of the living.

R—d

Art. 11. *An Eſſay on the Office of Conſtable. With Rules and Cautions for the more ſafe and effectual Diſcharge of that Duty. By* Saunders Welch, late High-Conſtable of Holborn Diviſion; now one of his Majeſty's Juſtices of the Peace for the County of Middleſex, and for the City and Liberty of Weſtminſter. *A new Edition corrected, and enlarged with an Introduction containing, ſome Conjectures for fixing the Original of that Office in England; and certain Hiſtorical Anecdotes concerning the Riſe and Progreſs of the Society of* Thief-Takers, *and*

and the evil Conſequences naturally reſulting from an Inſtitution of that Kind. 8vo. 1s. Henderſon.

This is, upon the whole, a very ſenſible and judicious treatiſe, which ought to be read by every man before he enters upon the office of Conſtable. Nevertheleſs, we cannot approve the following paragraph.

'Be cautious,' ſays he, 'of taking into cuſtody in the night, and 'impriſoning, men of credit upon ſtreet-ſquabbles. If neither your'ſelves nor your Watch, ſaw the peace broke, nor any violence, or 'apparent ſigns of it, upon the parties complaining, it is beſt not to 'be too officious. You ſhould charge your watchmen, not to be 'impertinent, nor ſquabble with thoſe they ought to protect, name'ly, people of credit heated by liquor. I have ſeen watchmen migh'ty zealous in taking priſoner the ſimple breaker of a lantern, with 'no other deſign but to raiſe a contribution in the morning, whilſt 'whores and rogues, the true objects of their attention, have paſſed 'by unnoticed and unapprehended. Nay, Members of Parliament 'have been expoſed to their inſolence; and through the Conſtable's 'want of diſcernment, or from a worſe motive, ſuffered a whole 'night's confinement, whereby thoſe Officers have ſubjected them'ſelves to grievous cenſure for their fooliſh and inconſiderate beha'viour.'

This advice, in general, is good; but the Writer has made diſtinctions which are neither founded in law or juſtice. Certainly the breaker of a lantern, let him be a man of ever ſo much credit, is a more proper object of impriſonment than a peaceable whore. It is the breaking of the peace, which alone makes people *legally* liable to confinement, and no *moral* or *worldly* diſtinctions ſhould make one perſon more ſubject than another; for this would give Petty-officers a diſcretionary power, which our law has not thought proper to entruſt even with the higheſt: and ſuch is the excellent equality of our laws, that, in caſe of a breach of the peace, no man has any privilege.

Perhaps it may proved, that the taking whores into cuſtody, if they are not found breaking the peace, is not altogether warranted by law. Though, we muſt confeſs, that ſome of the *Lyciſcas* of the town, carry the marks of impudicity very ſtrong in their countenance, yet if women are to be puniſhed as whores, only from their looks, what would become of many chaſte Belles, ſhould they chance to walk out in an evening, unattended. But we may venture to add, that if Courtezans are ever ſo notorious, nay, if they are even ſurprized in the act of illicit pleaſure, yet we do not know, that the Magiſtrates have any power to commit them for ſuch offence; it being, by our law, of ſpiritual, not civil cognizance. R—d

POETICAL.

Art. 12. *An Ode to the King of Pruſſia. Occaſioned by his late Victories in Germany.* By the Author of a poetical Verſion of Mr. Hervey's Contemplations. Folio, 6d. Baldwin.

Of

Of the many poems lately addreſſed, by the Engliſh, to this wonderful Warriour, Lawgiver, Philoſopher, Poet, and Prince, this Ode deſerves the preference.

There is ſomething of the Spirit of Mat. Prior in the following ſtanzas.

In his proud throne pale Bourbon faints;
Tho' long conceal'd, now owns his fears;
Doubtful of conqueſt, till his Saints
Can combat Pruſſia's Grenadiers.

Ne'er let thy vengeance be ſuppreſs'd,
Nor pity thy brave ſword reſtrain,
'Till Europe's wrongs are all redreſt,
And Auſtria bleeds thro' every vein.

A diff'rent ſcheme to merit fame
Each Monarch in the war purſues;
Frederic ſtill conquers in the Field,
Lewis ſtill triumphs in the News.

Whoſe grateful thanks to Heaven are paid,
And warm the tranſports of his ſoul,
When half his army was deſtroy'd,
That Pruſſia had not beat the Whole.

G—r

Art. 13. *An Ode on his auguſt Majeſty Frederic King of Pruſſia. Humbly dedicated to the Right Honourable W—— P—, Eſq;* Folio. 1s. Woodgate and Co.

The Dedication to this poem being very conciſe, we would not omit preſenting our Readers with ſuch an extraordinary curioſity.

To the Right Honourable W—— P—, Eſq;

Accept the Lay
Thou radiant *Day*,
Whoſe patriot-care revives a land:
Smile on the lyre,
That would *inſpire*
To liſten to thy wiſe command.

We are almoſt at a loſs which to pity moſt, ſuch unhappy Rhymers as the Author of the foregoing lines, or the great man who is unfortunate enough to become the ſubject of ſuch Rhymes: and who may well cry out with Mr. Pope,

Shut, ſhut the door, good John!——
Tye up the knocker, ſay I'm ſick, I'm dead,——
The Dog-ſtar rages! nay, 'tis paſt a doubt,
All Bedlam or Parnaſſus is let out:
Fire in each eye, and papers in each hand,
They rave, recite, and madden round the land.

Epiſt. to ARBUTHNOT.

Art.

Art. 14. *Fancy, An Irregular Ode.* Folio. 6d. Cooke and Coote.

Warton, Merrick, and one or two more, have written with great ſucceſs on this ſubject, which is, perhaps, of all others, the moſt ſuſceptible of poetical Enthuſiaſm; but, with reſpect to their maſterly performances, the preſent Ode is beneath all compariſon.

G—r

Art. 15. *An Elegy on a Drum-head.* Folio. 6d. Cooke and Coote.

This piece, it ſeems, comes from the ſame hand which obliged the public with the above-mentioned Ode to Fancy: we ſhall only add, that he beats the drum worſe than he blows the flute.

G—r

Art. 16. *The Triumph of Scipio, an hiſtorical Poem on the late Rebellion.* By Robert Blake, Eſq; 4to 1s. Cooper.

Mr. Blake ſhould have learnt to write *Senſe*, and *Engliſh*, in *plain proſe*, before he attempted to dreſs up his conceptions in the flowery garb of Poeſy; but unluckily his miſtaken zeal for a good cauſe, has hurried him into *Rhime*, before he appears to have been well grounded in *Reaſon*.

Art. 17. *Albion reſtored, or Time turned Oculiſt. A Maſque.* 8vo. 1s. Seymour.

This is a very trivial performance, without any new thought, or ſtriking expreſſion. The ſuppoſed incident on which the title is founded, is Time's pouring ſome liquid into Fortune's eyes, who, having her ſight reſtored by it, plucks the laurel crown from the head of Folly, on whom ſhe had beſtowed it during her blindneſs; and then drives Comus and the Bacchanals (to whom the depreſſion of Albion is aſcribed, ſtupidly enough) off the ſtage. Some may imagine, by the following motto to this trifle,

Grey bearded *Time* hath got the key,
And in his pocket lodg'd it;
As ſoon as e'er he gives it me,
I'll certainly divulge it,

that the Writer intended ſome political myſtery under his maſque. If there was any ſuch intention, which is not very clear, it muſt turn on the perſon of the Sage, who is delivered from his cave and chains by Albion; and then, in gratitude, under the conduct of Minerva, is ſuppoſed to reſtore her, and to ſubdue the Genius of France; which is very eaſy to ſuppoſe, and to ſay too, in much ſuch poetry as the motto.

K.

MISCELLANEOUS.

Art. 18. *A Letter to Robert Dingley, Eſq; Being a Propoſal for the Relief and Employment of friendleſs Girls, and repenting Proſtitutes. By Mr.* Hanway. 4to. 6d. Dodſley, &c.

Mr.

Mr. Dingley having ſet on foot a project for founding an Hoſpital for the charitable purpoſe mentioned above, the public-ſpirited Mr. Hanway, who ſeems indefatigable in the promotion of all ſuch beneficent ſchemes, (both by his pen and purſe) has thought fit to addreſs this Letter to the ſaid Mr. Dingley; wherein he warmly recommends to the affluent and the humane, the wretched ſtate, not only of thoſe unhappy women, who 'are plunged into a kind of neceſſity of purſuing a courſe of life, the end of which they know is perdition,' but alſo of thoſe poor and friendleſs girls, 'who are in danger of going aſtray.' With regard to the latter, he ſays he took the hint from the ſucceſsful conduct of the Marine Society, 'who ſeem to have ſhewn the way for taking care of friendleſs and abandoned girls, as well as boys;' and he adds, that the former may 'be rendered as uſeful at home, as the latter are abroad.'

It is with pleaſure we obſerve the progreſs already made towards carrying ſo benevolent a ſcheme into execution, by the many and generous contributions not only to Mr. Dingley's ſcheme, but to Mr. Fielding's, which we mentioned in the Review for March laſt, page 268.

Art. 19. *Almira: or the Hiſtory of a French Lady of Diſtinction.* 12mo. 3s. Corbet.

A parcel of French bombaſt, and amorous extravaganza, conceived in the true ſpirit of the romantic Novels of the laſt age; and abounding with flames, darts, lightning, ſtars, moonſhine, Cupid, Venus, rocks, groves, and purling ſtreams; — rhiming, ſighing, whining, fighting, dying, and a long *Etcetera*, of ſuch like love dainties, with a ſober deſert of matrimony at the end of all: according to the laudable cuſtom of Novelliſts and Play-wrights.

Art. 20. *Brief Remarks on the original and preſent State of the Drama. To which is added, Hecate's Prophecy, being a Characteriſtical Dialogue between future Managers and their Dependents.* 8vo. 1s. Hooper and Morley.

Abuſes Mr. Garrick as a Manager, and ridicules him as a Man. Such malicious pieces are of late become pretty common; and are generally ſuppoſed to flow from the reſentment of diſappointed Authors or Actors.

Art. 21. *The Theatrical Review: For the Year* 1757, *and beginning of* 1758. *Containing critical Remarks on the principal Performers of both the Theatres, together with Obſervations on the dramatic Pieces, new, or revived, that have been performed at either Houſe within that Period, &c.* 8vo. 1s. 6d. Coote.

Contains many trite, and ſome new and judicious Obſervations: — upon the whole, the pamphlet deſerves to be diſtinguiſhed from the common theatrical traſh that every winter ſo plenteouſly produces.

Art.

Art. 22. *Syborec: or, Considerations on the ten Ingredients used in the Adulteration of Bread-Flour, and Bread. To which is added, a* Plan of Redreſs, *including a Method to prevent effectually future artificial Scarcities, and to relieve Pariſhes of their Rates, by employing their Poor; by which the Juſtices of Peace and Pariſh Officers will be much aſſiſted, and the honeſt Gains of the Baker redoubled. By* Peter Markham, M. D. 8vo. 2s. Cooper.

Art. 23. *An Eſſay on Bread; wherein the Bakers and Millers are vindicated from the Aſperſions contained in two Pamphlets; one intitled* Poiſon detected *, *and the other,* The Nature of Bread honeſtly and diſhoneſtly made †. *Proving the Impoſſibility of mixing Lime, Chalk, Whiting, and burnt Bones in Bread, without immediate diſcovery. With plain and eaſy Experiments to diſcover Alum, and other Admixtures in Bread, inſtantly. To Which is added, an Appendix; explaining the vile Practices committed in adulterating Wines, Cyder, Porter, Punch, Vinegar, and Pickles. With eaſy Methods to detect ſuch Abuſes. By* H. Jackſon, Chemiſt. 8vo. 1s. Wilkie.

* See Review, vol. XVII. p. 564. † Ibid. p. 566.

Art. 24. *A final Warning to the Public, to avoid the detected Poiſon; being an Expoſure of the many dangerous Falſities, baſe Aſperſions, and groſs Impoſitions, induſtriouſly propagated from a venal Pen, in an infamous Pamphlet called* An Eſſay on Bread, *wherein the Millers and Bakers are* ſaid *to be Vindicated, &c. By* P. Markham, M. D. Author of *Syborec.* 8vo. 1s. Cooper.

Art. 25. *Obſervations on Card-playing. With an Addreſs to the Clergy.* 4to. 1s. Baldwin.

A ſerious and pious invective againſt Cards. Gaming is certainly an idle way of *killing* Time, and therefore, tho' perhaps there is no more occaſion for a total prohibition of all Card-playing, than of any other kind of Amuſement, yet every attempt to moderate the preſent prevailing attachment to Cards, muſt certainly be allowed the merit of being *well-meant*; and, on that account, to ſay the leaſt, our Author deſerves the thanks of every one who wiſhes well to the Public.—As to the *Clergy*, he, in a more eſpecial manner, objects to their indulging in this modiſh amuſement, as it is *their* duty, in particular, not only *to* abſtain from evil, but from a *very appearance* of it.

Art. 26. *An Eſſay on the Nature and ſuperior Uſe of Globes, in conveying the firſt Principles of Geography and Aſtronomy to the Minds of Youth; alſo a candid Examination of the Conſtruction and*

and uſe of Planiſpheres; wherein the erroneous nature, and many bad conſequences attending the uſe of the Vulgar Projection, are pointed out, and the nature and uſe of the Globular Projection, with many new improvements, illuſtrated by a ſolution of ſeveral Problems, explaining the general principles of Geography and Aſtronomy, by way of introduction to the more ready uſe of the Globes. By Benjamin Martin. Printed for the Author, and ſold by him, at the Globe, in Fleet-ſtreet. 8vo. 6d.

Art. 27. *A Letter from the Author of a late Diſcourſe on the Eighteenth Chapter of Geneſis, to the Monthly Reviewers, occaſioned by their account of the ſaid Diſcourſe; containing ſome brief obſervations on the following ſubjects, viz. On the Monthly Reviewers method of conſidering ſome books and pamphlets; on the word Orthodoxy; on revealed Religion, particularly on the word Myſtery, and the doctrine of the Ever-bleſſed Trinity; on the liturgy of the church of England; and, on excommunication.* 8vo. 1 s. Withers.

One Mr. Watſon having taken exception at the treatment his diſcourſe on the eighteenth chapter of Geneſis met with, in our Review for Auguſt 1756, p. 199*, has, after mature deliberation, and the laſpſe of near two years, thought proper publicly to ſignify his diſapprobation of it. So far are we, however, from retracting what was then ſaid, that we may even repeat the ſame obſervations, as the character of the preſent letter.

He is ſo orthodox, that having fixed upon his notions, he declaims hotly about them; and knowing how dangerous it may be to reaſon upon them, he avowedly and diſdainfully caſts aſide the only faculty beſtowed on us by God, whereby we may ſift the *wheat* from the *chaff*: whereby we are *Chriſtians* rather than *Infidels*; whereby we are *Proteſtants* rather than *Papiſts*; and whereby we are *men*, and not *brutes*. The random uſe of the words, *divine revelation, goſpel myſtery, belief, perſuaſion*, &c. ſupply the place with this Author; and with

* We have ſubjoined our character of that diſcourſe, for the Reader's ſatisfaction.

The Doctrine of the ever-bleſſed Trinity proved, in a diſcourſe on the 18th chapter of Geneſis. By George Watſon, M. A. 8vo. 6d. Withers.

Mr. Watſon is ſpecial orthodox; but his zeal for the *revealed myſtery*, ſee p. 2. ſeems to hurry him away with too much rapidity. He is horribly out of humour with thoſe who diſpute the *infallibility* of our liturgy; and ſorely laments, that the Author of the Eſſay on Spirit remains yet unexcommunicated. In a word, we cannot help recollecting, upon this occaſion, the diſputant in Horace, who

——— de lanâ ſæpe caprinâ
Propugnat, nugis armatus:—
——— in diſpute engages,
With nonſenſe arm'd, for nothing rages. FRANCIS.

other

other ſpiritual dictators: whereas the lowly Jeſus condeſchended to appeal to our underſtandings:—ſufficiently intimating the conſequence of the *blind* pretending to lead the *blind*.

He is horribly out of humour with thoſe who diſpute the infallibility of our liturgy, which, in his opinion, it is downright ſacrilege to alter, or attempt to amend.—'Its ſeveral offices are ſo admirably adapted to 'every occaſion; the matter and ſtile of it ſo agreeable to ſound doc-'trine, ſo free from unſcriptural rapture on the one hand, *and cold unmeaning repetitions on the other*; in a word, the whole of it ſo calcu-'lated to excite and expreſs true devotion, to inſtruct the people in 'righteouſneſs, and improve them in holineſs, teaching them to walk 'in all the commandments and ordinances of the Lord blameleſs. 'Wherefore I cannot paſs over this opportunity you have afforded me 'of humbly intreating our governors, to beware how they liſten to 'the inſidious propoſals of unreaſonable men; yea, rather to exert the 'authority God hath inveſted them with, for the good of his church, 'to preſerve from ſacrilegious invaſion, and tranſmit to poſterity, this 'ſacred depoſitum which we have received of our fathers.'—This extract we imagine a farther proof of Mr. Watſon's orthodoxy; and we dare venture our judgment in believing he would be as warm for the Maſs-book, or the Koran, had he been educated at Rome, or at Conſtantinople.

He ſtill ſorely laments, with a true pontifical ſpirit, that the church is ſo remiſs in iſſuing out excommunications, bulls, and anathemas againſt heretics.

To conclude, we again affirm, that *he diſputes about nothing*. When we ſee a perſon take pains to demonſtrate an incomprehenſibility, he may truly be ſaid to labour about nothing; even though his performance may be ſtiled, *The Doctrine of the ever-bleſſed Trinity proved*. Many have been the attempts of this kind, before our correſpondent advanced his notions; but—the misfortune is, that the ſcheme of St. Athanaſius is ſtill conteſted, although ſo often proved. Yet upon viewing the demonſtration of the 47th propoſition of the firſt book of Euclid, the theorem is univerſally granted. Therefore that propoſition *is proved*, and therefore it may ſeem that the doctrine of the Trinity *is not proved*. But

Let a manufacturer of myſteries but ſtring a parcel of ſhreds of Scripture together, as they occur to memory, or riſe in the concordance, no matter in what order; let him interlard theſe with his own comments, though they may have no more dependance or connection together, than a chain of Sancho Pança's proverbs; and, upon the credit of the Scriptures from whence they are drawn, ſuch a farago ſhall be ſwallowed by many, as a regular demonſtration: and he who diſputes it is an heretic.

Art. 28. *Six Letters upon intereſting Subjects. I. Hints to the Legiſlature, touching as well the former laws and cuſtoms of England,*

land, relating to forestallers, regrators, and engrossers of corn, meat, and cattle, as weights and measures. II. *Proposals for reducing numbers of laws into different acts of parliament, so far as concerns treason, felony, the poor, corn, and other matters therein treated of.* III. *An humble proposal for sending some of the young gentlemen in the public offices to study the Prussian laws.* IV. *The farmers defended against certain aspersions cast on them, with some account of the Chinese, and other countries encouraging agriculture, and the honours that are paid in those parts to husbandmen.* V. *An account of the great encouragement that was heretofore given for encreasing tillage, and recommending the continuing it, both here and in Ireland.* VI. *My Lord Coke's, and other great lawyers opinions in respect to the blessings that may accrue from the reformation of the laws. To which are prefixed, the representation of the corporation of Warwick, and a particular epistle in behalf of the poor of Old England, with remarks. By Mr.* Grove. *Price Six-pence only.* 8vo. Cooper.

By this Author's way of expressing the price of his letters, *sixpence only*, he, no doubt, would insinuate, that they are a special bargain; to have we seen, in some great thoroughfare, an old woman, with a wheel-barrow before her, on which she has erected a lumping pile of pippins, bawling out incessantly, *All these for a half-penny; all these for a half-penny!* But when a cautious purchaser comes to examine them, it is odds but he finds one half them rotten, and the rest worm-eaten or wind-falls.

Art. 29. *Letters to the Estimator of the Manners and Principles of the Times. By one who has served the State.* 8vo. 1s. Coote.

It would puzzle the most acute critic to decide, whether the Letter-writer, or the Estimator, is the greater trifler; therefore we leave this knotty point to the discussion of the Reader. But we may venture to mark this difference between them, that the former is more light and flippant, and the latter more solemn and affected: though perhaps they are equally excellent in the different species of the RIDICULOUS.

R—d

Art. 30. *A Melius Inquirendum into the Character of the Royal Martyr King Charles* I. *wherein is demonstrated, from the authentic records both of our church and state, as well as the testimony of many unexceptionable witnesses (in this case) that the reflections cast upon his sacred person, and truly glorious memory, in a paper inserted into a pamphlet, entitled,* The Monthly Review, *for February last, are notoriously false, scandalous, and A malicious Libel.* 8vo. 1s. Owen.

We shall only observe, that this Writer is a champion worthy of the

cauſe he eſpouſes: and that ſuch ſubjects deſerve to live under the government of ſuch Kings.

R—d

Art. 31. *Remarks upon an infamous Libel, entitled,* A Seventh Letter to the People of England. 8vo. 6d. No Publiſher's Name.

The ungrateful world ſeems, with general conſent, to turn its back on the unfortunate Sh——e, and the Wits of the town appear reſolved in full cry to hunt him down, along with his worthy compatriot, the reverend *Eſtimator*.—Our Readers may remember the chaſtiſement which the former met with, in a *ſeventh* letter; ſee Review for March laſt, p. 274. and this new attack is probably an arrow from the ſame quiver. Under pretence of defending the Doctor againſt his ironical adverſary, the Remarker lays on the poor Demagogue, and treats him with equal ſeverity, in the ſame ſtrain: thus, for inſtance, pretending to reſent the inſinuation * thrown out by the Author of the Seventh Letter, that the Doctor had been kicked out of coffee-houſes, he exclaims, 'Infamous! ſcandalous! paſt all bearing! kicked out of 'a coffee-houſe! *O pudor! O mores! O tempora!* Is it poſſible! Can 'malignity arrive at ſuch a pitch!—A true patriot, and kicked out 'of a coffee-houſe! Shame and infamy light on the head that firſt 'divulged the thought. No, benevolent Readers, ſuch a thing never 'happened—Never was heard of.—It is true, a patriot's abſence, in 'ſome caſes, may be deſired. But then, it is requeſted in a genteel, 'polite, and obliging manner. As for example, "Sir, your ſenti-"ments in political affairs being extremely diſagreeable to the gentle-"men who frequent this coffee-houſe, you are deſired to *take the hint*, "and quit it immediately; otherwiſe ſomething may enſue, which "I (*the maſter of the houſe*) would willingly prevent." So far, per-'haps, things may be carried; but then *kicking* is quite out of the 'caſe, which this malicious ſcribbler, as ſtories never loſe by paſſing 'thro' various hands, has officiouſly added.'—This humourous method of clearing the Doctor from the aforeſaid imputation, puts us in mind of the late Mr. Edmund Curl, of moſt reſpectable memory; who, on hearing the report of his having been toſſed in a blanket, ſwore, "By "G—! it was a d——d ſcandalous lie; for that it was not a blanket, "but a rug."

* The True Patriot "is a great philoſopher, and poſſeſſed of ſuch admi-"rable moderation, that he ſuffers himſelf to be kicked out of every coffee-"houſe in town, without being diſcompoſed, or ſhewing the leaſt reſentment."

SEVENTH LETTER.

Art. 32. *Morbleau; or, the Complaints and Obſervations of a French Spy, who came to England on the retreat of Prince Clermont out of Hanover.* 8vo. 6d. Serjeant.

A *ſix-penny touch*, from ſome ſuch gentleman as the worthy friend of Mr. Quidnunc. See p. 416.

Art. 33. *A Collection of Novels, never before printed, founded on facts, ſerious and whimſical. Containing,* 1. *Fatal Charity.* 2. *The unfortunate little French Paſtry Cook.* 3. *The Comical Doctor.* 4. *The Profeſſor, an oriental Tale.* 5. *Sophia, or the Double Eſcape.* 12mo. 2s. 6d. Trye, &c.

A miſcellaneous haſh, which we were obliged, *ex officio*, to taſte for our Readers; and we have found it ſuch an ill-flavoured meſs, that we could hardly forbear exclaiming with the North-Britiſh rebel, who, upon hearing his ſentence, to be hanged, drawn, and quartered, vehemently cried out, *Fy, fy! the De'il himſel' tak a' ſik cakery.*

RELIGIOUS *and* CONTROVERCIAL.

Art. 34. *Philoſophical and Scriptural Enquiries into the Nature and Conſtitution of Mankind, conſidered only as rational Beings. Wherein the antient opinion aſſerting the human ſoul to be an immaterial, immortal, and thinking ſubſtance, is found to be quite falſe and erroneous, and the true nature, ſtate, and manner of exiſtence of the power of thinking in mankind, is evidently demonſtrated by reaſon, and the ſacred ſcriptures. Authore* I. R. M. *The philoſophic, or firſt part.* 8vo. 2s. No Publiſher.

This is a wild, rambling performance; containing nothing that deſerves the attention of any conſiderate Reader. The Author endeavours to prove, that omnipotence cannot create an immaterial ſubſtance; that the power of thinking is only a faculty with ſuitable organs; that, as faculties cannot be ſelf-exiſtent, but muſt be ſupported by ſome kind of ſubſtance, the faculty of reaſon can be ſupported (we uſe his own words) by no other ſubſtance than the human body, which is mortal; ſo that when the ſubſtance which ſupports it dies, all the faculties inherent in that ſubſtance are extinguiſhed, the faculty of reaſon equally with all the reſt.

The notion of the immortality of the ſoul, he ſeems to think, was originally from the Devil, and uſed as one of his deluſive arguments to ſeduce Eve to eat of the forbidden fruit; it likewiſe undermines, he ſays, two of the moſt fundamental and eſſential articles of the Chriſtian faith, which he promiſes to demonſtrate clearly and plainly in the ſecond part of his work. What he now offers to the public, we are told, is only an abridgment of a medical manuſcript, wherein is clearly demonſtrated, that the *ſinuſes* of the *dura mater* cannot be blood-veſſels, that the *ſinus longitudinalis* is the ſeat of the *ſenſorium commune*, and that this *ſinus* is the true organ of the rational faculty.

R

Art. 35. *Bower detected as an Hiſtorian: or, his many eſſential omiſſions, and more eſſential perverſions of facts, in favour of Popery, demonſtrated, by comparing the three volumes of his hiſtory, with the firſt volume of the French hiſtory of the Popes, now tranſlating. By the Rev.* Temple Henry Croker, *Chaplain to the Earl of Hillſborough.* 8vo. 1s. Cobper.

Con-

Contains many ſenſible and juſt obſervations on Bower's hiſtory of the Popes, which our Author ſhews to be much inferior to that publiſhed in French at the Hague, and now tranſlating into Engliſh. Of the latter we intend an account, as ſoon as the tranſlation is finiſhed.

R

Art. 36. *Certain Articles propoſed to the ſerious Conſideration of the Court of Aſſiſtants of the worſhipful Company of Salters, in London, &c.* By John Free, *D. D. Vicar of Eaſt Coker, in Somerſetſhire, Thurſday-Lecturer of St. Mary-Hill, London, and Lecturer of Newington, in Surry.* 8vo. 6d. Sandby.

Theſe articles propoſed to the Court of Aſſiſtants above-mentioned re'ate 'to the application of a *Methodiſt* for their votes and intereſt, in 'order to his being promoted to the Tueſday's lectureſhip at St. Dunſtan's in the Eaſt, at preſent in the poſſeſſion of the Rev. Mr. 'B——n, he being ſtill alive, and by God's favour likely to conti-'nue to live.' On this occaſion, the Doctor calls upon the Gentlemen Salters, 'Firſt, as members of the eſtabliſhed church. Or, ſe-'condly, as Chriſtians of ſome denomination or other. Or, thirdly, 'as people concerned for the honour of God. Or, fourthly, as good 'ſubjects to the ſtate. Or, fifthly, as men of common prudence,' to conſider what ſort of people the Methodiſts are: and, in order to prevent their favouring the methodiſt candidate aforeſaid, he gives ſuch an account of the tenets of this ſect, as can hardly fail of anſwering the reverend Author's intention, provided the worſhipful court of Aſſiſtants, whom he addreſſes, are capable of being influenced by a repreſentation of this kind.

Art. 37. *Remarks on the Right Rev. Lord Biſhop of Clogher's Vindication of the Hiſtories of the Old and New Teſtament. In a letter to the Right Hon. the Lord Viſcount A——t.* 8vo. 6d. Owen.

This anonymous Remarker controverts ſeveral of the Biſhop's theological and philoſophical notions, with learning and candour:—But as this truly great man is *now no more*, we ſhall, in reſpect to his memory, avoid entering into particulars at preſent.—In juſtice to the Remarker, too, we muſt obſerve, that his pamphlet came out a conſiderable time before the death of the Biſhop; which happened in February, 1758.

Art. 38. *The Tempeſtuous Soul calmed by Jeſus Chriſt, by way of comfort to deſerted ſouls. A Treatiſe written on Matt.* viii. 23. *&c.* By A. Palmer. *Formerly Preacher of the Goſpel at Bourton on the Water, Glouceſterſhire. Now reviſed, corrected and publiſhed by way of extract, and earneſtly recommended to to all thoſe who are deeply concerned about their immortal welfare.* 12mo. 6d. Cooke.

Theſe myſtical Authors remind us of Sir Hudibras;

For he a rope of ſand could twiſt
As tough as learned Sorboniſt;
And weave fine cobwebs fit for ſcull
That's empty when the moon is full;
Such as take lodgings in a head,
That's to be let unfurniſhed.
He could raiſe ſcruples dark and nice,
And after ſolve them in a trice,
As if divinity had catch'd
The itch on purpoſe to be ſcratch'd;
Or like a mountebank did wound
And ſtab herſelf with doubts profound,
Only to ſhew with how ſmall pain,
The ſores of faith are cur'd again;
Altho' by woful proof we find,
They always leave a ſcar behind.

As to Mr. Palmer, he (though he has not been ſo ingenuous as to acknowlege it) evidently took the hint of his method of *calming the tempeſtuous ſoul*, from that famous recipe for a burnt finger, well known to every old woman; namely, to *burn it again*, that the ſecond fire may fetch out the firſt.

Art. 39. *A Confeſſion of Faith. Written by the Right Honourable Francis Bacon, Lord Verulam. Republiſhed with a Preface on the Subject of Authority in Religious Matters, and adapted to the Exigency of the preſent Times.* 8vo. 6d. Owen.

All that is neceſſary to be ſaid of this piece is, that the Author of the Preface is a mighty Champion for Orthodoxy. Chriſtianity, he ſays, *is not to be ſtricked, nor ſcowled, nor wormed out of the world; and while we have a* BACON, *a* WATERLAND, *and a* JONES *on our ſide, we need not dread* any arrows *that may be ſhot from* any quivers *againſt us.*

R.

Art. 40. *Admonitions for the Holy Week, appropriated to the preſent time. Containing devout and Chriſtian exerciſes, under three heads; Meditations, Reſolves, and Prayer; ſuited to each particular day, and tending to illuſtrate the ſervice of the church for thoſe days; as alſo to the peculiar obſervance of Good Friday, and a due preparation for receiving the ſacrament on the ſucceeding Eaſter Sunday.* 8vo. 1s. Noon.

Experience ſhews, that there are coxcombs in law, coxcombs in phyſic, coxcombs in politics;—and this pamphlet ſhews too, that there are coxcombs in divinity:—Hear how the ſcribbler prates.

'Shall pride prevent thee? vain and wretched creature! look to 'thy Saviour's hiſtory; and learn better! he left the throne of Hea'ven for thee: GOD *deſcended for thy ſake to wear the form of man*: 'to ſuffer all the miſeries of thy nature, all the indignities thy kind 'could lay upon him, even to a ſhameful *death*. And mark the con'ſequence!

'sequence! for this humiliation GOD *exalted him*, [that is, exalted *himself*] 'above all dignity; all glory; placed him at his right hand.' [*i. e.* placed himself at his own right hand] 'and decreed, that at his 'name for ever all knees ſhould bow, in earth, in heaven, and in 'the loweſt hell; omnipotent and univerſal King.'

Was ever before ſuch preſumptuous nonſenſe ſeen!—Reader, if thou art unprovoked thyſelf, or blameſt us for being moved on this occaſion, ſuffer us to ſay in return for thy cenſure, that thou haſt either leſs regard for the ſubject than we have, or very different apprehenſions of the SUPREME BEING.

Art. 41. *A ſhort Explication of the Apocalypſe of St. John, and Part of Daniel's Prophecy, on a New Plan. Wherein is ſhewn, that the preſent war may probably terminate in the reſtoration of the Jews, and in the millennium, &c.* 8vo. 1s. 6d. Owen.

This whimſical performance merits no ſerious regard. The ſeriouſneſs of the Author, however, in adding to it the following poſtſcript, may ſerve to divert thoſe of a different turn.

'P. S. Since this was wrote, there has been a convention concluded 'upon, between the Army of Obſervation and the French; and far-'ther overtures for peace, moſt likely, will follow, which may ſeem 'to overthrow my plan; but if the wars and ſigns mentioned in this 'book, are thoſe preceding the fall of Babylon, and coming of 'Chriſt, all preſent proſpects of peace muſt ſuddenly vaniſh, and war 'break out with greater violence than ever.'

D

Art. 42. *A Diſcourſe on the Nature and End of the Lord's Supper. Wherein is ſhewn, in oppoſition to Dr. Warburton, that it neither is, nor can be of the nature* of a feaſt on the ſacrifice. 8vo. 6d. J. Payne.

Our Readers will find, in the compaſs of this ſmall performance, a full and ſufficient refutation of Dr. Warburton's opinion, (if it really can be the opinion of any thinking man) that the Lord's ſupper is of the nature of a *feaſt* on the *ſacrifice*. The Author of it, too, in the main, has ſhewn a proper indignation at the rude treatment which the Author of the *Plain Account* has met with from the ſlippancy and arrogance of that Divine. After having remarked on the weakneſs and deſerved fate of the many *anſwers* (as they were called) to the *one*, he paſſeth to the conſideration of the *other*, in the following terms. 'Though the *Lime leaven* ſtill continuing to work, hath lately burſt 'forth through a *celebrated Writer*, famous for his *love of paradox*, 'and *groſs abuſe* of every one that differs from him, or that he is 'pleaſed to differ from, in matters of *mere ſpeculative opinion only*; 'and with a peculiar *rudeneſs* of expreſſion, and abſurdity of argumen-'tation, he hath charged the *Author of the Plain Account* with, in a 'manner, wholly miſtaking the nature and end of the Lord's Supper; 'the deſign of which, according to this GOLIATH in learning and

'science, is not so much the solemn and religious remembrance of 'Christ, and of his death (as the Evangelists and St. Paul describe it 'to be) as it is, that we may feast upon the sacrifice of the cross, and 'thereby have all the benefits of Christ's death and passion conveyed 'to us; or, as he expresses it elsewhere, that we may *thereby receive* 'the seal of pardon, and be restored to our lost inheritance.'

Of this notion, it is observed, the words of institution, (especially with the Apostle's own explanation of them, viz. *For as oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come*) are a sufficient confutation. Our Author, however, proceeds to consider an assertion of Dr. W———n's, upon which he has entirely rested his mysterious doctrine, viz. 'In those ages of the world 'when victims made so great a part of the religion both of Jews and 'Gentiles, the sacrifices were always followed by a religious feasting 'on the thing offered;' from whence he would infer, that since the death of Christ was a sacrifice, it must necessarily be feasted on by us.)

This assertion is proved to be false from several texts of Scripture, particularly Lev. vi. 30, and Heb. xiii. 11, 12. and indeed the extreme error of the Doctor's judgment, in this respect, is exposed; since no part of any *sin offering*, or *trespass offering*, which was offered to make *atonement*, or procure *pardon* for their offences, to the offerers, ever came to the use of *those in whose behalf* it was offered, but was *entirely* given to God, and *wholly* consumed in his service.'

Our Author therefore sums up his argument on this head in the following syllogism, which he repeats at the end of his pamphlet.—No sin-offerings were permitted to be feasted on by those in whose behalf they were offered.

But the death of Christ on the cross, was a sin-offering offered in our behalf.

Therefore it cannot be feasted on by us. D

Art. 43. *A New Explanation of the great Mystery of the Revelation, whereby all those seemingly jarring matters, which have so many hundred years puzzled and discouraged the learned world, are happily connected, and formed into one solid and entire system, &c.* 8vo. 4 s. Osborne.

'If novelty,' says the Publisher, in his introduction to this work, 'be sufficient to recommend it to the world, there is no reason at all 'to doubt of a general reception of it.' But our opinion is, that, notwithstanding his comparison of the present age to the Athenians of old, who were fond of any thing new and strange, this whimsical performance can be acceptable to none but the most whimsical people upon earth.

In the first part, he considers the mystery of the seven churches according to the following ridiculous plan, viz. The Angel, or messenger, he will have to be John the Baptist, and the writer of this great mystery

myſtery to be John the Evangeliſt: 'By hearing a voice behind him, 'he is inſtructed to look backward to ſee the myſtery: which, when 'he had done, he ſaw ſeven golden candleſticks, which are the ſeven 'churches, and Chriſt walking in the midſt of them; which ſhews he 'ſaw the univerſal church from the beginning of the world to the end 'of it, according to the ſeven grand periods, or ſucceſſions thereof.'

Agreeably to this conceit, he underſtands what is written to the Angel of the church of Epheſeus, as relative to the true faith in the firſt thouſandth year of the world. The church of Smyrna repreſents the poverty of the church in the time of Noah, &c. The church of Pergamos ſignifies the promiſes and threatnings contained in the law, which was given to Moſes in the third thouſandth year. The church of Thyatyra was created or eſtabliſhed in the fourth thouſandth year, under David, Solomon, &c. and laſted till the deſtruction of the Jewiſh King and nation by the Romans. Sardis repreſents the firſt Chriſtian church created in the beginning of the fifth thouſandth year, under Chriſt Jeſus our High Prieſt. The church in Philadelphia was created in the ſixth thouſandth year, which is the pure reformed Chriſtian church, &c. The church of the Laodiceans muſt ſpring out of the church of Philadelphia, that is, the pure reformed church, and all nations ſhall flow unto her.

In the ſecond part, this ſtrange torturer of Scripture veſtures to make an attempt to open and peep under the ſeals, 'though (by his 'own confeſſion) God had purpoſed to ſeal up theſe ſecrets from the 'eye of the world, and hath locked them up in ſo ſtrong a magic 'charm, that nothing but his own moſt penetrating ſpirit can looſe 'them: I mean the former part of theſe ſeals, trumpets, and vials, 'which can only be gueſſed at; for the laſt of them are plain and 'obvious.'

Part III. contains the ſeven trumpets, ſounding forth the hiſtories of their reſpective periods of the world.

In the fourth part, is little more than the bare quotation of the twelfth, thirteenth, and fourteenth chapters, our Author confeſſing, 'as to the twelfth and thirteenth chapters, I can ſay but very little 'to my ſatisfaction.'

The fifth treats very briefly of the ſeven vials. The ſixth contains the myſtery of Babylon, and its deſtruction. In the ſeventh and laſt, the Author attempts a deſcription of the Holy Jeruſalem, &c. &c.

The Appendix 'contains the coming of Chriſt in his kingdom, 'myſteriouſly deſcribed in the parable of the ſower; with a modern 'looking-gloſs,' more whimſical, if poſſible, than the foregoing work.

D

Art. 44. *Two Letters on the Intermediate State; containing, Letter* I. *a candid view of the Appendix written by Edmund Law, D. D. Archdeacon of Carliſle, and Maſter of St. Peter's College in Cambridge. In which the Scripture accounts of the ſoul,*

and the ſtate of the dead, as collected in the ſaid Appendix, are diſtinctly examined; alſo compared in a great variety of inſtances, with thoſe of Homer, Heſiod, Virgil, and other of the Heathen Writers.—Letter II. *A brief defence of the firſt of the five letters on the Intermediate State, &c. By* John Steffe. 8vo. 1s. Buckland, &c.

The firſt of theſe letters is entitled, A candid View of the Appendix written by Edmund Law, D. D. &c. and is divided into three ſections; the firſt of which contains an examination, whether the Doctor's argument, drawn from the words נשמה נפש, and רוח, in the Old Teſtament πνευμα ψυχη in the New, and their various uſes, will prove it mortal. Now by this, one would be led to think, that the Doctor had founded his *proof* of the ſoul's mortality upon the ſenſe of theſe Greek and Hebrew terms; and if this had been the caſe, what Mr. Steffe has ſaid might be allowed a ſufficient refutation of ſuch doctrine; but while he manifeſtly miſtakes the Doctor's inference from the meaning of the words, we ſhall not give ourſelves the trouble to lay his arguments before our Readers.

In the ſecond ſection Mr. Steffe conſiders the Doctor's argument, drawn from the Scripture account of the ſtate of death; and endeavours to ſhew, that the repreſentation of death by *ſleep*, by a *negation* of *life*, *thought*, or *action*; by *reſt* or *home*, *ſilence*, *oblivion*, *deſtruction*, or *corruption*, is common to other Writers as well as the Hebrews, and to ſuch as believed the immortality of the ſoul.

In the third ſection he proceeds to conſider the doctrines which are affirmed to be deducible from theſe Scripture repreſentations, and attempts to refute them. We ſhall only give his anſwer to the firſt of the Doctor's inferences, (viz. 'That we ſhall not *awake*, or be *made* 'alive till the reſurrection,') as a ſpecimen of Mr. Steffe's manner of arguing. 'Our *bodily* life will not be reſtored till then [i. e. the 'reſurrection]. When this is taken away, we are ſtiled in the language of all mankind, *dead*, *mortui*, νεκροι θνητοις, מתים. And 'if thoſe are *dead* whoſe *bodies* only are dead, thoſe are *made alive* 'again, whoſe *bodies* are made alive. In like manner, by *ſleep*, no'thing more is meant, in the common language of mankind, than 'bodily ſleep. Accordingly, we never ſay, a perſon is awake, till his 'body is ſo, though his ſpirit has been awake, thinking and dreaming 'all night, perhaps, which is often the caſe. Thus the ſpirit may be 'awake and living, while the body is dead. All *live* unto him, 'Luke xx. 38.'

The ſecond letter is called, A brief Defence of the firſt of the five Letters on the Intermediate State, &c. It regards principally Dr. Law's appendix, and the *Remarks*, with which we were obliged by a correſpondent, in a letter ſigned B. D. inſerted in the Review for May, 1757.

But we find little in his remarks upon either of theſe gentlemen, that ſeems to us very deep, or concluſive; it muſt, however, be acknow-

knowleged, that he treats them with the greateſt appearance of candour and good manners.

D

Art. 45. *The Fig-tree dried up; or the Story of that remarkable Tranſaction, as it is related by St. Mark, conſidered in a new light; explained and vindicated. In a letter to* ******, *Eſq;* *By* Richard Parry, *D. D. Rector of Witchampton, in Dorſetſhire.* 4to. 6d. Davis.

The deſign of this ſmall diſſertation, is to ſet the abovementioned miracle in ſuch a point of view, as will free it from two difficulties which have been thought, by many Deiſts, Jews, and Chriſtians to attend it, viz. 1. That it was unreaſonable in our Saviour to expect figs before the ſeaſon. 2. That it was ſtill more unreaſonable to curſe the tree for bearing no fruit, when the time of bearing was not yet come.

Theſe difficulties (as the Doctor obſerves) attend the ſenſe commonly put upon the miracle, as if it was to ſignify, 'that the Jewiſh 'nation having now only a formal profeſſion of religion, and not 'bringing forth the fruit thereof, ſhould ſuddenly be curſed and 'rooted out.' Accordingly he ſhews, and (we think) very undeniably, that there is nothing in the whole paſſage, or in any part of it, to juſtify ſuch an application; and then proceeds to his own explication of it, which is, briefly, as follows.

This was of that ſort of fig-tree which bears twice in the year. The early figs were ripe before the Summer. It was now the latter end of the ſeaſon, when Jeſus might reaſonably expect to find ſome of theſe early figs remaining upon this tree; ſituated, however, by the way-ſide, and liable to have its fruit plucked by every paſſenger, it baulked his expectations, and the time of the latter figs was not yet come. This accounts for the expectations and diſappointment of our Saviour.

As to his behaviour upon this diſappointment, viz. his cauſing the tree to wither, rather than exerting his power to make it ſupply his wants, the Doctor obſerves, that this latter would have argued a diſtruſt of the good providence of his father, and been in effect a compliance with ſuch a temptation, as, on another occaſion, he reſiſted, anſwering his tempter thus, 'Man doth not live by bread alone, but 'by every word of God, *i. e.* by the providence and bleſſing of God.' To have turned away in ſilence might alſo have been interpreted a kind of diſſatisfaction. What then was to be done? Take the anſwer in the words of this ſenſible Author.——'Unleſs we can 'ſuppoſe that this miracle was wrought merely to make the Apoſtles 'ſtare, we muſt neceſſarily conclude, that it contained ſome important intimation: and a thinking man, with the Bible in his hands, 'cannot eaſily miſs it. For if Jeſus, who had unqueſtionably a power 'to make this fig tree yield him fruit, did yet, in his diſtreſſing circumſtance, command it to dry up and wither, what can we learn

'from

'from such a wonderful proceeding, but this useful, this comfortable 'lesson!—that man doth not live by bread alone, but by every word 'of God?'

D

Art. 46. *A Letter to the Rev. Dr. J. Taylor, of Norwich, Author of* The Covenant of Grace, &c. *From a Rational Baptist.* 8vo. 6 d. Henderson.

The purpose of this unimportant Letter, is to let us know, that the Author has read Dr. Taylor's Covenant of Grace, without becoming a convert to the Doctor's notion of baptism; and without being deterred from a design he had formed of sending to the press a work, in five separate parts, to be entitled, *The Rational Baptist:* of which work the Author bespeaks Dr. Taylor's public notice, whenever it shall appear. 'The Rational Baptist,' says he, 'is less solicitous to 'gain proselytes, than concerned to be made a convert to the truth, 'as it is in Jesus. If, indeed, he has erred in the premises, he co-'vets the assistance of Dr. Taylor's ability and candor, by detecting 'this error, to reconcile him with judgment, and without scruple, to 'his *former practice*, in the only profession wherein he covets, and can 'reasonably hope, to be useful.'

D

Art. 47. *Die and be Damned.* 8vo. 6 d. Hooper.

The design of this very sensible performance, is to check the presumption and vanity of our new-fashioned Saints, the Methodists; whose manner of working on the minds of their weak and terrified hearers, is aptly intimated in the words of the foregoing laconic title-page: by which we are to understand, that *damned* we must be, as sure as we *die*, unless we are conducted to Heaven through Mr. What-d'ye call-him's new *turnpike* road.

Art. 48. *Advice to the Devil. In a letter to Hell.* 8vo. 6 d. Fuller.

A silly imitation of a well-known pamphlet, entitled, *A sure Guide to Hell* *. Its Author is some illiterate, presuming methodist, who seems to be as well acquainted with *irony* (the figure in which he has chosen to send his thoughts to the Devil) as those of his learned tribe usually are with *modesty*.

* See Review, Vol. II. p. 370.

MEDICAL.

Art. 49. *Plain Directions in regard to the Small-Pox.* By Browne Langrish, *M.D. and Fellow of the Royal Society.* 4to. 1 s. 6 d. Baldwin.

Dr. Langrish, whose former writings have been justly received with respect, does not pretend to have 'advanced any thing that is not well 'known to the Learned,' in his present performance; his professed motive for which was, 'merely to assist and direct such who have not 'had

'had time or opportunity to purſue a regular courſe of ſtudy.' The precepts here delivered are, indeed, no leſs judicious than plain, and cannot fail anſwering their Author's benevolent purpoſes, in the hands of perſons endued with a tolerable ſhare of underſtanding and modeſty: but, without intending to derogate in the leaſt from the utility of this publication, let us be permitted to obſerve, that it is but too generally ſeen among the inferior adventurers in medicine, that ignorance and audacity are commonly companions, and that temerity is too often miſtaken for experience. To ſuch it is recommended to remember the obſervation of the Roman ſatyriſt,

Publica lex hominum, naturaque continet hoc fas
Ut teneat, vetitos inſcitia debilis actus.
Diluis Helleborum, certo compeſcere puncto,
Neſcius examen; *vetat hoc natura medendi.* PERSIUS.

L.

Art. 50. *A free and candid Examination of a Pamphlet, entitled,* An Analyſis of Dr. Rutty's Methodical Synopſis of Mineral Waters †. 8vo. 1s. Cooper.

As we did not enter into a very minute diſcuſſion of the performance intended to be hereby animadverted on, we cannot with propriety be more particular with reſpect to theſe remarks. Let it then ſuffice to mention, that our Author confines himſelf to ſhew, 1ſt. Dr. Lucas's 'miſrepreſentations and unfair dealings;' and 2dly. to make 'ſome obſervations on what he has endeavoured to point out as capital errors in [Dr. Rutty's] Chemiſtry.' Upon the whole, it may be juſtly ſaid, that the Remarker has performed his undertaking with judgment, decency, and ſpirit.

Annexed to the Remarks, is a little piece, that has ſince appeared in a ſeparate pamphlet *, entitled, *The Analyſer analyſed*, wrote in the perſon of Dr. R. (but not by him) and addreſſed to Dr. Charles L——. This piece is a juſt, but ſevere expoſtulation with the latter, concerning his Analyſis; in which Dr. L's candor, learning, and philoſophy, are humorouſly arraigned. In the concluſion, the Doctor is made to undergo a cataſtrophe ſomewhat ſimilar to that of Partridge, the famous Aſtrologer, murdered by the Dean of St. Patrick, of facetious memory.

† See Review, Vol. XVII. p. 170.
* Printed for M. Cooper, price 6 d.

L.

Art. 51. *Select Caſes in Surgery, collected in St. Bartholomew's Hoſpital. By* J. Farmer, *Surgeon.* 4to. 1s. Hinton.

Theſe caſes, which are twelve, appear to have been collected without much judgment, the Collector premiſing to his Readers, 'that if 'they contain nothing new, he hopes they contain nothing abſurd;' which a few moſt courteous Readers may think a modeſt ſort of apology for publiſhing them. But if it ſhould be admitted as a ſufficient one, what volumes of inſignificant, tho' not abſurd caſes, might not be *voided* on the Public, in conſequence of it! In an age ſo prolific of Authoriſm,

Authoriſm, lads and nurſes might be abundantly encouraged to it. We imagine, indeed, the preſent Collector intended, by the means of this ſmall bundle of penny caſes, which are not over cheap, to adverti ſe his having attended St. Bartholomew's Hoſpital, as a ſurgeon. This he has as much right to do, as to ſtick up his name, or hang out a ſign: and even a bad one may be better than none; a rough crooked billet has frequently ſerved the purpoſe. However, when the preſent ſign (with very little prejudice to its owner) may be worn out and forgot, we would adviſe him to a reaſonable embelliſhment of the next, if he ſhould chuſe another book or pamphlet for a ſign. For although no perſon reads caſes in ſurgery, or even in phyſic, for the ſake of their ſtyle, it ſeems expedient that they ſhould be intelligible, and it were decent for them to be grammatical. This does not happen to be the caſe of all theſe caſes; to ſelect one inſtance of which from a great number that might be produced, we are told, p. 17, of a patient wounded in the left hand by a bullet—'The motion of his wriſt and fingers was rendered uſeleſs;'—by which we imagine Mr. Farmer intended to inform his Readers, that his patient loſt the uſe or motion of his wriſt, and that of his fingers. Some Readers might poſſibly invert the former aſſertion, and ſo imagine, that an immobility of the wriſt and fingers might be rendered uſeful, which is unqueſtionably true, with regard to ſuch adventurous perſons as are too dexterous by long practice and habit, and whoſe very lives might be often preſerved by ſuch an inactivity of the peccant members. Nevertheleſs, we would not wiſh this ſpecimen of our Author's *inabſurdity* to operate further than it ought, as it is by no means conſequential, that a bad Writer ſhould be an indifferent Surgeon.

K.

Art. 52. *A Diſcourſe concerning the Plague and peſtilential Fevers, plainly proving, that the general productive cauſes of all plagues or peſtilence, are from ſome fault in the air, or from ill and unwholeſome diet, &c. &c. &c. By Sir* Richard Manningham, *Knt. M. D. F. R. S. and of the College of Phyſicians, London,* 8vo. 1s. 6d. Robinſon.

This pamphlet, without the preſent preface, we find to have been printed in the year 1744, under the title of, *The Plague no contagious Diſeaſe*; and as ſuch we had referred to, and partly characterized it, in its then anonymous ſtate, in our account of *Ingram's Hiſtorical Account of Plagues*. See Review, Vol. XII. p. 133, 134, 136. The preſent title page, which is ſtrangely conſtructed, and much too prolix for our inſerting it at length, endeavours to obtrude it on the Public as a performance, chiefly occaſioned by the late ſcarcity of corn; which, being like to be attended with unwholeſome diet, may be ſuppoſed to terminate in the production of a plague. This circumſtance may have alſo produced ſome little additions and alterations, to and from the former pamphlet, in the courſe and ſequel of this; in order to accommodate it to the preſent juncture; but this we have made no extraordinary reſearches into, for having ſoon ſatisfied ourſelves it was pretty eſſentially the ſame, we really could not repeat

our

our former fatigue of reading it throughout: and we can truly affirm, it gave us ſome concern to ſee the name of a gentleman, dignified with ſo many honorary diſtinctions, prefixed to the falſe and peſtilential doctrine it continues to inculcate, of *the Plague's not being importable nor contagious*; and to its many other crude conceptions on different heads, which are often as crudely expreſſed. It muſt not be unpleaſant, however, to obſerve an Author, who has profeſſedly wrote to prove the abſurdity of the Peſtilence's being propagated from man to man, wind up his performance with the following modeſt expectation. 'We doubt not but every *candid Reader* will readily perceive, that, 'throughout our *whole* treatiſe, we have *no other end* in view, than 'a *laudible deſire* and *hope* of promoting the *general good* and *welfare* 'of the *people*; a *duty* very becoming every *faithful ſubject* in his *par-* 'ticular calling.'' p. 84. Indeed the people had been encouraged to hope, p. 51. 'that *learned* phyſicians might practiſe with as *equal* 'ſucceſs [*i. e.* in the Plague] as in other *epidemic fevers.*' We are convinced, however, it will be full as ſecure, for all who can, to retreat betimes from the place infected, and let the phyſicians cure one another firſt, as a ſample of their prevalence over it.—It ſhould not be omitted, that the fineſſe employed in this republication of an old pamphlet has been formerly practiſed in this Gentleman's name, as we had occaſion to remark in our account of the *Aphoriſmata Medica*, Review, Vol. XIV. p. 584.

K

Art. 53. *A Letter from a Phyſician at Bath, to Dr. Heberden, Fellow of the College of Phyſicians, in London. Wherein are ſet forth the nature, ſymptoms, and cure of the malignant ſore Throat, with a hint or two concerning the efficacy of the Bark, on ſome important occaſions.* 4to. 1 s. Withy and Ryal.

This trifling and inaccurate Writer ſets out with a ſtiff, and, we dare ſay, no very agreeable compliment to the worthy phyſician to whom he addreſſes his letter, and with whom he aſſumes an intimacy; affirming, without any heſitation, p. 3. 'That from the peruſal of 'two treatiſes on the ſubject of a ſore-throat (whoſe Authors * he 'compliments on their abilities and good intentions) he cannot on the 'ſtricteſt attention be induced to believe, that either of them had 'ever met with a really malignant ſore-throat.' This, however, we ſhall find our Author did, and why it might not as well have been their chance, ſeems difficult to ſay. He ſuppoſes bleeding, and ſometimes repeated bleeding, to be neceſſary in all inflamed throats, according to the pulſe, and other ſymptoms: and immediately ſubjoins 'That the malignant ſore-throat, of which few ſurvived the violence, 'was unknown to him till within ten or twelve years paſt, when it 'proved very fatal in a family of great diſtinction.'. As this profeſſedly came within the Author's knowlege, and was probably under his treatment, it is not likely that bleeding was omitted, however unſucceſsful it might have proved; this gentleman commencing the treatment of it with bleeding, ſcarification, and *dreſſing*, with hot tinc-

* Doctors Huxham and Fothergill.

ture

tate of myrrh, and ſometimes *Unguentum Ægyptiacum*. The event, however, would have diſpoſed ſome practitioners to try a different method. He ſays, indeed, 'that the few inſtances he has ſeen of 'perſons emerging from it, have been from repeated bleeding, bliſ-'tering, and keeping the body open;' though he immediately adds, 'bleed, or bleed not, few eſcape its violence.' In fact, it is not very clear, that theſe different Authors mean preciſely the very ſame acute diſeaſe, which will not always follow from the ſame parts being always affected in each. This gentleman afterwards recommends nitre, elixir of vitriol, and the bark in this diſtemper, which leads him to a very ſhort deſcant on the virtues of the bark, in which there is nothing new or important. Yet as he ſeems to have an itch for making diſcoveries, he ſays, p. 12. 'I ſhall juſt further inſinuate, that not only 'theſe malignant ſore-throats, but alſo eruptive fevers in general,' [whence he cannot mean to exclude the ſmall-pox] 'frequently be-'come infectious, of which I have ſeen ſeveral inſtances,' [how new and ſurpriſing!] 'particularly in regard of young people: which 'ſhews what caution and circumſpection are requiſite, in order to pre-'vent the ſpreading of thoſe maladies, in whatever neighbourhood 'which they unfortunately happen to make their appearance in.' And thus he concludes he has executed his plan; and as we have faithfully reported it, we may venture to ſay, it required very little knowlege or experience in phyſic, to execute it in the manner he has done. Indeed the whole ſhort performance is of a very flimſy texture, containing ſome dogmatical aſſertions, little reaſoning, and a few contradictions in practice, which it may not be neceſſary to particularize to a medical Reader; to add nothing further than what we have literally quoted, of the Author's crudity as a Writer. He has the modeſty, nevertheleſs, to rate theſe firſt fruits (as we conjecture them) of his genius, contained in about twelve ſmall pages in quarto, and rather looſely printed, at the price of One Shilling:—though probably few of its Readers have wiſhed it longer. K

SINGLE SERMONS.

I. *THE Government of the Heart*: Preached before the Univerſity of Oxford, Feb. 16, 1758. By Francis Webber, D.D. Dean of Hereford, and Rector of Exeter College. 8vo. 6d. Rivington and Fletcher.

II. *Little Children invited to Jeſus Chriſt*. Preached in Hanover County, Virginia, March 8. 1757, with a ſhort account of the late remarkable impreſſions among the ſtudents in the College of New Jerſey. By Samuel Davies, A.M. 12mo. 4d. Buckland.

III. *Religion a ſerious Affair*.—Preached at Oxford-Chapel, March 12, 1758. By Thomas Dyer, M.A. Rector of Bedhampton. Publiſhed by particular deſire. Part I. 8vo. 6d. Brindley, Baldwin.

IV. *The Falſe Witneſs reproved*. At St. Mary's, in Oxford, at the Aſſizes, March 3, 1758. By William Dodwell, D.D. Canon-Reſidentiary of Sarum. 8vo. 6d. Rivington and Fletcher.

V. *A conſtant Meditation of Death, the beſt Security againſt its Terrors*. Preached at Long-Ditton, April 11, 1758. at the funeral of

of the Rev. Joſeph Clarke, D. D. Rector of the ſaid Pariſh. By R. Woodeſon, M. A. and Maſter of Kingſton-ſchool. 4to. 6d. Richardſon.

VI. —Preached before the Sons of the Clergy, at St. Paul's, April 20, 1758. By James Ibbetſon, D. D. Rector of Buſhey, in Hertfordſhire, Prebendary of Lincoln, and Archdeacon of St. Alban's. 4to. 6d. Whiſton.

VII. —Preached before the Lord Mayor, &c. and the Governors of the ſeveral hoſpitals of London, at St. Bridget's, on Wedneſday in Eaſter-Week, 1758. By Angel Chauncey, D. D. Rector of St. Andrew's Underſhaft. 4to. 6d. Whiſton.

VIII. *The Love of God.* Preached at Liverpool, at the funeral of Capt. Samuel Hunter. By John Johnſton. 8vo. 6d. Keith.

Sermons *on the late Faſt-Day, Feb.* 17, 1758, *continued from p.* 287.

XX. *The genuine Fear of God the beſt Foundation of private and national Happineſs.* Preached at St. Peter's in the Eaſt, Oxford. By James Snowdon, D. D. Fellow of Moreton College, and Miniſter of the ſaid pariſh. 8vo. 6d. Rivington and Fletcher.

XXI. *The Inſufficiency of Faſt-Days to avert the Divine Judgments, without a continued reformation and obedience to the Divine laws.* Preached by Henry Croſſman, M. A. Rector of Little Cornard, in Suffolk. 8vo. 6d. B. Dod.

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XXIII. Two Sermons on Gen. xix. 27, and 28. At Bedington, Sunday the 12th, and Friday the 17th of February, 1758. By John Eyre, A. M. Aſſiſtant at Epſom, and late of Hertford College. 4to. 6d. Withers.

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THE MONTHLY REVIEW,

For JUNE, 1758.

A Review of the principal Queſtions and Difficulties in Morals; particularly thoſe relating to the Original of our Ideas of Virtue, its nature, foundation, reference to the Deity, obligation, ſubject-matter, and ſanctions. *By* Richard Price. 8vo. 6s. bound. Millar.

THERE are ſcarce any ſubjects that have been more frequently debated, or about which thoughtful and inquiſitive men have differed ſo much, as thoſe which are treated of in the work now before us; yet notwithſtanding all that has been ſaid upon them, they are ſtill involved in a good deal of obſcurity, and attended with very conſiderable difficulties. Their importance is univerſally acknowleged; every attempt, therefore, to throw new light upon them, and remove the difficulties wherewith they are attended, muſt certainly be deemed a laudable attempt, and be favourably regarded by every conſiderate Reader. Such enquiries, indeed, are but little ſuited to the prevailing taſte of the preſent times; and Authors who employ their pens on moral or metaphyſical ſubjects, unleſs it be to ſupport the cauſe of infidelity and ſcepticiſm, muſt not expect to have many Readers, in an age where few things are reliſhed, but what are calculated to entertain or amuſe.

But let us leave general reflections, and come to the work now under our conſideration; a work which deſerves the attentive peruſal of all who are converſant with moral enquiries. The Author appears to have carefully ſtudied his ſubject, and to be poſ-

ſeſſed of that modeſt, candid, and ingenuous turn of mind, which is ſo favourable to the diſcovery of truth. He has, in our opinion, thrown new light on ſeveral points of importance; and appears, through the whole of his performance, in the character of a cool, diſpaſſionate enquirer after truth.---We ſhall give our Readers a general view of what he has advanced.

He ſets out with obſerving, that in conſidering the actions of moral agents, we find in ourſelves three different perceptions relating to them, which it is neceſſary we ſhould carefully diſtinguiſh. The firſt is, our perception of right and wrong; the ſecond, our perception of beauty and amiableneſs, or the contrary; the third perception of our minds, relating to actions, is expreſſed, when we ſay they are of *good* or *ill* deſert. Each of theſe he examines ſeparately, but particularly the firſt, with which he begins; and in the firſt ſection of his firſt chapter, ſtates the queſtion concerning the foundation of morals.

Some actions, he ſays, we all feel ourſelves irreſiſtibly determined to approve, and others to diſapprove. Some actions we cannot but conceive of as *right*, and others as *wrong*, and of all actions we are led to form ſome idea, as either *fit* to be performed or *unfit*, or neither fit nor unfit to be performed; that is, *indifferent*. What this power within us is, that thus perceives and determines about actions, is the queſtion to be conſidered. Now this power, according to our Author, is the *underſtanding*, and not a *moral ſenſe*, as explained by Dr. Hutcheſon. In attempting to prove this, he thinks it neceſſary to premiſe ſeveral things relating to the original of our ideas in general, and the diſtinct provinces of the *underſtanding* and of *ſenſe*; this is the ſubject of the ſecond ſection of his firſt chapter, and deſerves the Reader's particular attention, as upon the truth or falſhood of what is here advanced, the Author's ſcheme, in a great meaſure, ſtands or falls.

The power within us which *underſtands*; the *intuition* of the mind, or that faculty which diſcerns *truth*, which views, compares, and *judges* of all ideas and things, is, we are told, a ſpring of new ideas. By *ideas*, our Author almoſt conſtantly means *ſimple ideas*, or original, primary, and uncompounded perceptions of the mind. Now the queſtion to be determined being, whether our *moral ideas* ariſe from that power within us that *underſtands*, or from a *ſenſe*? he enters into a particular examination of it, and diſtinctly conſiders the different natures and provinces of ſenſe and reaſon, and the ſuperiority of the one to the other.

To this purpoſe he obſerves, firſt, that what judges concerning the objects and perceptions of the ſenſes, and contradicts their deciſions, cannot be itſelf ſenſe, but muſt be ſome nobler faculty:

ty: again, one ſenſe cannot judge of the objects of another, the eye, for inſtance, of harmony, or the ear of colours. That, therefore, which views and compares the objects of *all* the ſenſes, and judges of them, cannot be ſenſe, or any power that has any affinity to it. Senſe conſiſts in the obtruding of certain impreſſions and ideas upon us, independently of our wills; but it cannot perceive what they are, or whence they are derived. It lies proſtrate under its object, and is only a capacity in the ſoul of feeling and ſuffering, or of having its own ſtate altered by the influence of particular cauſes. It muſt, therefore, remain a ſtranger to the objects and cauſes affecting it, and cannot *know* any thing, or judge at all, even of its own perceptions. But the *underſtanding* maſters and comprehends its object, takes cognizance of it within itſelf, and, by its own native power and activity, examines it, and *judges* of it.

Mere ſenſe can perceive nothing in the moſt exquiſite work of art; ſuppoſe a plant, or the body of an animal; but what is painted in the eye, or what might be deſcribed on paper. It is the intellect that muſt perceive in it order and proportion; variety and regularity; deſign, connection, art, and power; aptitudes, dependencies, correſpondences, and adjuſtment of parts, ſo as to ſubſerve one end, and compoſe one perfect whole; things which can never be repreſented on a ſenſible organ, and the ideas of which cannot be ſtamped on the mind from external objects, or paſſively received from without.---Senſe cannot perceive any of the modes of thinking Beings; theſe can be diſcovered only by the mind's ſurvey of itſelf.

The objects, employment, offices, and very notion of ſenſe and underſtanding, are, in all reſpects, different: the one converſant only about *particulars*; the other about *univerſals*: the one incapable of determining any thing about truth or real exiſtence; and the other employed entirely about this: the one not *diſcerning*, but *ſuffering*, and ſignifying moſt properly a mode of pleaſure, or pain, or of conſciouſneſs involuntarily produced in the ſoul; the other, not properly *ſuffering*, but *diſcerning*, and ſignifying the ſoul's *power* of ſurveying and examining all objects, ideas, and things, and of taking notice of their relations, and natures; which *power*, perhaps, can hardly be better defined, than by calling it, in Plato's language, that in the ſoul to which belongs καταλήψις τῦ ὄντος, or the apprehenſion of what abſolutely IS, or IS NOT.

But in order farther to ſhew how little a way there ſenſe can go, and how far we are dependent on our higher reaſonable powers for many of our moſt obvious and fundamental ideas, our Author proceeds to inſtance in *ſolidity*, the *inactivity* of matter,

ter, *ſpace*, *duration*, *neceſſary exiſtence*, *power* and *cauſation*, *&c.* and has advanced ſeveral things on this part of his ſubject, which we do not remember to have met with any where elſe.

Towards the concluſion of this ſecond ſection, he proceeds thus.—'When I conſider theſe, and ſome other things, I cannot help wondering, that, in enquiring into the original of our ideas, the underſtanding, which, though not firſt in time, is, perhaps, the moſt fruitful and important ſource of our ideas, ſhould have been ſo much overlooked. It has, indeed, been always conſidered as, in general, the ſource of *knowlege:* but it ſhould have been more attended to than it has been; that it is the ſource of knowlege as it is the ſource of new ideas, and that it cannot be the one of theſe without being the other. The various kinds of agreement and diſagreement between our ideas, which, as is ſaid, it is its office to diſcover and trace, are ſo many new, ſimple ideas, of which it muſt itſelf have been the original. Thus, when it conſiders the two angles made by a right line, ſtanding in any direction on another, and perceives the agreement between them and two right angles, what is this *agreement* beſides their *equality?* And is not the idea of this *equality*, a new, ſimple idea, obtained from the underſtanding, wholly different from that of the two angles compared, and repreſenting ſelf-evident truth? In much the ſame manner, in other caſes, knowlege and intuition ſuppoſe ſomewhat perceived or diſcovered in their objects, denoting ſimple ideas, to which themſelves originally gave riſe.---This is true of our ideas of proportion, of identity and diverſity, exiſtence, connection, incompatibility, power, poſſibility, and impoſſibility; and let me add, though prematurely, moral *right* and *wrong*. The firſt concerns *quantity*; the next almoſt *all things*; the laſt, *actions*. And they comprehend the moſt conſiderable part of what we can deſire to know of things, and the chief, if not all the objects of our reaſonings and diſquiſitions.

'It is therefore eſſential to the underſtanding to be the fountain of new ideas; on which are founded, and about which are converſant, its ſubſequent improvement and advances. As bodily ſight diſcovers to us the qualities of outward, viſible objects; ſo the underſtanding, which is the eye of the mind, and infinitely more ſubtle and penetrating, diſcovers to us the qualities of ſpeculative and intellectual objects, or whatever it is capable of being directed to; and thus, in a like ſenſe with the former, becomes the inlet of new ideas.---It is obvious, that the ideas now meant, preſuppoſe certain ſubjects of contemplation, whoſe natures, connections, and qualities, they repreſent. I need not, ſurely, ſtay to ſhew, that there is no reaſon for denying them to be diſtinct and new ideas;

'or

' or for aſcribing them to any operations of the mind about ' its ideas.'

Mr. Price concludes this ſection with obſerving, that the ſource of ideas he has inſiſted on, is *intuition*, and not *deduction*, with which it ought, by no means, to be confounded. Deduction conſiſts in inveſtigating, by proper mediums, the relations of proportion, identity, connection, &c. between certain objects; ideas of which muſt have been previouſly in the mind, and got from intuition. That is, it ſuppoſes us already to have the ideas we want to trace; and therefore cannot give riſe to new ones. No mind can be engaged in inveſtigating it knows not what; or endeavouring to find out any thing it has no idea of, concerning an object. When, from the view of ſubjects to which they belong ſelf-evidently, we have gained ideas of ſuch and ſuch principles, or general, abſtract affections of things; we employ deduction, or reaſoning, to trace theſe farther amongſt other ſubjects, and in other inſtances, where they cannot be perceived immediately.

In the third ſection he conſiders the original of our ideas of *right* and *wrong* in particular. Right and wrong, we are told, denote ſimple ideas, and are therefore to be aſcribed to ſome *immediate* power of perception in the human mind. He that doubts this, need only try to enumerate the diſtinct, ſimple ideas they ſignify; or to give definitions of them when applied, ſuppoſe, to *beneficence*, or *cruelty*, which ſhall amount to more than ſynonymous expreſſions. From not attending to this; from laying down definitions of theſe ideas, and attempting to derive them from deduction, has proceeded Mr. Price obſerves, a great part of that confuſion, and thoſe difficulties, which have attended the enquiries into their foundation and original.

Suppoſing it then clear, that we have a power *immediately* perceiving right and wrong, and that our ideas of them are not to be derived from deduction, which is never the ſource of any new original ideas, the point our Author now endeavours to eſtabliſh is, that this power is the underſtanding. The main obſtacle to the acknowlegement of this, he imagines, has been already removed, by ſhewing, that the underſtanding is an immediate power of perception, and a ſource of new ideas; but in order to evince it more explicitly and diſtinctly, he obſerves, firſt, that it implies no abſurdity, but evidently *may* be true. It is undeniable, that many of our ideas are gained from the underſtanding, or its intuition of truth, and the natures of things: our moral ideas therefore *may* be thus gained. It is ſurely *poſſible*, that *right* and *wrong* may denote truth, and what we *underſtand* and *know* concerning certain objects, in like manner with pro-

portion and diſproportion, connection and repugnancy, and the other ideas before mentioned. And as this is poſſible, ſo nothing, our Author ſays, has ever yet been offered, as far as he knows, to ſhew the contrary.

There is no better way, he obſerves, ſecondly, of determining this point, than by referring men to their own conſciouſneſs, and putting them upon examining and comparing their own ideas and perceptions. Could we ſuppoſe a perſon, who, when he perceived an external object, was at a loſs to determine, whether he perceived it by means of his organs of ſight or touch, what better method could be taken to ſatisfy him? The leaſt attention to our own ſtate and circumſtances, and an inward, irreſiſtible conſciouſneſs, take away the poſſibility of doubting in all ſuch caſes. And it ſeems not, in any very peculiar degree, harder to determine in the caſe before us.

Were the queſtion, What that perception is, which we have of number, diverſity, cauſation, proportion, or any of the other general principles and affections of things, about which reaſoning is converſant; and whether our ideas of them repreſent truth and reality perceived by the underſtanding, or particular impreſſions, made by the objects to which we aſcribe them, on our minds; would it not be ſufficient to appeal to common ſenſe, and to leave it to be determined by every perſon's private conſciouſneſs? Theſe ideas ſeem to our Author to have little or no greater pretence to be denominated perceptions of the underſtanding than *right* and *wrong*.

Let any one compare in his mind the ideas ariſing from our *powers of ſenſation*, with thoſe ariſing from an *intuition of the natures of things*, and enquire which of them his ideas of right and wrong moſt reſemble. On the iſſue of ſuch a compariſon, Mr. Price thinks this queſtion may ſafely be reſted, with all thoſe whoſe thoughts are unprepoſſeſſed in favour of any particular ſcheme.---He that can impartially attend to the operations of his mind, and the nature of his own perceptions, and determine that when he perceives gratitude or beneficence to be *right*, he perceives nothing *true* of them, or *underſtands* nothing, but only *ſuffers* from a ſenſe, muſt have a ſtrange turn of mind indeed.

He obſerves, thirdly, that if right and wrong denote effects of ſenſation, it muſt imply the greateſt abſurdity, to ſuppoſe them applicable to actions: or the ideas of *right*, and *wrong*, and of *action*, muſt be incompatible, and eſſentially repugnant to one another; as much ſo as the idea of pleaſure and a regular form, or of pain and the colliſions of bodies.---All ſenſations, as ſuch, are modes of conſciouſneſs, or feelings of a ſentient Being, which muſt be of a nature totally different from the particular cauſes which

which produce them. A *coloured body*, if we ſpeak accurately, is the ſame abſurdity and impoſſibility with a *ſquare ſound*. We need no arguments or experiments to prove, that heat, cold, colours, taſtes, &c. are not real qualities of bodies, becauſe the ideas of matter, and of theſe qualities are incompatible.---' Let ' the Reader now conſider,' ſays our Author, ' is there, indeed, ' any ſuch incompatibility between *actions* and *right?* Is there ' any ſuch great abſurdity in affirming the one of the other? ' Are the ideas of them as totally different as the idea of a ſenſation, and its cauſe? On the contrary, the more we examine, ' the more indiſputable, I imagine, it will appear to us, that we ' expreſs ſtrict, obvious, neceſſary truth, when we ſay of ſome ' actions, they are right, and of others they are wrong. Some ' of the wiſeſt men, after the moſt careful enquiry, have thought ' thus, and been the moſt perſuaded, that theſe are real diſtinc- ' tions, belonging to the natures of actions and characters. ' Can it be ſo difficult for attentive and impartial perſons, to diſ- ' tinguiſh between the ideas of ſenſibility and reaſon; between ' the *intuitions of truth*, and the *paſſions of the mind?* Is that a ' ſcheme of morals we can be very fond of, which makes our ' perceptions of moral good and evil, in actions and manners, ' to be all viſion and fancy; juſt as is a great part of the form ' and dreſs in which the whole material world appears to us? ' Who can help ſeeing, that right and wrong are as abſolutely ' unintelligible, and void of ſenſe and meaning, when ſuppoſed ' to ſignify nothing true of actions, no eſſential, inherent dif- ' ference between them; as the perceptions of the external and ' internal ſenſes are, when thought to be properties of the ob- ' jects that produce them?'

In the laſt place, our Author obſerves, that all actions undoubtedly have a *nature*. That is, *ſome character* certainly belongs to them, and ſomewhat there is that may be *truly* affirmed of them. This may be, that ſome of them are right, others wrong. But if this is not allowed; if no actions are, in themſelves, either right or wrong, or any thing of a moral or obligatory nature, which can be an object to the underſtanding; it follows, that, in themſelves, they *are* all indifferent. This is what is eſſentially true of them, and this is what all underſtandings, that perceive right, muſt perceive them to be. But are we not conſcious, that we perceive the contrary? And have we not as much reaſon to believe the contrary, as to believe, or truſt at all our own diſcernment?

In other words; every thing having a determined *nature*, or *eſſence*, from whence ſuch and ſuch truths concerning it neceſſarily reſult, which it is the proper province of the underſtanding to perceive, and the capacity of diſcovering which conſtitutes the

idea of it: it follows, that nothing whatever can be exempted from its inſpection and ſentence, and that of every thought, ſentiment, and ſubject, it is the natural and ultimate judge. *Actions*, therefore, *ends* and *events*, are within its province. Theſe it is capable of concerning itſelf about; and of theſe, as well as all other things, it belongs to it to judge. What now is this judgment? One would think it impoſſible, our Author ſays, for any perſon, without ſome heſitation and reluctance, to reply; that the judgment his underſtanding forms of them is this, that they are all eſſentially *indifferent*, and that there is no one thing *righter* or *better* to be done than another. If this is judging truly; if, indeed, there is nothing which it is, in itſelf, right or wrong to do; how obvious is it to infer, that it ſignifies not what we do; that there is nothing which, *in truth and reality*, we, or any other Beings, *ought*, or *ought not*, to do; and that the determination to think otherwiſe, is an impoſition upon rational creatures, which, in ſuperior Beings, muſt be rendered of no effect, by the clear perceptions of reaſon.

Upon the whole, our Author thinks it unavoidable to conclude, that the point he has endeavoured to explain and prove, is as evident as we can well deſire any point to be.--- The following important corollary, he ſays, ariſes from it: that morality is *eternal* and *immutable*. Right and wrong denote what actions *are*. Now, whatever any thing *is*, that it is not by will, or decree, or power, but by *nature and neceſſity*. Whatever a triangle or circle is, that it is unchangeably and eternally. Every object, and every idea of the mind, has an indiviſible and invariable eſſence; from whence ariſe its properties, and numberleſs truths concerning it. And the command which Omnipotence has over things, is not to alter their abſtract natures; to make them to be what they are not; or deſtroy neceſſary truth; which is contradictory, and would infer the deſtruction of all reaſon, wiſdom, and knowlege. But the true idea of Omnipotence, is an unlimited command over all *particular*, *external*, exiſtences, to make, deſtroy, or vary them infinitely and endleſly: and even, with reſpect to external exiſtences, there are truths implied in their general natures, and ariſing from every particular ſtate of them; which, while this ſtate continues, cannot, without a contradiction, be conceived alterable by any power.---The nature of things then being immutable, whatever we ſuppoſe the natures of actions to be, that they muſt be immutably. If they are abſolutely and univerſally indifferent, this indifference is itſelf immutable; and there neither is, nor can be any one thing that, *in reality*, we *ought* to do rather than another. The ſame is to be ſaid of right and wrong, or of moral good and evil, as far as they expreſs *real characters* of actions. They muſt, immutably and neceſſarily,

neceſſarily, belong to thoſe actions, of which they are *truly* affirmed.

No will, therefore, can render *any thing* good and obligatory, which was not ſo antecedently, and from eternity; or any action right, that is not ſo in itſelf; meaning by *action*, here, not the bare external effect, or event produced; but the ultimate principle or rule of conduct, or the determination of a reaſonable Being, conſidered as accompanied with, and ariſing from the perception of ſome motives and reaſons, and intended for ſome end. According to this ſenſe of the word action, whenever the principle in conformity to which we act, or the thing ultimately intended, is different, the action is different, though the ſteps purſued, or the external effects produced, may be exactly the ſame.——

Thus, then, is Morality fixed on a ſure and immoveable *baſis*, and appears not to be, in any ſenſe, *factitious*; or the *arbitrary production* of any power human or divine; *but equally everlaſting* and *neceſſary* with all *truth* and *reaſon*. And this we find to be as evident, as that right and wrong ſignify a reality in what is ſo denominated. How much more ſatisfactory to our minds, and honourable to Virtue, is this, than to make it a mutable and precarious thing, entirely dependent on mental taſte, fancy, or poſitive conſtitution; and without any ſtandard in truth and nature? 'If I have reaſoned right,' continues our Author, 'this is properly and effectually to *annihilate* it; be-'cauſe it is removing it wholly from the natures of things; ſub-'ſtituting abſolute indifference in the room of right and wrong '*in* actions, and abſolving all Beings from all *real* duty and 'obligation.'

Having conſidered our ideas of *right* and *wrong*, Mr. Price proceeds, in his ſecond chapter, to conſider our ideas of *beauty* and *deformity* in actions, which is the *ſecond* kind of ſentiment, or perception with reſpect to actions, which he before obſerved, we ought carefully to attend to and diſtinguiſh. We are plainly conſcious, he ſays, of more than the bare diſcernment of Right and Wrong, or the cool judgment and determination of reaſon concerning the natures of actions. We often ſay of ſome actions, not only that they are *right*, but that they are *amiable*; and of others, not only that they are *wrong*, but *odious*, *ſhocking*, *vile*. Every one muſt ſee, that theſe epithets denote the *delight*; or, on the contrary, the *horror* and *deteſtation felt* by ourſelves; and, conſequently, ſignify not any real qualities of actions, but the *effects in us*, or the particular pleaſure and pain attending the contemplation of them.

What

What now is the true account and original of theſe perceptions? Muſt they not ariſe entirely from an original, arbitrary ſtructure of our minds, by which certain objects, when obſerved, are rendered the occaſions of certain ſenſations and affections? And thus, are we not, *here at leaſt*, under a neceſſity of recurring to a *ſenſe*? Can there be any connection, except what ariſes from poſitive conſtitution, or the good pleaſure of our Maker, between any objects and particular modifications of pleaſure and pain in the perceiving mind?

Our author anſwers, there may be ſuch a connection; and, he thinks, there is ſuch a connection in many inſtances; and particularly in that before us. Such are the *natures* of certain actions, we are told, that, when perceived, as they are, by a reaſonable Being, there muſt reſult in him certain emotions and affections. It is not, indeed, plainer, Mr. Price ſays, that, in any inſtances, there are correſpondencies and connections of things among themſelves; or that one motion has a tendency to produce another; than it is, that virtue is naturally adapted to *pleaſe* every obſerving mind, and to promote the happineſs of the world; and vice the contrary.—I cannot perceive an action to be right, without approving it; or *approve* it, without being conſcious of ſome degree of *ſatisfaction* and complacency. I cannot perceive an action to be wrong, without *diſapproving* it, or diſapprove it without being *diſpleaſed* with it. Right actions then, as ſuch, muſt be *grateful*, and wrong ones *ungrateful* to us. The one muſt appear *amiable*, and the other *unamiable* and *baſe*.—Goodneſs, Faithfulneſs, Juſtice, and Gratitude, on the one hand; and Cruelty, Treachery, Injuſtice, and Ingratitude on the other, are oppoſites, and cannot appear alike, or convey like ſenſations to any mind. On all who can perceive and compare them, they muſt have oppoſite effects: The *firſt* muſt be liked, the *laſt* diſliked; the firſt muſt be loved, the laſt hated. Nor can the contrary be aſſerted, or theſe ſentiments ſuppoſed to be reverſed, without a contradiction. To *behold* Virtue, is *to admire* her. To behold her as ſhe is, in her intrinſic and compleat importance, dignity, and excellence, is to poſſeſs ſupreme affection for her. On the contrary, to *perceive* Vice, is the very ſame as to *blame* and *condemn*; to perceive it in its naked form and malignity, is to dread and deteſt it above all things.

'What has been ſaid,' continues our Author, 'is not alone 'ſufficient to account for all the kinds and degrees of affection 'we feel in our minds, with reſpect to Virtue and Vice. In 'ſome ſuperior beings, it is poſſible, it may be the whole ac'count; but, in us, the intellectual faculty is yet in its infancy. 'The loweſt degrees of it are, indeed, ſufficient to diſcover '*moral diſtinctions* in general; becauſe theſe, in their capital 'branches,

branches, are ſelf-evident, and neceſſarily connected with, or included in, the very ideas themſelves of certain actions and characters. They muſt therefore appear to all, who are capable of making actions, and the natures of things, the objects of their reflection. But the degree in which they appear; the clearneſs, accuracy, force, and extent with which they are diſcerned; and, conſequently, their effects and influence, muſt, ſo far as the beings are conſidered as *purely* intelligent, be in proportion to the ſtrength and improvement of their rational faculties, and their acquaintance with truth, and the natures of things.

'From hence it will be obvious, what occaſion there is, that in *men*, the *rational principle*, or the *intellectual diſcernment of right* and *wrong* ſhould be aided by ſomewhat *inſtinctive*.—The dictates of mere reaſon, which are always ſlow, calm, and deliberate, would otherwiſe be frequently inſufficient to direct them, and much too weak for their government. This will more plainly appear, upon conſidering how many ſtrong paſſions, and merely animal deſires and appetites, the condition and circumſtances in which we are placed, rendered neceſſary for us; but which, from the nature of them, could not but often draw us contrary to reaſon, and interfere with its dictates. For theſe paſſions and appetites, reaſon alone, tender and imperfect as it yet is in us, would not, certainly, be a ſufficient match. This is particularly true of us in our firſt years; when our lower powers exert their full force, and reaſon has ſcarcely unfolded itſelf, or wants cultivation and improvement by uſe, inſtruction, and experience. How wiſely then has our Maker provided ſupplies to its imperfections in our preſent frame, and enforced our intellectual perceptions by a ſuperadded ſenſe; ſo that now, what appears worthy and right, has a poſitive determination of our natures in its favour, and is made the object of deſire and delight, beyond what we ſhould have otherwiſe felt; and Wrong, on the contrary, is made to excite additional ſenſations of Averſion and Horror in us. Thus are we more effectually engaged to Virtue, and deterred from Vice; a due balance is preſerved between the ſeveral parts of our conſtitution; weight and ardour are given to the perceptions of the underſtanding, and its dictates properly ſeconded and ſupported; which, elſe, would have been liable to be overpowered by every appetite and tendency of animal nature.

'Upon the whole, it appears, I think, from what has been ſaid in this, and the preceding chapters, that in contemplating the actions and affections of moral agents, we have both a *perception of the underſtanding*, and a *feeling of the heart*, and

'that

'that the latter, or the effects in us accompanying our moral 'perceptions, are deducible from two ſprings. They partly 'depend on the poſitive conſtitution of our natures; but the 'moſt ſteady and univerſal ground of them is, the eſſential con-'gruity or incongruity between object and faculty.

'It may be difficult in this, as well as in many other caſes, 'to determine the preciſe limits between theſe two ſources of 'our mental feelings; and to ſay how far the effects of the one 'are blended with thoſe of the other. It is undoubted, that 'we ſhould have felt and acted, in almoſt every inſtance, other-'wiſe than we now do, if the deciſions and influence of Rea-'ſon had been left entirely calm and unſupported; nor is it eaſy 'to imagine how pernicious the conſequences of this would 'have proved: For this reaſon, and alſo becauſe we find, that 'the ſenſible and animal part of our natures is quite unaffected 'in few or none of the operations of our minds; it cannot be 'doubted, but that both the cauſes I have mentioned, unite 'their influence: and the great queſtion is, not whether im-'planted determinations, ſenſes, or inſtincts are, in any way, 'concerned in morality, but whether *all* is to be reſolved into 'them.'

In his third chapter, our Author takes into conſideration the original of our affections in general, and eſpecially of the two leading ones, *ſelf love* and *benevolence*; this being a ſubject which has a near relation to thoſe already examined, and to the deſign of the work. The deſire of happineſs for ourſelves, he ſays, ariſes from the natures and neceſſity of things. It is impoſſible, but that creatures capable of pleaſant and painful ſenſations, ſhould *love and chuſe* the one, and *diſlike and avoid* the other. No being, who knows what happineſs and miſery are, can be ſuppoſed indifferent to them, without a plain contradiction. Pain is not a *poſſible* object of *deſire*; nor happineſs of *averſion*. No power whatever can cauſe a creature in the agonies of torture and miſery, to be pleaſed with his ſtate, to like it for itſelf, or to wiſh to remain ſo. Nor can any power cauſe a creature rejoicing in bliſs, to diſlike his ſtate, or be *afraid* of its continuance. Then only can theſe things happen, when pain can be *agreeable*, and pleaſure *diſagreeable*; that is, when pain can be pleaſure, and pleaſure pain.

From hence Mr. Price infers, that it is, by no means, in general, an abſurd method of explaining our affections; to derive them from the natures of things and of beings. To the preference and deſire of *private happineſs* by all beings, he ſays, nothing more is requiſite than to *know* what *it is*. He endeavours to ſhew, that this is true likewiſe of *public* happineſs, and

that benevolence in ſome degree is *eſſential* to *intelligent* Beings, as well as ſelf-love to *ſenſible* Beings.

The fourth chapter treats of our ideas of *good* and *ill deſert*. Tho' theſe ideas, we are told, will be found to be really a ſpecies of the ideas of Right and Wrong; yet, as they are commonly conſidered and applied, there is this difference between them. The epithets, *Right* and *Wrong* are, with ſtrict propriety, applied to actions themſelves; but *good* and *ill deſert* belong rather to the agent, than his actions. It is the agent alone who is the ſubject of happineſs or miſery; and, therefore, it is he alone that properly can be ſaid to *deſerve* theſe.

Our Author thinks there is no great difficulty in determining, in general, the nature and original of theſe ideas. They plainly ſuppoſe Virtue practiſed, or neglected, and regard the treatment due to Beings in conſequence of this. They repreſent the propriety or fitneſs which we diſcern, in making virtuous agents happy, and diſcountenancing the vicious and corrupt. When we ſay, a man *deſerves* well, we mean, that his character is ſuch, that we *approve* of ſhewing him *peculiar favour*; or that it is *right* he ſhould be happier than if he had been of another character. We cannot but love a virtuous agent, and deſire his happineſs above that of others. Reaſon determines at once, that he ought to be the better for his virtue; that he ought to be treated differently from others, and differently from the manner in which he himſelf would have been treated, had he been guilty, or only barely innocent.—A vicious Being, on the contrary, as ſuch, we cannot but hate and condemn. Our concern for his happineſs is neceſſarily, ſo far, diminiſhed; nor can any truth appear more clearly and ſelf-evidently to our minds, than that it is *wrong* he ſhould proſper in his wickedneſs, or that happineſs ſhould be conferred on him, in the ſame manner, and to the ſame degree, as it is on others of amiable characters; or as it would have been conferred on himſelf, had he been righteous.

Different characters require different treatment. Virtue affords a reaſon for communicating additional happineſs to the agent; Vice is a reaſon for withdrawing favour, or for puniſhing. But in order further to explain this point, Mr. Price thinks it neceſſary to obſerve particularly, that the *whole* foundation of the ſentiments now mentioned, is by no means this;—the tendency of Virtue to the happineſs of the world, and of Vice to its miſery; or the public utility of the one, and inutility of the other.—We have an *immediate* approbation, he ſays, of making the virtuous happy, and diſcouraging the vicious, abſtracted from all conſequences. He does not deny but that one thing of great

great importance, upon which is grounded the fitneſs of countenancing Virtue, and diſcountenancing Vice, among reaſonable Beings, is, the manifeſt tendency of this to prevent miſery, and to preſerve order and happineſs in the world. All that he aſſerts, is, that it is not the *only* thing that renders ſuch a procedure right; but that, ſetting aſide the conſideration of what a public intereſt would require, it would ſtill, though with ſome difference in the degree and manner, remain right to make a diſtinction between the lots and circumſtances of the virtuous and vicious. Vice is of *eſſential demerit*, and Virtue *in itſelf rewardable*.

The reference of Morality to the Divine Nature; the rectitude of our Faculties, and the grounds of Belief, are the ſubjects treated of in the fifth chapter; after which our Author proceeds, in the ſixth, to conſider *Fitneſs*, *Moral Obligation*, and the various forms of Expreſſion, which have been uſed by different Writers in explaining Morality. *Obligation* to action, and *rightneſs* of action, he obſerves, are plainly coincident or identical; ſo far ſo, that we cannot form a notion of the one, without taking in the other. This may appear to any one, we are told, upon conſidering what difference he can point out between what is right, meet, or fit to be done, and what *ought* to be done. It is not, indeed, plainer, that figure implies ſomething figured, ſolidity reſiſtance, or an effect a cauſe, than it is that *rightneſs* implies *obligatorineſs*. And as eaſily can we conceive of figure without extenſion, motion without a change of place, or any the greateſt abſurdity; as that it can be *fit* for us to do a thing, and yet that it may not be what we *ſhould* do, what it is our *duty* to do, or what we are under an *obligation* to do. *Right*, *fit*, *ought*, *ſhould*, *duty*, *obligation*, according to our Author, convey ideas neceſſarily implying or including one another.

From hence he infers, firſt, that Virtue, *as ſuch*, has a real, full, obligatory power, antecedently to all poſitive laws or ſanctions, and independently of all will and power; for obligation is involved in the very nature of it. To affirm, that the performance of that, which, to omit, would be wrong, is not obligatory, unleſs conducive to private good, or enjoined by a ſuperior power, is a manifeſt contradiction. 'Tis to ſay, that it is not true, that a thing is what it is; what is juſt, juſt; or that we are *obliged* to do what we *ought* to do; unleſs it be the object of a command, or, in ſome meaſure, privately uſeful.—He infers, ſecondly, that *rectitude* is a *law*, as well as a *rule* to us; that it not only *directs*, but *binds* all, as far as it is perceived. It is the *firſt* and *ſupreme* law, to which all other laws owe their force, on which they depend, and in virtue of which alone they oblige.

oblige. It is an *univerſal law.* The whole creation is ruled by it. It is the ſource and guide of all the actions of the Deity himſelf, and on it his throne and government are founded. It is coeval with eternity; as unalterable as neceſſary, everlaſting truth; as independent as the exiſtence of God; and as ſacred, venerable, and awful as his nature and perfections.—In the remaining part of the chapter, the Reader will find many judicious reflections upon what has been advanced in regard to *Obligation* by other moral Writers.

Three things yet remain to be conſidered in relation to Virtue. Firſt, To what particular courſe of action we give this name, or what are the chief heads of it. Secondly, What is the true principle or motive, from which a virtuous agent, as ſuch, acts. Thirdly, what is meant by the different degrees of Virtue, in different actions and characters, and how we eſtimate them. Each of theſe our Author examines, in the order in which they are propoſed.

In the laſt chapter of his work, he applies his account of Morality to the explication and proof of ſome of the principal doctrines and facts of natural religion; particularly the moral attributes of God, his moral government, and a future ſtate of rewards and puniſhments.

We have now given a general view of what is contained in this work; and from what we have ſaid, our Readers will be able to form a pretty juſt idea of our Author's ſcheme, which, like every other ſcheme of morals, is, undoubtedly, attended with ſome conſiderable difficulties, and is, perhaps, incapable of being placed in ſo clear a light, as immediately to ſtrike even the impartial Enquirer with conviction. Be this, however, as it may, every candid Reader, who is acquainted with the ſubject, will, we apprehend, readily allow that Mr. Price has treated it in a very judicious manner, and that his book is one of the moſt valuable performances we have upon the ſubject.

R

The Canto added by Maphæus to Virgil's twelve Books of Æneas, from the original Bombaſtic, done into Engliſh Hudibraſtic; with Notes beneath, and Latin Text, in every other Page annext. 12mo. 1s. 6d. Dodſley.

THIS diverting Rhimer, and double Rhimer, to be all of a piece, has given us his title-page, and his notes throughout, in the ſame merry jigging numbers with the reſt of his comic

mic tranſlation, which really ſeems, on the whole, no bad Traveſty of Maphæus, or Maffei, who was a learned Italian Eccleſiaſtic, of the fifteenth century.

This ingenious Italian muſt have ſuppoſed the concluſion of the Æneid with the death of Turnus too abrupt, by his making the nuptials of Æneas and Lavinia, and the death of King Latinus, the ſubſtance of his Supplement, which he concludes with the Apotheoſis of Æneas. But notwithſtanding this ſupplemental Book, or Canto, is not void of poetry, and is generally elegant, we may be allowed to ſay of it, with regard to the Æneid itſelf—*ſequitur non paſſibus æquis.* On this account, perhaps, thoſe ſeverer Critics who have cenſured Mr. Cotton's Traveſty, as making too free with the immortal Maro, may be a little more indulgent to the liberties our nameleſs burleſque Tranſlator takes with his Supplementer. The caution of Horace againſt too verbal a tranſlation, is humourouſly prefixed to this work by way of motto, the application of it being, with propriety, ſufficiently burleſque here. As the profeſſed purpoſe of this ſpecies of poetry is the humble merriment occaſioned by a degrading contraſt to the ſublime ſentiments and images, and to the lofty diction and numbers of epic Poets, we ſhall firſt preſent our Readers a Simile or two from this Traveſty. Maphæus having compared the ſatisfaction of Æneas on his putting an end to the war, and to the calamities and dangers of his Followers, by the death of Turnus, to the exultation of a Hen who has ſucceſsfully repelled a Kite from her Chickens (in which we muſt obſerve the circumſtances were intended to be compared rather than the actors) our Poet has thus familiariſed this compariſon to his countrymen.

As when a Conſtable invades
A neſt of Covent-garden maids,
Their pious mother whets her tongue,
And raves and ſwears in paſſion ſtrong;
At length a golden weapon tries,
Which conquers, and th' aſſailant flies;
Then with her white-leg'd chicks within
She vict'ry celebrates in gin—
Æneas thus with cheering words
A cordial to his friends affords.——

The original having compared the joy which the Sun and fine weather afford the Farmers, when they have long been prevented from their neceſſary labours by violent and unſeaſonable rains, to the joy of the Rutilians on Æneas's entry into Laurentum, to eſpouſe Lavinia, and to eſtabliſh peace, this merry Tranſlator thus degrades it.

A

As Lawyers, when vacation comes,
Suſpend their ſuits, and ſuck their thumbs;
But, on the long'd-for Term's arrival,
To Weſtminſter the foxes drive all,
Each other joy of coming fees,
And wiſh good ſtore of Client geeſe:
Ev'n thus as glad as glad could be,
Th' Auſonians were that day to ſee.

King Latinus having moralized (upon the firſt news of the death of Turnus) on the cares and even plagues of a Crown, our Poet thus ſhrewdly, yet ludicrouſly, paraphraſes his reflections.

Nor need folks envy us. God knows,
Our drums, and trumpets, and fine cloaths,
We've cauſe ſufficient to abhor 'em,
We pay ſo curſed dearly for 'em.
Abroad we muſt not walk alone,
Or elſe we're pinn'd within the throne,
While our ſtate-nurſes guard us there,
As children in the cacking chair,
And fill our heads with ghoſts and ſprights,
That will not let us ſleep a nights,
Such is our envy'd royal lot,
The bleſſed bargain Kings have got!

His reproaching the memory of Turnus with the devaſtation and unpeopling of Italy, is very humourouſly traveſtied in the following verſes.

And what's our gain by all our battles,
But loſs of blood, and goods, and chattels?
Witneſs our houſes half in ruins,
The fruits of your heroic doings;
Towns thinn'd of men, the wenches miſs 'em,
Poor willing tits, and none to kiſs 'em.
With human aſhes ſown the field
Will ſcarce a living harveſt yield,
Our ſtock of people to recruit,
And I can now do nothing to 't,
By age and toils of ſtate diminiſh'd,
In faith the old man's almoſt finiſh'd.

To conclude this article with a ſpecimen of that freedom with which this Tranſlator treats his original, we ſhall ſelect ſome lines, in both languages, from the ſpeech of Venus to Æneas, when the pyramidal flame or illumination had appeared on the head of Lavinia, ſoon after her marriage.

Talia jactantem circumſtetit aurea mater,
Se Venerem confeſſa; almo & ſic edidit ore.
Gnate animo pone hanc curam, et meliora capeſſe
Signa dûm, gaudenſque bonis ſuccede futuris.

Nunc tibi parta quies, nunc meta extrema malorum:
Nunc tandem optatam componunt ſecula pacem.
Nec flammam ad cœlos perlatam e vertice caræ
Conjugis horreſce: at conſtantem dirige mentem.
Namque erit illa tuum celebri quæ ſanguine nomen,
Trojanoſque auctura duces ad ſidera mittet.
Hæc tibi magnanimos ſublimi prole nepotes
Conferet, egregiis totum qui laudibus orbem
Complebunt, totumque ſua virtute potentes
Sub juga, victoreſque trahent: quos gloria ſummo
Oceanum tranſgreſſa ingens æquabit Olympo.

Upon his making this petition,
Pop, comes his mother's apparition,
He knows her by her carrot-treſſes,
And thus her By-blow ſhe addreſſes.

For ſhame, dear ſon, leave off this whining,
Think better of the Gods' deſigning;
Ill-luck has ſtretch'd its utmoſt tether,
Your ſtorms are paſt, 'tis ſettled weather:
Nor is that omen to be dreaded,
Which made your wife appear light headed:
That flame you ſaw ſo lofty riſe,
Laviny's off-pring ſignifies:
For a bright iſſue from her quarters
Shall fill the globe with ſtars and garters,
By land and ſea lord over Kings,
And hold the world in leading ſtrings;
'Till for their feats, at length tranſlated,
With Gods, at leaſt, they're demi-rated.
Thus father Jove. by flaming ſign,
Shews how your future race will ſhine.

And thus have we defeated, in ſome ſenſe, our facetious Poet's aſſertion, 'That there was no eating his lines,' (ſee page 121) by making them at leaſt a conducing cauſe to the laudable exerciſe of maſtication: neither are we ignorant that a merry couplet has often contributed to the other glaſs. Beſides, as this *droll* ſpecies of poetry rarely occurs in our language, and affords a momentary laugh and titillation to many Readers, we have extended this article on it as a variety, which we hope will be otherwiſe entertaining, and muſt certainly be very pardonable, from the judgment of an excellent Critic both in living and writing.

——————— Si ſine amore jociſque
Nil eſt vivendum, vivas in amore jociſque. i. e.

i. e.

If life, depriv'd of love and mirth's, a pain,
Why, love and laugh, and laugh and love again.

The Management of the Gout. By a Phyſician, from his own Caſe. With the Virtues of an Engliſh Plant, Bardana, *not regarded in the preſent Practice; but ſafe and effectual in alleviating that Diſeaſe.* 8vo. 1s.6d. Baldwin.

IF the root of the woolly headed Burdock, the medicine recommended here, will really ſoften the agony of the fits of the gout; improve the health of the intervals, and, *perhaps*, prolong them, which the Author of this pamphlet thinks he has experienced in his own caſe; doubtleſs there is ſome merit in the publication of it. A decoction of this root, however, with the addition of Tartar of Vitriol, has been already recommended in rheumatic complaints, (which are often related to this diſeaſe) and ſtands in the Edinburgh Diſpenſatory.

The Author's ſuppoſition, that the Gout [eſpecially if appearing towards the decline of life and vigour] is not certainly curable by any thing hitherto diſcovered, is ſufficiently experienced; notwithſtanding the partial ſucceſs of a late famous compoſition in ſome arthritic habits, which has not ſeldom diſagreed with others: and, indeed, after our Author's utmoſt commendation of this medicine (of which he makes his breakfaſt and ſupper, with the addition of a little milk) we are only to conſider it as a mitigator of the diſeaſe; and that in conjunction with an abſtinence from wine, beef, pork, and ſalmon. The allowance of venery in the Gout, is diſcuſſed in a particular chapter, and, upon the whole, in a manner ſo reaſonable, that any married Arthritic, who has not outlived that natural inclination, nor that natural vigour neceſſary to a gratification of it, can ſcarcely err in regulating his conduct, in this reſpect, by the advice it contains.

In the chapter which treats of diſcharging the chalky matter of the Gout by urine, he recommends a double doſe of the Bardana, which, he obſerves, has done great things; adding, that no ill can attend it, and that the hope of advantage is rational and juſt.—On this head we ſhall take leave to obſerve, that this increaſe of the doſe of Burdock, will be moſt ſeaſonable, whenever a chalky ſediment in the urine ſhall evince the critical diſcharge of gouty matter by the urinary paſſages. Of this we have poſitively ſeen a moſt convincing inſtance, where the urine being diſcharged very plentifully (tho' with a ſenſible heat and ſtimulation) depoſited a very conſiderable proportion of a cretaceous ſediment; which being ſeparated by filtring, and dried, had the ſame conſiſtence, and chalked exactly as gout-ſtones do. The ſame perſon, at another time, after the uſual ſymptoms of an approaching gouty paroxyſm, was ſeized with a ſpontaneous

white flux, which continued about ſeven days, without any fever, and entirely prevented the fit: but the ſolution of it by urine, tho' equally compleat, was accompliſhed within forty-eight hours, at the moſt. The diuretic powers of this medicine, as well as of its ſeed, have been long acknowleged; but ſuppoſing Nature to incline to a perfect ſeparation of the matter, by an inflammation and tumour on the extremities, which makes itſelf both ſeen and felt, it ſeems rather adviſable then to excite no evacuation that may interfere with her purpoſe; and on the firſt approach of gouty ſymptoms, it ſeems prudent to diſcover by what paſſages ſhe endeavours to relieve herſelf, before Art attempts to relax or open any: the Patients or Phyſicians who imagine their own counſel and conduct more ſagacious than her's, generally having cauſe to repent of their vain temerity. Beſides, before ſhe has prepared ſome matter for a diſcharge, any evacuation is as abſurd as the prefering another to that ſhe had effected, would have been; both theſe Aphoriſms of Hippocrates, in ſuch circumſtances, being equally agreeable to reaſon and to experience. What can be thought then of any attempt to cure the Gout, like another inflammation, with repeated bleeding and purging? What ſo contrary to an adequate obſervance of Nature? ſo repugnant to the moſt eſſential principles of healing?

Our gouty Author having exulted too imprudently on his ſuppoſition of the ſuperior faculties and endowments of thoſe who are ſubject to the Gout; and a few occaſional inſtances of his botanical reading having concurred with that, and ſome other circumſtances, to point out the real Author of this pamphlet, (who aſſumes the name of George Crine *, M. D.) it might appear faſhionable, from thence, to conſider the production in a very trivial light: but as we conceive our duty to conſiſt rather in a juſt repreſentation of books, than in a diſquiſition about their Authors, we acknowlege, that this pamphlet afforded us ſome entertainment and ſatisfaction. The diction is eaſy and perſpicuous, the ſtyle generally agreeable, and leſs abounding with a ſtudied quaintneſs and affected laconiciſm than ſome other pieces of this manifold Author. The ſubject is intereſting to many more than he confines it to, Wits and Dunces, Stateſmen and Aldermen, being promiſcuouſly affected with it. The medicine and regimen here recommended ſeem very generally ſafe; we heartily wiſh they may prove as effectual: and we think the pamphlet really deſerves the peruſal of thoſe who are afflicted with the Gout.

* This name (from a Greek etymology) ſeems to contain a compliment of the Author to himſelf: a very pregnant circumſtance!

A Collection of Poems. Vols. V. *and* VI. 12mo. 6s. Dodſley.

MR. Dodſley, to whom the Lovers of Poetry are greatly obliged for this elegant and valuable Miſcellany, informs us, in an Advertiſement at the end of the ſixth volume,—That having now, by the advice and aſſiſtance of his friends, brought this Collection to a competent ſize, it has been thought proper that the further progreſs of its growth ſhould here be ſtopped.

This Collection, therefore, is compleated in ſix volumes; and, perhaps, a more excellent Miſcellany is not to be met with in any language: for though the pieces of which it conſiſts are not all equally valuable, yet the number of thoſe which cannot fail of proving highly acceptable to Readers of true judgment, and taſte, is ſo conſiderable, that, we fancy, very few who are poſſeſſed of the whole, will repent their purchaſe.

Among the names of thoſe whoſe pieces have chiefly contributed to fill the two volumes now before us, we find Mr. Shenſtone, Mr. Merrick, Mr. William Whitehead, Mr. Denton, Dr. Akenſide, Mr. Jennyns, Mr. Cole, Mr. Scott of Ipſwich, Dr. Liſle, Miſs Carter, Mr. Alſop, Mr. Marriot, Mr. Cambridge, Mr. Maſon, and Mr. Gray; beſides many others, wholly ſuppreſſed, or denoted only by Initial Letters, Aſteriſks, or Daſhes, and affixed to pieces on the merit of which, we apprehend, their Authors might ſafely have riſked the credit of their names at length.

As a mere expanded Advertiſement of this publication might be thought to convey but little entertainment to our Readers; and would, indeed, fail of anſwering every purpoſe of a Review, we ſhall cloſe the article with a tranſcript of two of Mr. Shenſtone's elegant and truly poetical pieces; the firſt, entitled, An ODE to HEALTH; the ſecond, An irregular ODE after SICKNESS.

O Health, capricious maid!
Why doſt thou ſhun my peaceful bow'r,
Where I had hope to ſhare thy pow'r,
And bleſs thy laſting aid?

Since thou, alas! art flown,
It 'vails not whether Muſe or Grace,
With tempting ſmile, frequent the place:
I ſigh for thee alone.

Age not forbids thy ſtay;
Thou yet might'ſt act the friendly part;
Thou yet might'ſt raiſe this languid heart;
Why ſpeed ſo ſwift away?

Thou ſcorn'ſt the city-air;
I breathe freſh gales o'er furrow'd ground,
Yet haſt not thou my wiſhes crown'd,
O falſe! O partial fair!

I plunge into the wave;
And tho' with pureſt hands I raiſe
A rural altar to thy praiſe,
Thou wilt not deign to ſave.

Amid my well-known grove,
Where mineral fountains vainly bear
Thy boaſted name, and titles fair,
Why ſcorns thy foot to rove?

Thou hear'ſt the ſportſman's claim;
Enabling *him*, with idle noiſe,
To drown the Muſe's melting voice,
And fright the timorous game.

Is Thought thy foe? adieu
Ye midnight lamps! ye curious tomes!
Mine eye o'er hill and valley roams,
And deals no more with you.

Is it the Clime you flee?
Yet 'midſt his unremitting ſnows,
The poor Laponian's boſom glows;
And ſhares bright rays from thee.

There was, there was a time,
When tho' I ſcorn'd thy guardian care,
Nor made a vow, nor ſaid a pray'r,
It did not rue the crime.

Who then more bleſt than me?
When the glad ſchool-boy's taſk was done,
And forth, with jocund ſpright, I run
To freedom, and to glee!

How jovial then the day!
What ſince have all my labours found,
Thus climbing life, to gaze around,
That can thy loſs repay?

Wert thou, alas! but kind,
Methinks no frown that Fortune wears,
Nor leſſen'd hopes, nor growing cares,
Could ſink my chearful mind.

Whate'er my ſtars include;
What *other* breaſts convert to pain,
My towering mind ſhould ſoon diſdain,
Should ſcorn——Ingratitude!

Repair

Repair this mouldering cell,
And bleſt with objects found at home,
And envying none their fairer dome,
How pleas'd my ſoul ſhould dwell!

Temperance ſhould guard the doors;
From room to room ſhould memory ſtray,
And, ranging all in neat array,
Enjoy her pleaſing ſtores——.

There let them reſt unknown,
The types of many a pleaſing ſcene;
But to preſerve them bright or clean,
Is thine, fair Queen! alone.

An irregular ODE *after Sickneſs*, 1749.

——— *Melius, cum venerit ipſa, canemus.*

I.

Too long a ſtranger to repoſe,
At length from pain's abhorred couch I roſe,
And wander'd forth alone;
To court once more the balmy breeze,
And catch the verdure of the trees,
Ere yet their charms were flown.

II.

'Twas from a bank with panſies gay,
I hail'd once more the chearful day,
The ſun's forgotten beams:
O ſun! how pleaſing were thy rays,
Reflected from the poliſh'd face
Of yon refulgent ſtreams!

III.

Rais'd by the ſcene, my feeble tongue
Eſſay'd again the ſweets of ſong:
And thus in feeble ſtrains and ſlow,
The loit'ring numbers 'gan to flow.

IV.

'Come, gentle air! my languid limbs reſtore,
'And bid me welcome from the Stygian ſhore:
'For ſure I heard the tender ſighs,
'I ſeem'd to join the plaintive cries
'Of hapleſs youths, who through the myrtle grove
'Bewail for ever their unfiniſh'd love:
'To that unjoyous clime,
'Torn from the ſight of theſe etherial ſkies;
'Debarr'd the luſtre of their Delia's eyes;
'And baniſh'd in their prime.

V.

'Come, gentle air! and, while the thickets bloom,
'Convey the jaſmin's breath divine,
'Convey the wood-bine's rich perfume,
'Nor ſpare the ſweet-leaft eglantine.
'And may'ſt thou ſhun the rugged ſtorm
'Till health her wonted charms explain,
'With rural pleaſure in her train,
'To greet me in her faireſt form.
'While from this lofty mount I view
'The ſons of earth, the vulgar crew,
'Anxious for futile gains beneath me ſtray,
'And ſeek with erring ſtep contentment's obvious way.

VI.

'Come, gentle air! and thou celeſtial muſe,
'Thy genial flame infuſe;
'Enough to lend a penſive boſom aid,
'And gild retirement's gloomy ſhade;
'Enough to rear ſuch ruſtic lays
'As foes may ſlight, but partial friends will praiſe.'

VII.

The gentle air allow'd my claim;
And, more to chear my drooping frame,
She mix'd the balm of opening flowers;
Such as the bee, with chymic powers,
From Hybla's fragrant hill inhales,
Or ſcent Sabea's blooming vales.
But ah! the nymphs that heal the penſive mind,
By preſcripts more refin'd,
Neglect their votary's anxious moan:
Oh, how ſhould they relieve?—the muſes all were flown.

VIII.

By flow'ry plain, or woodland ſhades,
I fondly ſought the charming maids;
By woodland ſhades, or flow'ry plain,
I ſought them, faithleſs maids! in vain!
When lo! in happier hour,
I leave behind my native mead,
To range where zeal and friendſhip lead,
To viſit *****'s honour'd bower.
Ah fooliſh man! to ſeek the tuneful maids
On *other* plains, or near leſs verdant ſhades;

IX.

Scarce have my footſteps preſs'd the favour'd ground,
When ſounds etheriel ſtrike my ear;
At once celeſtial forms appear;
My fugitives are found!

The

The muſes *here* attune their lyres,
Ah partial! with unwonted fires;
Here, hand in hand, with careleſs mien,
The ſportive graces trip the green.

X.

But whilſt I wander'd o'er a ſcene ſo fair,
Too well at one ſurvey I trace,
How every Muſe, and every Grace,
Had long employ'd their care.
Lurks not a ſtone enrich'd with lively ſtain,
Blooms not a flow'r amid the vernal ſtore,
Falls not a plume on India's diſtant plain,
Glows not a ſhell on Adria's rocky ſhore,
But torn methought from native lands or ſeas,
From their arrangement, gain freſh pow'r to pleaſe.

XI.

And ſome had bent the wildering maze,
Bedeckt with every ſhrub that blows;
And ſome entwin'd the willing ſprays,
To ſhield th' illuſtrious Dame's repoſe:
Others had grac'd the ſprightly dome,
And taught the portrait where to glow;
Others arrang'd the curious tome;
Or 'mid the decorated ſpace,
Aſſign'd the laurel'd buſt a place,
And given to learning all the pomp of ſhow:
And now from every taſk withdrawn,
They met and friſk'd it o'er the lawn.

XII.

Ah! woe is me, ſaid I;
And ***'s hilly circuit heard my cry,
Have I for this, with labour ſtrove,
And laviſh'd all my little ſtore
To fence for you my ſhady grove,
And ſcollop every winding ſhore;
And fringe with every purple roſe,
The ſaphire ſtream that down my valley flows?

XIII.

Ah! lovely treacherous maids!
To quit unſeen my votive ſhades,
When pale diſeaſe, and torturing pain
Had torn me from the breezy plain,
And to a reſtleſs couch confin'd,
Who ne'er your wonted taſks declin'd.
She needs not your officious aid
To ſwell the ſong, or plan the ſhade;
By genuine Fancy fir'd,

Her

Her native genius guides her hand,
And while ſhe marks the ſage command,
More lovely ſcenes her ſkill ſhall raiſe,
Her lyre reſound with nobler lays
Than ever you inſpir'd.
Thus I my rage and grief diſplay;
But vainly blame, and vainly mourn,
Nor will a Grace or Muſe return
Till LUXBOROUGH lead the way.

G

Imitations of Horace. By Thomas Neville, *A. M. Fellow of Jeſus College, Cambridge.* 12mo. 2s. Dodſley, &c.

SOME of theſe imitations have been printed ſingly, and were ſeverally mentioned in the Review, at their reſpective times of publication. The whole are taken from the firſt and ſecond books of Horace's Satires, and from the firſt book of his Epiſtles; amounting altogether, in this volume, to four ſatires, and ten epiſtles. Were we to characterize them in the moſt ſummary manner, we ſhould call them agreeable and elegant imitations. They are at the ſame time very free and digreſſive ones, and ſeem rather to aſpire at catching a lucky and reſembling glance and manner of the original, now and then, than at tranſcribing all its features and expreſſion. In this light, theſe Imitations may be contraſted to Mr. Francis's cloſe verſion: and poſſibly, upon the whole, there may be ſomething more ſprightly and graceful in this liberal manner of imitating, than there would be in a verbal and more exact tranſlation, which does not ſeem to have been the ſort moſt to Horace's own taſte. Indeed Mr. Neville appears to have conſidered, how that great judge of men and manners would have expreſſed himſelf in regard to our modern ones, if he had lived in our time and country, and wrote in our language. This, we imagine, was no bad deſign, and we think him often happy in the execution of it; but never more ſo, than when he moſt reſembles Mr. Pope in thoſe ſpirited and excellent applications of the original, which he calls *ſomething like Horace.* And our Author, in ſome inſtances, ſo nearly reſembles him, that we imagined, on our firſt peruſal of theſe Imitations, we had met with a few of Mr. Pope's lines here and there amongſt Mr. Neville's. Doubtleſs, where he has prefixed any of his friends names to theſe epiſtles, he has found, or ſuppoſed, ſome ſimilarity between their characters, and thoſe to whom the originals were addreſſed: which circumſtance, being obſerved, muſt have increaſed the propriety of our Author's addreſſing ſuch friends with the like ſentiments.

In

In fact, our Engliſh Bard ſeems to partake both of the candour and judgment of the Latin Poet, in the occaſional compliments he makes to ſome modern characters; and in the reproof with which he laughs at others; though he expreſly names but very few whom he ridicules. We could only have wiſhed, that a man of ſo fair a character as Mr. Beard had not been involved in that common objection made to good ſingers, of their being only with great importunity, or not at all, prevailed upon to oblige their admirers with their melody; (from which affectation he is allowed to be entirely free) and that he had not been ſo diſreſpectfully mentioned as the loweſt of a claſs in which has acquired ſo much reputation. But as his name unfortunately rhimed with *herd*, there is, we hope, more of accident than intention in the following paſſage:

A fault there is, for which the tuneful herd
Are fam'd, from Farinelli down to Beard.
Preſs them, you'd think they never would ſing more;
Unaſk'd, no hints can teach them to give o'er.

Having thus ſubſcribed to the general merit of theſe Imitations, we muſt admit, that many admirers of Horace will approve our Author the leſs, for his contracting, ſometimes too freely, his imitation of ſome very poetical lines and philoſophical reflections; which he certainly might have diffuſed in a more pleaſing manner, by rendering them juſter to Horace. For inſtance, in the following lines of the twelfth epiſtle.

Cum tu inter ſcabiem tantam & contagia lucri,
Nil parvi ſapias, et adhuc ſublimia cures:
Quæ mare compeſcant cauſæ; quid temperat annum:
Stellæ ſponte ſua, juſſæne vagentur et errent;
Quid premat obſcurum lunæ, quid proferat orbem;
Quid velit & poſſit rerum concordia diſcors;—
Verum ſeu piſces, ſeu porrum & cæpe trucidas.—

The ſubſequent Engliſh verſes, ſuppoſed to imitate, or glance the neareſt at them, are as follows.

'Tis that preferment nothing real brings,
And temperance ſoars above all earthly things.
For modeſt merit need we longer roam
Abroad, when ſuch examples ſhine at home;
Or call that virtue only, which appears
At the dim diſtance of three hundred years?
But, whether ſtudy your retirement grace,
Or books to thoughts of canonry give place, &c.

Now theſe lines, though little faulty in themſelves, ſeem too remote and digreſſive from Horace, and rather ſomewhat depreſs than imitate him: and yet it may be replied, perhaps, that the Engliſh being better acquainted with aſtronomy than the antient Romans, this paſſage was leſs proper for a direct modern application.

cation. The concluſion of the ſame epiſtle is more happily imitated and modernized.

Ne tamen ignores quo ſit Romana loco res;
Cantaber Agrippæ, Claudî virtute Neronis
Armenius cecidit: Jus imperiumque Phraates
Cæſaris accepit, genibus minor:—

To ſay one word of what the world's about,
* is in place, and * is juſt turn'd out:
Threats of invaſion fill all hearts with fears,
And ſet our patriot-ſtateſmen by the ears:
France uncontroul'd reaps laurels in the Weſt;
Our Chiefs—compaſſion bids me hide the reſt.

As we could not boaſt of great crops and plenty lately, the Imitator has judiciouſly avoided any alluſion to the

——————————Aurea fruges
Italiæ pleno diffudit copia cornu.

After the above ſtricture, which cannot offend a Writer, whoſe excellent taſte muſt have been diſguſted with implicit approbation, we might cite many paſſages from theſe imitations, in proof of their merit and elegance; but we ſhall content ourſelves with tranſcribing the third epiſtle of the firſt book, which is a ſhort one, and happens to be exactly of the ſame number of lines with the original.

You! whom all places in their turns delight,
Say, whither do you next direct your flight?
To town? to country? or do you repair,
To flutter at Brighthelmſtone with the Fair?
Will nothing from the preſs this ſeaſon ſteal,
To give the nibblers of theſe times a meal?
Can Maſon days of Gothic darkneſs grace,
And not to railings rouſe the ſnarling race,
Maſon, who creeps not with low ſons of rhyme,
But on Pindaric pinions ſoars ſublime?
Sleeps he? or does he meditate again
To rival Athens in the tragic ſtrain;
Or, kindling with a ray of purer fire,
To holieſt raptures wake the Britiſh lyre?

Does Celſus ſtill a war with reaſon wage,
And ſpread French tinſel o'er his pilfer'd page?
How ſhall we titter at this flutt'ring jay,
When his bright plumes fall one by one away?
When cruel critics cull each glitt'ring line,
And give it back to Boileau and Racine!
Or ſay, what ſweets invite your roving muſe?
You want not genius, but the will to uſe;
Sure in whate'er you do to win applauſe;
Whether you lend a poliſh to the laws,

To

To culprit clowns explain what's juſt and fit,
Or charm the circle with a flow of wit.
Go! the cold lenitives of care reſign;
Go! while you may, wear wiſdom's wreath divine;
For this all toil, who ſhine, or e'er have ſhone,
Friends to mankind's true int'reſts, or their own.
Sprinkle an anecdote or two of ſtate:
Has union heal'd the bick'rings of the Great?
Or does court-policy drop balſam o'er
The wound, that cloſes, but to gape the more?
Howe'er that be, ſome comfort we muſt feel,
While wakes one patriot for the public weal.

K

The laſt War of the Beaſts. A Fable. To ſerve for the Hiſtory of the Eighteenth Century. In two Parts. Tranſlated from the original French of the Author of Abaſſaï. 8vo. 3s. ſewed. Seyffert.

THIS entertaining Writer has given us a fabulous hiſtory, in which the purſuits and follies of moſt of the European powers, are repreſented in the ſtrong light of ridicule.

The different nations are thus characterized.—'The Lion,' ſays our Author, 'was noble, generous, and ſtrong; but he was 'alſo vain, arrogant, and outrageous. The Leopard was poſ-'ſeſſed of equal ſtrength, and equal dignity; but he was ſo in-'flamed with love of liberty, that he was ſavage and untrac-'table; too fierce to endure even an equal. The Camel was 'laborious; but of a heavy diſpoſition, and of a mercenary 'mind. The Elephant had a thouſand valuable qualities; his 'worſt fault was his heavy figure. The encumbrance of fleſh 'had almoſt buried in him the gifts of nature, and often ſhewed 'him in the light of ridicule. The Bear was friendly, and of 'a buſy diſpoſition; but oſtentatious, ill calculated for enter-'prizes, and obſtinate in his purpoſes. The Wolf was brave, 'and difficult to be reſiſted; but he was naturally cruel, always 'in the extremes of diffidence or raſhneſs. Of this creature 'there were many kinds; as alſo of the Bears. The Horſe was 'uſeful and agreeable; but too haughty: his ſtrength could 'never anſwer to his pride. The Dog was faithful, aſſiduous, 'and vigilant; but furious, and difficultly managed. The Fox 'was wiſe and politic, but diſhoneſt; full of tricks and frauds; 'a cheat, and an impoſtor, who could uſe the loweſt artifices. 'Theſe creatures peopled a vaſt corner of the foreſt, which their 'anceſtors had ſome ages before conquered: theſe, their an-'ceſtors, had united courage, with the other qualities inherited

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'by their deſcendants. As they were mixed with ſeveral other 'kinds of animals, they differed from one another in many leſſer 'reſpects; but the national character was always predominant. 'They were diſtinguiſhed according to theſe accidents by par-'ticular names.

'That peculiar kind known by the name of Beavers, were 'the moſt eſteemed: theſe were ſpirited and induſtrious; but 'if they were uſeful to the public by their talents, they were not 'leſs dangerous from the levity of their tempers. Their incon-'ſtancy became miſchievous, by the jealouſy and diſtruſt which 'were in conſequences.

'The Dromedary, honeſt, and free, and ſerviceable; was 'yet haughty, wrong-headed, and aukward.

'The Tyger, whoſe character never was juſtly known till 'this great period, under the preſent perilous circumſtance, diſ-'played a genius equally great and ſingular: he had collected 'in himſelf all the good qualities of the other creatures; and 'could command alſo their worſt. One or the other of theſe he 'employed as his affairs required, and his reigning quality was 'diſcernment.'

Perhaps our Readers will not be pleaſed to find the Lion appropriated to the French, and the Leopard to the Engliſh. And certainly had not the Writer been of the French nation, he would have found, that the Leopard was more deſcriptive of his motley countrymen: and that the King of Beaſts was more ſuitable to the ſtrong and generous Briton. But it muſt be allowed, that, by the Tyger, the character of the heroic King of Pruſſia, is, in few lines, marked in the moſt ſtrong and lively colours.

The American conteſt between us and France, is deſcribed with great propriety and humour. 'The ſavage creatures,' (meaning the Indians) ſays the Writer, 'commonly followed the 'fortune of their new maſters, whether conquerors or con-'quered; and they became conſtantly the ſlaves of that nation 'which had ſubdued the other.

'The Leopards found vaſt diſadvantages in theſe changes. 'They were as jealous of an unbounded authority among others, 'as of equality among themſelves. It ſeemed, that they deſigned 'to claim among the creatures, an excluſive right to liberty. 'The Lions, on the other hand, fixed in their antient habita-'tion, ſought only to lighten the chains with which they had 'loaded the natives of the New Foreſt' (meaning America). 'Their generoſity led them to attempt the procuring for others 'thoſe benefits which they did not enjoy themſelves.

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'The Savages felt the difference of theſe two degrees of ſub-'jection, and attached themſelves to the Lions.

'The Leopards, offended at this choice the natives made for 'placing their good-will, far from attempting to gain their friend-'ſhip by deſerving it, drew their hatred more and more upon 'them. Theſe who had condemned the cruelty of the Horſes,' (meaning the Spaniards) 'now imitated it: they ſet a price upon 'the heads * of thoſe creatures who had preferred the Lions to 'them: but if they ſometimes forced their tongues by this 'means to diſſimulation, they rendered their hearts irreconci-'lable. The ſtrongeſt of all averſion is always that which is 'founded on conſtraint.

'I have obſerved, that the New Foreſt was always the ſcene 'of rage and blood among the creatures, when they commenced 'war in the Old. When they made peace, their poſſeſſions in 'this place became of conſequence a conſiderable article in the 'treaties. After the war commenced for giving a King to the 'Horſes, the Beaſts, in full aſſembly, made that famous article 'of peace, which has been the ſource of the war. It was con-'ceived in theſe terms: "The King of the Lions yields to the "Leopards the Iſle of Gridelin; the field of twelve hundred "paces, or of one thouſand and two hundred paces, according "to the antient admeaſurement: as alſo the green Hut; and, "in general, every thing that belongs to the places thus yielded "up; there to feed and drink without ever being diſturbed by "the Lions, who ſhall not come within one hundred paces of "theſe territories, meaſuring from the hill towards the left; the "King of the Lions transferring to the Leopards all the rights "his ſubjects may have acquired there, by what means ſoever "they were obtained."

The memorials of the Commiſſaries appointed by both nations to adjuſt the limits of Nova Scotia, are pleaſantly burleſqued in the following conference.

'After a vaſt deal of cavil and conteſtation, the two nations 'agreed, that they would, in a moſt ſolemn manner, meaſure 'the field together; and, that to this purpoſe, each of the two 'Kings ſhould ſend his ſurveyor to the place. The day was 'fixed, the Lions and the Leopards met: but what ſurprize 'and aſtoniſhment did they mutually expreſs, when they ſaw the 'ſurveyors the two kingdoms had ſent to them! On the part of 'the Lions, appeared the Tortoiſe; and for the Leopards, the 'Hare. What! ſaid the Leopards, is the field to be ſurveyed

* The Author is a *Lion*. I think his countrymen began this practice.

'and

'and meaſured Tortoiſe-faſhion? Are the twelve hundred paces 'to be the ſteps of a Tortoiſe! And you, replied the Lions, 'did you conceive, that under the name of the one thouſand 'two hundred paces, we intended to give you thoſe of a Hare? 'It is madneſs to propoſe to us ſuch a ſurveyor! The abſur-'dity is your own, replied the Leopards; look upon your own 'ſurveyor: it was a fine ceſſion, truly, that of one thouſand 'two hundred ſteps of a Tortoiſe! Ill language followed theſe 'mutual exclamations; and even ſome ſparring blows were gi-'ven on both ſides: but here the matter reſted; they durſt not 'proceed to extremities without the order of their Sovereigns.'

Our conduct at the opening of the war is deſcribed, perhaps, with more ſeverity than juſtice. 'The tone of moderation which 'the Leopards obſerved in the Lions, was miſ-conſtrued by 'them. They pretended that the Lions deſired neither peace 'nor war; for that the firſt would have deſtroyed their preten-'ſions, and that they were not in a condition to make them 'good by the ſecond; that in the mean time they exaſperated 'the minds of the ſavage-beaſts, whilſt themſelves encreaſed their 'huts and rafts. Provoked at length with the deſigns they im-'puted to them, deceived by their patience, excited by their own 'natural violence, they reſolved to attack them, without giv-'ing them any warning of their deſign to attack them. This 'procedure was entirely contrary to the cuſtoms of the Beaſts, 'who are uſed previouſly to ſend one another a *polite compliment* 'when they intend to *tear one another to pieces*; this they call, 'as well as we, *a declaration of war.*

'The council of the King of the Leopards, eſteemed it ſu-'perfluous; perhaps, in fact, it was ſo. But it is always wrong 'to deviate from the common method of proceeding, when that 'which is preferred to it is not juſtified by the moſt rapid and 'ſhining ſucceſſes.

'This ſort of juſtification was certainly in the power of the 'Leopards. They were inexcuſable for not having availed 'themſelves of all the advantages they had. The Lions were 'unprovided with rafts, and needed a great number to defend 'them. They were alſo in want of glow-worms. The Leo-'pards had abundance of both. They ſhould have made the 'moſt of them, from the inſtant they had reſolved the ruin of 'the Lions; and not have hazarded the incurrence of the title of '*unjuſt*, without the *profits* of the *injuſtice*. On the contrary, 'they ſought to add to it, full as fruitleſly, a yet more reproach-'ful name. At the time that they might, with formidable for-'ces, have cruſhed their enemies, they harraſſed them ſlowly, 'and undertook to deceive them. They have pretended, that

'this

'this was no more than imitating them. But artifice ſo uſeful 'to the Lions, to whom it might give breathing-time, became 'for that very reaſon pernicious to the Leopards. Cunning is 'only allowable to weakneſs and neceſſity; to force it is ſhame-'ful and troubleſome.

'This groſs blunder of the Leopards has been attributed to 'the avarice and inordinate graſp of the favourites of their King. 'It was rather that ſpirit of vertigo, which the ſage had breath-'ed into the animals, that had taken poſſeſſion of the Leopards, 'as it *afterwards* did of the Lions. At that time theſe ſuffered 'themſelves to be robbed, *devoured*, *torn to pieces*, without de-'fending themſelves. Their complaints had on the ears of the 'Leopards the effect of the moſt melodious muſic. They tri-'umphed, whenever they had ſtrangled ſome miſerable Lion 'coming to aſk peace of them on his knees; or when they took 'ſome defenceleſs raft, of which they divided the ſpoil.'

The Writer very facetiouſly ſatirizes the ingratitude of the Queen of Hungary, and ſeems to have repreſented the principles of the court of Vienna, in their true and genuine colours. 'The Leopards,' ſays he, 'got it propoſed to the Queen of the 'Dromedaries and of the Bears, to join with them againſt the 'Lions: all reaſons concurred to perſuade them, that ſhe would 'cloſe with their propoſal. The Bears and the Dromedaries 'had ever been friends to the Leopards, and enemies to the 'Lions. The Queen owed every thing to the firſt; they had 'lately ſacrificed to her their blood, and even their glow-worms. 'They had ſaved her from the claws of the Lions, whoſe ab-'ſolute will it was, that ſhe ſhould not *reach any length with her 'neck*, and that ſhe ſhould keep *her head ſtooping down*. They 'were much ſurprized at the anſwer ſhe made them.

"Gentlemen," ſaid ſhe, "I wonder extremely at ſeeing you "inſiſt ſo much on the juſtice of your cauſe, when you can reſt "it upon your glow-worms. I have beſides decided, that my "allies muſt always be in the right: but to become my ally, "you muſt begin to tear out of the Tyger's clutches the fineſt "of all my fields. He would not hold it, if, in the laſt war "you had proved ſtronger than the Lions. Repair then your "fault, or your misfortune, for I declare to you, that whilſt "the Tyger ſhall graze the herb of my field, I cannot think "of yours."

But though our Author's peculiar talent ſeems to lie in the light vein of ridicule, yet we find many ſerious ſentiments interſperſed, which are worthy of the Philoſopher and the Divine. Thus, ſpeaking of the love of riches, which he very pleaſantly calls *glow worms*, he ſays, 'This ſhining reptile was the object

'of deſire and adoration of all the Beaſts. They preferred it 'to every thing, even to their Sage. There were few amongſt 'them that were not more taken up with the care of amaſſing 'a great number of them, than with that of ſeeking the paths 'that led to the Mountain. Yet none of them durſt confeſs 'this way of thinking, from a very ſtrange ſort of ſhame, ſince 'it turned only upon the confeſſion, and not upon the ſenti-'ment. This inward contradiction, which ſeems the cry of 'reaſon, is a cruel ſatire on the heart that experiences it, when 'all it ſeeks is to conceal what it ought rather to annihilate.'

The Writer very ſtrongly ridicules our late party diſſentions, makes a jeſt of the convention ſigned laſt year by the Hanoverians, and of our unfortunate expedition to Rochefort. Upon the whole, this work is in general ſprightly and amuſing. It bears ſtrong marks of a generous freedom of thought, and diſplays a fertile invention, with an elegant fancy. Nevertheleſs, we muſt obſerve, that the reflections are ſometimes ſpun out to ſuch a tedious length, as deſtroys their ſpirit: and that the Writer's partiality to his native country, now and then draws him from that ſtrict adherence to truth and juſtice, which even a Writer of Fable ſhould never depart from.

Before we conclude, we muſt aſk pardon for having ſpoken of our Author in the maſculine gender; for we have the pleaſure to be informed, that a Lady claims the honour of this production.

Concluſion of the Compleat Body of Huſbandry. See our laſt Month's Review.

OUR Authors ſeem not to approve of the method of making Hay, as practiſed, they ſay, in ſeveral parts of the kingdom; that is, by turning it two or three times in the ſwarth, and never putting it into cocks till ſuppoſed to be nearly made. 'It is then put up in large cocks, and let ſtand a week or ten days to 'ſweat, and then taken home.' This way, it is confeſſed, we have not ſeen, ſo can ſay the leſs to it; but, however bad it may be, we cannot think that which our Authors have ſubſtituted for it, mends the matter. They adviſe, the graſs 'to lie in ſwarth 'two days and a *half*,' before it is touched. But why the half day, Gentlemen? And, indeed, why the two days? Is it not great pity, that a whimſical hypotheſis ſhould be the cauſe of your hay loſing two days and a *half* of fine weather (in which it might have been made and houſed) and lying, perhaps, till a week's rainy weather may put you to double expence, and poſſibly ſpoil your crop into the bargain? Had you not better *make hay while the ſun ſhines?*

We

We imagine the curiosity of our Readers will be satisfied with this specimen of our Authors judgment in hay-making; so shall omit the rest of their curious scheme, and come to their cultivation of artificial grasses.

The several sorts of grasses called artificial, are these,—clover, saintfoine, lucerne, hop-trefoil, rye-grass, and spurry. The thirteenth chapter acquaints us with the vast profit attending them, and of their great advantage to the ground; and that 'they will follow corn when it has quite exhausted the land.' Because 'corn rooting very slightly, can exhaust only the superficial part of the soil; so that those which go deeper find nourishment, and at the same time fallow (37) and improve the upper part, which will be wanted for corn again.'—'They penetrate deep for their nourishment;' and though they require a great deal of it, yet 'they take it from such part of the ground 'as is not called upon for culture (38).'

'Every thing that enriches the land, acts upon one of these 'two principles, as manure, or as fallow. The manures give 'a fertility from themselves. The fallow leaves the ground open 'to receive it from the air; but it will even get it any where, 'so it have rest (39).—In gardening, when much manure is not 'used, the ground is to be trenched once in two or three years, 'to make it fruitful.' This buries that part which nourished the

(37) This is the first time we have heard of artificial grasses fallowing the ground; we know they are sometimes sown on land when it should lie fallow, which prevents it, often to the prejudice of the ground.

(38) Our Authors imagine, that because those grasses are mostly tap rooted plants, (i. e. such whose roots run perpendicularly into the ground) they take all their nourishment below the common staple where the corn roots. But those sort of plants have horizontal, or spreading roots, that issue from the main tap-root, more especially near the surface of the ground, where there commonly is a thick range of them, long and strong all round the main root; and can it be said, that these do not exhaust that surface? These Gentlemen have elsewhere acknowleged, that there are such roots, and that they do exhaust the upper staple of the ground, though now they seem to forget it.

(39) If fallowing only leaves the ground open to receive fertility from the air, and if by only having rest, it will become fertile of itself, what occasion is there for fallowing? The expence of that might surely be spared. But how can the ground be said to have rest while it is crouded with plants, whose strong and numerous roots spread themselves through the whole depth of the staple?

plants, it is ſaid, and raiſes a parcel of new mould (40). In the ſame manner, we are told, theſe graſſes act, In that 'caſe the 'ſuperficial earth wherein the former crop grew, is thrown un-'der the new ſurface, where it gathers freſh ſtrength (41), and 'will be fit to nouriſh crops again. In this caſe of the graſſes, 'that under part of the ſoil, inſtead of being thrown up, is ex-'hauſted by plants, whoſe roots go down to it; and the upper 'part lies at reſt, or at leaſt with very little demand of nouriſh-'ment from it (42), and is all the time ſheltered by the ſpread-'ing branches of the crop, and enriched by the dews and rains; '&c.

(40) And what can this new mould be good for, unleſs in ſome peculiar ſoils, without great plenty of manure to mix with, and to meliorate it? There may, perhaps, be ſome ſort of neceſſity for trenching a garden, in order to have a ſoil deep enough to receive the many tap-rooted plants a gardener ſows; ſeveral of which can turn to little or no account any other ways than by their roots; and as moſt gardens are ſituated in deep ſoils, and generally large quanties of dung laid on them, trenching may anſwer very well: but we believe whoever ſhould make this a rule, by way of analogy, for the field, would find himſelf much miſtaken. For there is rarely depth of earth, or quantity of dung, ſufficient for the purpoſe; or if there were, it would be a needleſs expence, ſince the plants uſually cultivated by the huſbandman require no ſuch depth. This obſervation, though ſomewhat foreign to the ſubject, we hope our Readers will excuſe, when we aſſure them, we have known this method of trenching brought as an example to the farmer, to urge him to plow his ground beyond its natural ſtaple; for the ſake, as it was ſaid, of the freſh or virgin-earth: and this chimerical notion has been adopted by many ſpeculatiſts in agriculture. But that the top, and not the bottom of the ground, is generally the moſt fertile, is ſufficiently evinced by Mr. Tull, *Horſe-hoing Huſbandry*, fol. p. 60, &c. and alſo by our Authors, in many parts of the work before us, though in others they as ſtrangely forget themſelves, and call the bottom richeſt: as we ſhall ſee again preſently.

(41) Our Authors have, all along, ſuppoſed, that the more the earth, or mould, was plowed and turned up, and expoſed to the air, the richer it would grow. This they ſaid above, in theſe words, *the fallow leaves the ground open to receive fertility from the air*; and this they have ſaid often before, and tediouſly inſiſted on it, with much argument, and even paſſion; calling upon the legiſlature to enforce the method of horſe hoing, (which is chiefly founded on this principle) by rewards and penalties, as they have done broad wheels. But now, they calmly tell us, that gardeners trench their ground to bury the earth which was exhauſted by vegetation, under the new ſurface, where it lies and *gathers freſh ſtrength, and will be fit to nouriſh crops again.*

(42) Here it is allowed, that there may be a *little demand* from the upper part of the ground towards nouriſhing theſe tap-rooted graſſes. And that this is not a little demand only, is, we preſume, evident from

'&c. (43).—This is the ſyſtem of improvement by artificial 'graſſes.'—And a very fine ſyſtem truly!

In the fourteenth chapter it is ſaid, that clover, in its original, is a native of our own country (44). And that 'the richeſt 'ſoils, except ſuch as are new broke up, ſucceed beſt with it.' Land may be too rich for corn, but not for clover (45). On poor ground it will not come to any thing. 'Whatever land 'be deſigned for clover, muſt be brought into perfect good til-'lage; and for this reaſon it very well follows corn, as in that

from this, that rye-graſs, when ſown amongſt clover, commonly kills a great deal of it, after the firſt year: though then the clover-roots are got ſtronger, and run deeper into the ground. Now rye-graſs is a horizontal rooted plant, and roots ſhallow in the ground, (not ſo deep as ſome ſorts of grain), how then could it kill the clover, if that depended for its nouriſhment, only on the lower ſtratum of the ground? Their roots could never intermix, and therefore could not injure one another. They might both live, one would think, like two families in the ſame houſe, without interfering, one in the upper, the other in the lower floor.

(43) That the ground would be ſheltered by the crop is very true, not only from the ſun, but the other influences of the air, eſpecially the dews, which would lodge on theſe ſpreading branches, our Authors talk of, and from thence be exhaled by the heat of the day, and thus be of little or no benefit to the ground.

(44) Then how came it to be unknown to our forefathers? We find no mention of it in ſome of our oldeſt books of huſbandry. Even ſo late as about 1650 it was in a ſtate of probation, and ſown only by way of trial, as may be ſeen in Hartlib's *Legacy*.

The reaſon our Authors give for this their opinion, is, that the common red honey-ſuckle, (and they might have ſaid white honey-ſuckle too, for that is as like clover as the other, except in the colour of the flower) 'is clover in a *wild* ſtate.' But if this analogy might hold good in other ſpecies of vegetables, we ſhould infer from thence, that the chich, or, vulgarly, thetch, is only the wild thetch we often ſee among corn and graſs, in a *tame* ſtate; and yet the *Body of Huſbandry* aſſures us, it is a native of Italy.

This brings to mind a paſſage in the ſecond chapter of the firſt book of the ſaid work; where the wild parſnip is ſaid to be the garden parſnip not cultivated. But we are of opinion, that both this and the wild honey-ſuckle graſs, wild thetches, wild trefoile, wild oats, &c. are of a different ſpecies, though a ſort of imitation or likeneſs of the true ſorts; and we are ſatisfied no cultivation, or art, can ever improve them ſo as to become the ſame with the others.

(45) This may be true. But it is ſaid, *it will not come to any thing on poor ground.* Though we have ſeen good crops of it on pooriſh gravels, when well manured with coal-aſhes; *i. e.* about ſixty buſhels to an acre.

'caſe it comes upon a land which has been well wrought; and 'with reſpect to the nouriſhment it requires, *is not exhauſted.* 'This we have explained already.' (46)

The ſame manures, we are told, that are uſed for corn, are the proper, and the only manures for clover (47). It is ſaid to be commonly ſown with barley; but in a wet ſummer it grows ſo big, as often to damage that, and in a dry one, to fail. To prevent which, it is adviſed, to drill the clover amongſt the barley, with an hand-drill, after the barley has got about three inches high.' (48)

Clover, though uſually ſown in the ſpring with barley or oats, 'will thrive with wheat, or winter-rye, if ſown with them 'in the beginning of October.' This, they ſay, brings the clover on ſo forward, that a dry ſummer does not hurt it;—it has time to ſtrengthen itſelf in the ground before the drought comes; —nor will it hurt the wheat by being ſo forward as ſome may fancy; becauſe, as we have ſhewn already, the wheat rooting ſuperficially, and the clover deep, they do not interfere (49).

When wheat-land is to be ſown with rye-graſs and clover, in order to lay down with graſs, the beſt way, in our Authors opinion, is to ſow the rye-graſs with the wheat in October (50), and

(46) Yes, by ſaying, p. 428. that the artificial graſſes 'will follow 'corn, *when it has quite exhauſted the land*, very ſucceſsfully;' though now, it ſeems, the land muſt be *in perfect good tillage, and not exhauſted!*

(47) So then, that juſtly celebrated manure for clover, *coal-aſhes*, is excluded.

(48) This advice is from Mr. Tull, but not acknowleged.—As to the method, our opinion is, that it will be very tedious and expenſive to drill twenty, thirty, or forty acres of clover, which many farmers ſow: and as the rows of clover cannot be hoed, it will be the worſe for being drilled, for the reaſons given in our notes on the fifth part (of Drill and Horſe-hoing Huſbandry) of the ſixth book, ſee Review for laſt month, page 425. ſeq.

(49) This reaſon, were it good for any thing, might alſo prevent the clover from hurting the barley, for that roots *ſuperficially* too, like wheat, or rather more ſo; but yet we have known great damage done to barley by it; and ſo, it ſeems, have our Authors; and we doubt the wheat would not fare much better from clover ſown ſo early, ſhould this ſurvive the winter; which, indeed, we greatly queſtion. A better way, to our apprehenſion, would be, to ſow the clover by hand among the wheat, in April, or even in March, if the ground be dry, and harrow, or roll it in, or both.

(50) Rye-graſs is a forwarder plant than clover, and is fit to mow before that; and when they are ſown together, and mowed, the former

and the clover early in the ſpring; becauſe nothing can be done to cover it but rolling the field (51). But they add, for the information of the farmer, that a better way would be, to ſow the clover amongſt the wheat with a hand-drill, as they have directed for the barley.

Clover-ſeed, we are told, to have the true *tint*, ſhould be of a greeniſh-yellow colour; 'the reddiſh is the next good colour, 'that which is black is the worſt (52);—it ſhould be clean, 'large, and gloſſy on the ſurface,—a duſty, heavy aſpect ſhews 'it has been damp, or had inſects in it.' About nine pounds is ſufficient for an acre, as it 'is a plant that never grows to any 'conſiderable ſize,' being 'but ſmall in compariſon of other ar-'tificial graſſes (53),' it need not be ſown ſo thin as ſome adviſe.

In the fifteenth chapter we are told, that ſuch is 'the quantity 'and richneſs of the nouriſhment that is in clover, that one acre 'of it will, on a moderate computation, feed as many cattle as 'ſix acres of the common run of paſture-grounds (54).' That 'the danger of cattle being turned at random into freſh clover, 'is, that they will eat of it till they burſt (55).' To prevent this misfortune, it is adviſed to mow the clover, and to give it the cattle in proper quantities firſt, that they may be a little uſed

mer is commonly too old, or the latter too young: now this misfortune would be increaſed by ſowing the rye-graſs five or ſix months before the clover. The former would likewiſe get a-head, and ſpread ſo much on the ground, as to check or kill the young clover, beſides doing damage to the wheat.

(51) Yes, it may be harrowed, not only without damage to the green wheat, but to its great benefit, as we have often experienced.

(52) This very bad deſcription of clover-ſeed, is, we ſuppoſe, taken from Blith's *Engliſh Improver improved*, page 178, 4to edit. third impreſſion, 1653. The *redaiſh ſeed*, inſtead of being the next beſt to the *greeniſh yellow*, is eſteemed the worſt of all; and the deep grey, or *blackiſh ſort*, commonly called the purple ſort, inſtead of being the worſt, is generally regarded as the beſt.

(53) We do not know of any artificial graſs in common uſe, that attains the ſize and bulk, take the year through, in all its crops, as clover doth.

(54) This paſſage ſeems to be taken from Hartlib's *Legacy*, p. 243, 4to. edit. 1655. and here falſified; for the words are, *as many cows*, nor, *as many cattle*, which (though our Authors may not know it) makes a material difference, though it is, ſtill, a bouncer!

to it, before they are turned in to take their fill. Straw, it is ſaid, may alſo be given with it at firſt.

When cattle are firſt turned into a field of clover, it ſhould be in 'the middle of a hot day, when they have eat before, and 'the leaves of the clover are a little flagged. The great danger 'of this food is, when it is eaten in too great quantities, and 'when the dew is upon it.' Any wet with clover makes 'it 'more dangerous than when dry.' (56) The addition of rye-graſs to clover makes it more healthful and advantageous to cattle, it is ſaid, as well as 'increaſes the crop in quantity; for 'this ſpreads under the ſurface at the root, whereas the clover 'penetrates down deep.' (57) Cows are ſubject to diſorders from 'clover, as well as horſes;' (58) and it 'injures their milk in 'flavour,' but this is greatly abated by rye-graſs being amongſt the clover, as alſo by turning them into common paſture in the night, and into clover in the day, which mixes their food. Clover will laſt well enough, we are told, three years; after that it declines greatly.

Of mowing clover, chap. 16, it is obſerved, that the firſt time of mowing it is towards the end of May (59). That the right time 'is when the clover is juſt getting into flower, and 'this is a time at which it has not exhauſted the roots.' (60) and

(55) Had theſe Writers been thoſe real huſbandmen they pretended to be in the propoſals to their work, where they ſaid, that 'every 'branch [of huſbandry] was actually under the care of a maſter of 'that ſubject,' they muſt have known, that the ſwelling of cattle from eating too much green food, happens to ſuch only as chew the cud; *i.e.* cows and ſheep, and not to horſes or hogs. Of this Mr. Tull would have informed them, with the rationale of it. *Horſe-hoing Huſbandry*, folio, p. 232. 8vo. edit. p. 194.

(56) But it is generally reckoned beſt to turn cattle, eſpecially ſheep, into clover at firſt, in the morning when their bellies are empty, and the dew is on the clover, as they do not like it ſo well then, nor will feed ſo eagerly on it, and are therefore leſs liable to take harm from it.

(57) See notes 38 and 42, whether theſe things are ſo.

(58) And a great deal more, for they will often hove and burſt, if not taken care of; but horſes will not, for the reaſons given in note 55. See alſo page 437, for directions to guard againſt ſuch accidents.

(59) But by an account now before us, of the firſt times of mowing clover, for ſix years running, on warm forward land, the time, at a medium, was not until the middle of June.

(60) It is the opinion of huſbandmen, with whom we are converſant, that the proper time for mowing clover is when it is in full flower

and it will then push up a second crop the sooner, which may be mowed again in July (61), and even once more toward autumn, except it be saved for seed; then it must be mowed only once in May, and the crop of seed, when thorough ripe, some time in Autumn. It generally yields, they say, about two bushels of seed to an acre. (62) To conclude, most of these hints upon clover, useless as they are, have been often retailed to the public from Author to Author, from Hartlib, and Blith, to Worlidge and Ellis, up, or down, to Dr. Hill, with little or no improvement from experience.

Saintfoin is preferred by our Authors (chap. 17) to clover, on account of its larger size (63), longer continuance on the ground, growing on any poor soil, except chalk (64), and bearing or abiding the drought of hot summers, by reason of the depth which its root goes into the ground; where 'it always find nou-

flower; and many reasons might be given to support this opinion, did occasion require it.

(61) Pray, Gentlemen, stay till August, lest you go without your crop.

(62) Who told these gentlemen so? Why, may be goodman Blith, or Master Worlidge, or somebody by whom these were told so. But Weston saith, you may have at least *five* bushels on an acre. And what doth *experience* say? Indeed it does not appear that our Authors have consulted her.

(63) We think that none of the artificial grasses, commonly sown, grow to so large a size, make so great a crop, nor mow so often, as clover; and it should seem, by the very great quantities of it which are every year raised by the husbandman, who will tell you, that he cannot pay his rent without it, that he thinks so too; for otherwise, he would not prefer it in general before the other grasses, it being a troublesome grass to make into hay, for its large stalks retain their juices so long, that many times it heats too much, and even takes fire in the rick. If, to avoid this misfortune, the farmer should happen to make it too much, the leaves all fall off, and the stalks will be as short and brittle as old thatch; besides other inconveniences already mentioned.

(64) But both experience and authority seem to be against our Authors here; for in poor chalky soils, which we have known, it is a rule to sow them often with saintfoin: and Mr. Miller mentions a chalky soil as one on which saintfoin will last eighteen or twenty years. Nor can we find that Mr. Tull contradicts it; he only opposes that vulgar notion, as he calls it, which confines saintfoin to chalky soils alone.

'rishment,

'riſhment, while the *ſuperficial mould in which clover, &c.* is 'rooted, is ſcorched and dried (65).

It is propoſed, and recommended alſo, to eat ſainfoin with ſheep, as being the moſt profitable; and it is ſaid, in chap. 18. 'they neither damage it by their cloſe eating, nor by their heavy 'treading.' (66). Marle, (we are told alſo in the ſame chapter) rotten dung, and ſoot, are the manures for ſaintfoin (67).

Our Authors ſpeak of ſaintfoin and clover, as extremely advantageous graſſes, and ſeem indifferent about manuring the land, until after theſe graſſes have laid down ſome years, and are grown old, and almoſt worn out; and the manures they then preſcribe, are, as we have already obſerved, quite improper, except ſoot. But, in fact, both clover and ſaintfoin require manures the firſt years as well as the laſt; and theſe ſhould be, coal-aſhes for clover, about fifty buſhels to an acre; if theſe are not to be had, about twenty buſhels of ſoot: and for ſaintfoin, ſoot is reckoned the beſt manure, about twenty-five buſhels to an acre. In places where neither of theſe are to be had, ſome other powder manure, that will quickly waſh into the ground, ſhould be ſubſtituted; but the expence of theſe dreſſings will make a very conſiderable deduction from the article of profit; and often leave that very ſmall, notwithſtanding the great promiſes of theſe bountiful Authors.

(65) How, Gentlemen? What clover (a tap-rooted plant) root in the ſuperficial mould? Have we not been told in the 13th and following chapters, that the principal reaſon why clover and other tap-rooted graſſes, are ſo beneficial to the ground, is their rooting *deep*, and not *ſuperficially*? Is your note ſo ſoon changed?

(66) Though Mr. Tull aſſures, that foxes and geeſe may almoſt as well be kept together as ſtore-ſheep, and good ſaintfoin; and though it be ſaid, that no food fattens ſheep ſo freely, or ſo ſuddenly, at thoſe ſeaſons (the Autumn and the Winter) yet we find the farmers think, on the contrary, that it will not fatten ſheep like Engliſh or natural graſs, as may be ſeen in Mr. Liſle's huſbandry, 8vo. edit. vol. II. page 70. The ſame gentleman is of opinion, that it ſhould not be fed, or eaten, after Auguſt: though our Authors tell us, the Autumn and Winter are the only proper times for feeding it with ſheep.

(67) Here authority and experience again oppoſe our Authors; for the aforeſaid Mr. Liſle tells us, that 'dunging of ſown graſſes, 'ſuch as ſaintfoin, inſtead of enriching them, brings on the natural 'graſs.' Vol. II. p. 41. and p. 65. Another Gentleman ſays, in the ſame book, that 'they looked on it in Glouceſterſhire, that dung did 'little good to French graſs (ſaintfoin); the dung chiefly encouraging 'bennet-graſs, and couch graſs:' and all loamy and marly earths are great promoters of the natural graſs, ſo that ſoot alone ſeems to be, as, indeed, it really is, the peculiar manure for ſaintfoin.

Though

Though they talk of clover lying down ſeveral years, yet we will preſume to ſay it is a wrong practice. For though the land on which ſaintfoin is uſually ſown, being moſtly poor, dry, and light, is more ſubject to annual weeds than perrenial, the former of which ſeed and die, and ſeldom renew themſelves from the old ſtock; and their ſeeds will few of them grow for want of the ground being ſtirred by tillage; and therefore ſuch land may lie many years without becoming very foul. It is otherwiſe with clover, which is commonly ſown on better and moiſter land, that is more ſubject to perrennial than to annual weeds, eſpecially the ſeveral ſorts of natural graſſes, (of which *couch-graſs*, called by ſome *twitch-graſs*, and by others, *knot-graſs*, is the worſt of all) which enlarge themſelves, and gather freſh ſtrength every year, and thus get the better of the clover. This appears to us the principal reaſon, why clover will not lie down ſo long as ſaintfoin; for, could they change ſoils, (which, indeed, they cannot to any purpoſe) it ſeems very probable, the caſe would be reverſed, and the clover would then outlaſt the ſaintfoin.—Therefore clover ſhould not, in general, lie above two years, nor, where the ground is intended to be ſown with wheat on the back at one plowing, but one year.

The eighth book, *of ſuch roots as may be advantageouſly planted in the fields*, is divided into eleven chapters. Four of theſe chapters treat of turneps, three of potatoes, and four of carrots.

Of turnips, it is obſerved, chap. 1. among other things, that the land muſt be light and warm for this root. A good black mellow earth, mixed with ſome 'ſand; or a very rich loam, with 'a great quantity of mellow earth among it, are' the beſt ſoils for them (68).—'Clays being heavy and cold, are, of all ſoils, 'the worſt for turnips.' (69) As 'turnips ſtand a great deal 'cloſer [the common way] than in the drill and horſe-hoing 'method (70) there muſt be more richneſs in the land that is to 'ſupply them.—The earth ſhould be preſſed cloſe about the

(68) Almoſt any ſoil, but the wetteſt of all, will bear turnips with proper tillage and manuring.

(69) But in the ſixth chapter of the firſt book, we are told, that 'no 'lands ſucceeds better with turnips than a *red clay*. See our remarks, Review, Vol. XVI. p. 392.

(70) How can that be, Gentlemen? Have you not aſſured us, in the 63d chapter of the ſixth book, par. 10. that 'the beſt judges 'of turnips leave only thirty to a ſquare perch, when they have been 'ſown in the common way;' but that when drilled in ridges with ſix foot intervals—ſixty may be left in a perch. See remarks on this, p. 428.

'ſeed'

'ſeed' of the turnip, nor is there any danger of ſqueezing and preſſing the earth too firmly about it. 'The common harrow 'tears up the ground too much, and buries the ſeed too deep; '(71) the beſt way---is to draw a buſh-harrow over the ground,' to cover the ſeed ſlightly, and then roll 'it with a very heavy roller.' Another way, we are told, is to roll the ground with 'a wooden roller, ſtuck full of ſhort pegs,' the ſeed is to be ſcattered in, 'and a buſh-harrow is to be drawn over it after-'wards, which will ſufficiently level the ground.' (72)

We have alſo an excellent receipt, it is ſaid, to prevent the fly from deſtroying the young turnips, when they firſt come up. 'Mix together equal quantities of ſtone-lime, and wood-ſoot. 'Have ready a quantity of urine, ſufficient to moiſten them into 'a thin pap. Heat a little of the urine, and put to the reſt, that 'it may be all milk-warm, then mix it by degrees with the lime 'and ſoot. The lime will preſently flake, and breaking to 'pieces, the whole will make a ſmooth maſs, of a thin conſiſ-'tence; pour this, when cold, upon the turnip-ſeed, let it re-'main in it four and twenty hours, and then ſow it in the man-'ner we have directed.' The ſucceſs of this receipt has been ſo great, our Authors tell us, that they are deſirous it ſhould be univerſally known and followed. But yet it ſeems it is not infallible, for in chap. 2. it is added, 'but *I* have ſeen' the turnips eaten down ſometimes by the fly, after this method; and 'there-'fore warn the farmer not to truſt to it entirely.'

(71) Our Authors think, that as gardeners tread ſome of their light garden ſeeds into the mould, ſo the farmer ſhould roll and preſs in his turnip-ſeeds; not perhaps recollecting the great difference there is between them. Such ſmall, light, airy ſeeds as carrot, parſnip, letuce-ſeed, &c. being with difficulty covered by the rake, without treading or hoing them in; but turnip-ſeed being a round, ſmooth, ſolid ſeed, that very eaſily rolls into the leaſt cavity in the mould, is of courſe eaſily covered.—And as to rolling and ſqueezing the ground, as they expreſs it, upon the turnip-ſeed, after it is ſown, which is recommended, and even urged, by our Authors, as of great conſequence, it is one of the worſt methods they could have thought on, unleſs the ground be very dry; and if they will not take our words for it, let them look once more into Tull, p. 81, 82.

(72) But Mr. Tull ſays, that 'turnip-ſeed will come up from a 'greater depth than moſt other ſorts of ſeeds.' So that it cannot be eaſily buried by the harrow. This wooden roller would ſoon be uſeleſs, by the ſpaces between the pegs being choaked up with dirt; nor were it to go clean, would it anſwer any good purpoſe: and the buſh-harrow is needleſs and trifling; for there is no danger of burying the ſeed, when the ground is tolerably fine, and when it is not, the buſh-harrow will not cover it.

The

The next dangerous things to turnips are weeds; of which, we are told, charlock is particularly miſchievous. It ſo very nearly reſembles the turnip, that there have been inſtances, it is ſaid, of weeders (73) taking up a whole crop of turnips, and leaving all the charlock. 'The proper weeders at this ſeaſon are 'ſheep, they will diſtinguiſh where the labourer cannot, and 'what is very ſingular and happy for the farmer, they will, in 'this [early] period of their growth, prefer the weed to the 'crop.' (74) Charlock differs from the turnip, we are informed, in the ſize, colour, and diviſions of the leaves (75). And when the turnip-field is over-run with this deſtructive weed, we are aſſured, if a competent number of ſheep be turned in, they will eat off all the charlock, which will never riſe, it is ſaid, to any height again, and they will leave the turnips untouched.

Wood-aſhes are alſo ſaid to be deſtructive to the fly, when ſcattered over the ground juſt after the turnips are come up.

Black caterpillars are likewiſe great enemies to turnips, and, we are told, that, in a dry ſeaſon, they may be deſtroyed at once, by proper rolling; but in wet weather that inſtrument cannot be uſed (76). 'This preſſure of the roller, far from injuring the 'turnips, will make them root the better.' (77)

If the naked ſnail, or ſlug, ſhould be troubleſome to the turnips, we are directed again to uſe the roller, if it be at a proper time of their growth; which will, it is ſaid, deſtroy them alſo: but if the turnips are at ſuch a growth, that the roller cannot be uſed, ducks may then be turned into them; they are fond of the ſlug, and they will do no harm to the turnips (78).

(73) Mr. Tull, from whom, we ſuppoſe, this was taken ſays *Hoers*, not *Weeders*. Huſb. 8vo. p. 82.

(74) Happy, indeed, were it poſſible to be true! But the danger of a miſtake is ſo great, that we doubt this very ſingular notion has never yet been aſcertained by experience.

(75) But unleſs this difference had been particularly ſpecified, it appears to us uſeleſs; for even turnips vary from each other in theſe reſpects.

(76) Nor is there occaſion for it in wet weather, for the caterpillar ſcarce ever comes but in dry ſeaſons.

(77) The roller will do very little, if any, ſervice, in deſtroying the black caterpillar; but it will be ſure to injure the turnips, by hardening and binding the ground.

(78) Ducks may alſo be put to eat the black caterpillars.—But rolling will injure the turnips more than ſlugs, and will ſqueeze and preſs the ground ſo cloſe, and the hot weather will afterwards bake it ſo hard, that the farmers will ſay, in their uſual phraſe, *they cannot drive a tenpenny nail into it*, particularly in ſome ſoils.

When

When we began our review of this Body of Huſbandry, we intended to go through the whole, in the ſame manner in which we have hitherto proceeded; detecting, as we went along, ſuch of its moſt material errors as we chanced to meet with in our way; but we have found the labour increaſe upon us to ſo intolerable a degree, that, heartily tired of the undertaking, (as we believe many of our Readers may be alſo) we ſhall here bid adieu to this *great* work, and to its *learned* Authors:—to whoſe ſerious conſideration (and to that of all other Writers on Huſbandry) we leave the following inconteſtible axiom.

Practice alone muſt form the Writer's head,
And ev'ry Author to the *Farm* be bred.

Okey

Some Doubts occaſioned by the Second Volume of an Eſtimate of the Manners and Principles of the Times. Humbly propoſed to the Author or to the Public.* 8vo. 1s. Sandby.

THIS ingenious piece of irony ridicules the *Eſtimate* with an agreeable vivacity, and very pleaſantly expoſes the inanity of that pompous nothing.

Our Author's Introduction may ſerve as a ſpecimen of his manner.

'It would be unpardonable raſhneſs,' ſays he, 'to oppoſe 'poſitive aſſertions to a Writer, eminently diſtinguiſhed by a "juſt and extended diſcernment of men and things, not only "as they exiſt, but as they unite, act or are acted on, as cauſes "and effects;" to a Writer who profeſſes and manifeſts a "ſe-"vere impartiality, (ſee Eſtim. vol. II. p. 23, 24,) which can "ſtand aloof, ſuperior to *all* connections, a quality ſeldom "found; who has powers to draw the vaſt political machine "towards his philoſophic barque; (p. 28.) the great Portrait "Painter of the public, (p. 53.) whoſe fancy is more delicate "and inventive than is ſuſpected;" 'the Cenſor (p. 81.) of his 'Majeſty's dominions; who acts as the Provoſt (p. 124.) of an 'army, as (p. 190.) Phyſician of liberty; as a Merchant, a 'General, an Admiral; (p. 125.) who hath taken upon him 'not only the taſk of a *parochial*, but the more important and 'arduous one of a *national* Preacher; that is, who is inſtituted 'to a pariſh, and holds the nation in Commendam, by his own 'authority.

* For our account of this celebrated performance, ſee Review for April laſt.

'After

'After this character of him, from ſo undoubted an authority, as the declarations and intimations of his own book, what 'modeſt man will controvert any poſitions authoriſed by the 'Writer of the Eſtimate? Is not he one of thoſe few who "dare deſcend (p. 17.) and penetrate to the foundations of po-"litical happineſs and ſtability? one of thoſe, (p. 18.) who "can find out the original cauſe, why the political arch gives "way?"

'The penetrating Machiavel (p. 22.) has ſome vulgar er-'rors; the incomparable Monteſquieu (p. 183.) forms a fine 'ſyſtem, to the "completion of which he ſometimes tortures "both argument and fact." 'Whereas this, their immortal 'ſucceſſor, (p. 36.) ever maintains an invariable regard for 'truth; "will not (p. 263.) be intoxicated with the fumes of "literary vanity; and is above other moraliſts, for he" (p. 83.) 'writes to the world. They only "ſkim (p. 120.) the ſurface "of political ſpeculation." 'Their objects to him are (p. 138.) 'futile, and founded in a total ignorance of true politics and 'human nature.

'In ſhort, it is the ſtrongeſt mark of dulneſs or iniquity, (p. 192.) to differ from this Gentleman, who ſometimes differs 'from Monteſquieu, and with ſuperior judgment corrects Ma-'chiavel.

'All this being literally true of him, for he hath committed 'it to writing himſelf, the Author of the following ſheets, tho' 'ſtupid enough, to imagine ſome things in the Eſtimate a little 'abſurd, others a little ridiculous; ſome not perfectly clear, 'others not perfectly true; yet was determined to acquieſce, 'rather than diſpute any part of it, in the uſual forms of con-'troverſy. But, conſidering the uncommon candour diffuſed 'through that excellent work, it occurred, that poſſibly the 'humble method of objecting, in the way of *Doubts*, might 'not offend the Writer.

'This is a clear and true account, why the preſent piece is 'intitled DOUBTS, which being ſtated, we next enter upon 'the Doubts themſelves.'

We could wiſh, however, that this lively Writer had taken ſome pains to refute the Eſtimator's aſſertions, as well as to ridicule his manner of dogmatizing; but he has, in ſome ſections, treated his ſubject ſo ſuperficially, that after ſetting out with great parade, he cloſes without any reflection either ſolid or ſtriking. Nevertheleſs the eaſe and maſterly ſpirit ſo conſpicuous in this pamphlet, manifeſtly ſhew the Author's capacity for greater atchievements. R—d

Obſervations

Obſervations on the Intermitting Pulſe, as prognoſticating, according to Dr. Solano, a critical Diarrhœa.—Or as indicating the Uſe of Purging Remedies. By Daniel Cox, M. D. Member of the College of Phyſicians, London. 8vo. 2s. 6d. Millar.

AFTER ſome introductory remarks, tending to evince the importance and utility of his ſubject, and giving ſome account of what other Writers* have ſaid upon it, Dr. Cox propoſes the general plan of his preſent undertaking; which is, 'firſt, To give Solano's rules of prognoſtication from the intermitting Pulſe, as laid down by Dr. Nihel.—2dly, To inſert, from him, ſome ſelect caſes of Diarrhœas prognoſticated from this Pulſe by Solano, Himſelf, and others.—3dly, To recite ſome caſes, ſeven in number, which have occurred within his own practice, with a remarkable one communicated by a friend.—And laſtly, to add a few practical remarks on the whole.' To each of theſe is appropriated a ſeparate chaper.

As Solano's Rules of Prognoſtication do not appear to be generally known, or at leaſt to have been much attended to, we flatter ourſelves with being readily excuſed for extracting them from the performance now before us.

Rule 1. "The Intermitting Pulſe is a certain ſign of a critical Diarrhœa, and becomes a mortal one, then only, when the ſtrength requiſite to perform the criſis fails†.

2. "The length of time ſpent in the intermiſſion, denotes the quantity of matter which is to flow by the Diarrhœa, or the number of ſtools. An intermiſſion of one Diaſtole, or in which one Diaſtole alone is miſſing, points out a ſmall evacuation, or few ſtools. That which takes up the ſpace of two Diaſtoles, ſignifies an abundant evacuation, or many ſtools. And laſtly, that which takes up the time of two Diaſtoles and an half, the longeſt intermiſſion Solano has obſerved, denotes very abundant evacuation, or a greater number of ſtools.

"As the various frequency of the pulſe in different perſons, and in the ſame perſon at different times, allows ſo fixed a meaſure of interval between each Pulſation, it is to be pre-

* Among theſe is particularly mentioned Dr. Flemyng's *Programma*, in which the Solanian doctrine is attempted to be explained. A pretty large account of this work may be ſeen in the Review, vol. IX. page 286.

† Dr. Nihel obſerves, that this propoſition is too general.

"ſumed,

" ſumed, that Dr. Solano, tho' he never gave any explanation " of this matter, underſtood in the preceding article that mea- " ſure of interval which the regular pulſations, between the " intermiſſions, bear the one to the other in every Patient.

3. " A tenſion of the artery joined to the Intermitting Pulſe, " is a certain ſign of a critical Vomiting ſuperadded to the " Diarrhœa.

4. " A greater or leſs tenſion of the artery, denotes a greater " or leſs evacuation by Vomiting, more or fewer efforts to vo- " mit. The length of the intermiſſion ſimply relates to the " quantity of the conjoint Diarrhœa, or the number of ſtools.

5. " The Doctor has never obſerved a ſimple criſis by Vo- " miting without a Diarrhœa, or, conſequently, whether ſuch " a criſis has any particular ſign, unknown to the antients.

6. " A ſoftneſs of the artery joined with the intermiſſion, " is a certain ſign of a criſis by Urine with the Diarrhœa; and " the greater or leſs quantity of excretion of Urine is denoted, " by the greater or leſs degree of ſoftneſs in the artery.

7. " Dr. Solano has not obſerved a ſimple criſis by Urine, " without the complication of a Diarrhœa in ſome degree, and " was not acquainted with any ſign of ſuch a criſis."

To the above Dr. Cox has thought it neceſſary to add, from the ſame Author, the following rules, which, tho' applied in the original, only to the *Pulſus Dicrotus*, or rebounding Pulſe, are remarked to be common to all the critical Pulſes*.

Rule 2. *Concerning the rebounding Pulſe.*—" When the re- " bounding Pulſe appears at or about every thirtieth Pulſation, " the Hæmorrhage commonly follows in four days after, ſome- " what ſooner, or ſomewhat later. When it recurs at every " ſixteenth Pulſation, the Hæmorrhage ſupervenes in three " days. When it is obſerved at every eighth Pulſation, the " Hæmorrhage is to enſue in two days, or in two days and a half. " Laſtly, When it recurs at every fourth, third, or ſecond " Pulſation, or is continual, the Hæmorrhage is to be expected " in twenty-four hours.—Therefore, in general, the ſhorter " the periods of Pulſation, at which the rebounding recurs, the " nearer the Hæmorrhage.

* ' If, adds our Author, the word *intermitting* is ſubſtituted for ' *rebounding*, and *Diarrhœa* for *Hæmorrhage*, Solano's meaning will ' be obvious.'

3. " Sometimes Nature runs regularly through all the fore-
" mentioned progreſſions of the critical Pulſe, from its firſt ap-
" pearance, at every thirtieth, down to every ſingle Pulſation,
" by which the Hæmorrhage is foreſeen gradually approaching
" in the ſame degree. She ſometimes inordinately haſtens or
" delays the Hæmorrhage; and then the rebounding of the
" Pulſe recurs with more or leſs frequency in the ſame propor-
" tion. And when this returns in variable ſhifting periods,
" the time at which the Hæmorrhage is to happen, cannot be
" exactly determined.——

6. " According as the blood flows, the rebounding of the
" artery gradually ſlackens, untill it entirely diſappears ſoon
" after the criſis; and gradual remiſſion of the rebounding, is
" the ſign of an immediately preceding Hæmorrhage.

7. " If after the Hæmorrhage the rebounding of the Pulſe
" ſhould continue, or appear again, it denotes another criſis of
" the ſame kind, according to the above-mentioned rules."—

In diſcharge of the ſecond part of his engagement, our Author gives twelve caſes from Dr. Nihel; and, in the third part, ſeven which fell under his own obſervation, with one communicated to him by Dr. Layard of Huntingdon. Theſe caſes appear to be related with candour and integrity; and Dr. Cox's obſervations on them, ſeem pertinent and judicious. The prognoſtic was generally verified by the event; and though they may not be deemed ſufficient abſolutely to aſcertain the doctrine intended to be hereby ſupported, they certainly merit the ſerious attention of every well-diſpoſed Practitioner in phyſic.

In the opening of his fourth chapter, the Doctor reminds his Readers, that his obſervations are confined to only one of Solano's three critical Pulſes, viz. the Intermitting Pulſe, as it appears to have been 'a SIGN of a *Diarrhœa*.' The practical remarks deduced are—' 1. That the Intermitting Pulſe, in ' acute diſeaſes, the Diarrhœa not being preſent, indicates the ' uſe of purging remedies.—2. That when the Diarrhœa is ' preſent, and is accompanied by the Intermitting Pulſe, the ' appearance of this ſymptom prohibits the adminiſtration of ' aſtringent remedies.—3. If this ſymptom, the Intermitting ' Pulſe, has been uſually found to ceaſe on the acceſs or conti-' nuance of a natural Diarrhœa, or one procured by art; and ' if, with its diſappearance, a train of other threatning ſymp-' toms have likewiſe ceaſed, and the Patient has recovered of ' the general diſtemper, by means of this Diarrhœa; that then ' it may, from analogy, be inferred, that a diſeaſe, attended ' with the ſame ſymptoms, ariſing from the ſame cauſe, though

' not

'not accompanied by the Intermitting Pulſe, may be expected 'to yield to the ſame method of cure.'

What has been ſaid, may ſerve to convey an idea of this uſeful performance.—Our Author has ſo modeſtly apologized for what may, by ſome, be thought defects, that to mention them would look more like ill-nature, than candid criticiſm.

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A new Naval Hiſtory, or compleat View of the Britiſh Marine. In which the Royal Navy, and the Merchants Service, are traced through all their Periods and different Branches: With the Lives of the Admirals and Navigators who have honoured this Nation, and diſtinguiſhed themſelves by their Conduct, Courage, Victories, and Diſcoveries. Including the moſt conſiderable Naval Expeditions and Sea Fights: our Right to the Dominion of the Sea, and the Dignity of the Britiſh Flag: The Laws and Regulations for the Government and Oeconomy of his Majeſty's Navy: And the Buſineſs and Management of the ſeveral Royal Yards and Docks in this Kingdom. To which are added, our Right and Title to the Britiſh Colonies in North-America: And an Abſtract of the Laws now in Force for regulating our Trade and Commerce. Illuſtrated with copper-plates. By John Entick, *M. A.* Folio. 1 l. 15 s. Manby, &c.

IN this diffuſe and bulky performance the Compiler profeſſes to exhibit a compleat view of the riſe, progreſs, and preſent ſtate of the Britiſh Marine: he ſeems, however, to have been more induſtrious in accumulating, than ſcrupulous in ſelecting his materials. He appears to have admitted into this work, without much regard to elegance, method, or connection, whatever fell in his way, that had any relation to the various ſubjects he treats of: hence the volume is chiefly compoſed of Statutes, Acts, and Debates of Parliament; Charters granted to the ſeveral Trading Companies; ſtale Relations of Voyages, Diſcoveries, and Sea-fights; copies of Orders, Inſtructions, or Commiſſions to different Admirals and Commanders; large excerpts from Pamphlets, Journals, and Memorials, publiſhed occaſionally by theſe laſt, to exculpate themſelves, or throw the blame of their ſeveral miſcarriages on others; Minutes of Councils of War and Courts-martial, &c. He has even inſerted at large, and *judiciouſly* adopted for real Debates, thoſe publiſhed in the Monthly Magazines.

By an indiſcriminate uſe of ſuch kind of materials, it will follow, that many curious and uſeful vouchers for hiſtorical

facts may be preſented to view; but we are of opinion, that, even when ſuch authorities are authentic, they ought more frequently to be referred to, than admitted into the body of the work; as they may tire the patience of a Reader, without adding much to his knowlege; interrupt the narration; and deſtroy the uniformity which is requiſite in every performance intended to be read as an Hiſtory, and not conſulted as a mere Collection of miſcellaneous Tracts.

We muſt likewiſe be permitted to remark, that this Compiler's language is often incorrect; nor has he been at much pains to improve the phraſeology of thoſe Authors, however obſolete, whoſe relations he has thought proper to adopt: hence the ſtile of the book is generally unpleaſing, and often perplexed and obſcure; which, added to an extream prolixity, renders the peruſal of it tedious and diſguſtful. Neither, we imagine, do the political reaſonings, reflections, and remarks with which it is liberally interſperſed, add greatly to its value; as they are frequently trivial and common.

It muſt, however, be allowed, that ſome parts of this volume, from the very nature of its ſubject, are uſeful and entertaining. Memoirs of eminent Seamen; accounts of Engagements that eſtabliſhed our power and reputation at ſea; Hiſtories of Voyages, Diſcoveries, and Settlements, the ſources and ſupports of our preſent grandeur;—theſe, however, deficient in the graces of elegant writing, muſt, nevertheleſs, ſtrongly engage the attention of every Engliſh Reader.

We may further remark, in favour of this publication, that in the modern trade of book-making, it is leſs injuſtice to preſent the public with a collection of materials whence ſome benefit may be extracted, than to obtrude upon it the ſuperficial, flimſy, and curſory productions of ſome of our modern Writers *.

This work, containing 887 folio pages, cloſely printed, is divided into ſeven Books; and theſe are again ſubdivided into a number of Chapters.

Mr. Entick, in the Introduction, deſcants on the advantages ariſing from Navigation and Shipping; gives a long Diſſertation on our right to the Sovereignty of the Sea, with the laws and cuſtoms thereof; a detail of the regulations and inſtructions relating to his Majeſty's ſervice; the duties of the Commiſſioners and principal Officers of the Navy Office, and of thoſe in the management of the Yards or Docks; an abſtract of the charge of building ſhips of the ſeveral rates, their dimenſions, and quantity of ſtores; a liſt of the preſent Admirals and Captains of the Navy,

* See, particularly, another Naval Hiſtory, Review, Dec. 175-.

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together with the names of the Lord High Admirals, and Commissioners for executing that office, since the year 1673. These particulars, of little consequence to Readers in general, may nevertheless be agreeable to Gentlemen who delight in circumstantial details. As to the pains he takes to vindicate our right to the Sovereignty of the Sea, he expends his ammunition, we apprehend, to little purpose. A powerful fleet will always command that respect which is due; but should we be ever rivalled in that particular, by other nations, they would hardly admit of the validity of pretensions founded on ancient claims and usages. We shall insert his account of the prodigious increase of our naval force, from the beginning of Queen Elizabeth's reign, to the present times.

'The Marine of England was a long time before it arrived 'to its present grandeur. For in 1575 the whole royal navy 'consisted of no more than twenty-four ships; the largest of 'which, called the Triumph, exceeded not the burthen of a 'thousand tons; and the smallest, the George, was under six-'ty tons. And according to a survey then made of all the ship-'ping belonging to England at that time, the whole number 'employed in the Merchants service, measuring from forty to 'a hundred tons, amounted only to six hundred and sixty-six 'vessels; and those of a hundred tons and upwards, to no more 'than one hundred and thirty-five. The whole of our naval 'force, computing the Queen's ships, those she hired, and 'such as were fitted out at the expence of the Sea-ports and pri-'vate persons, to defend the coast against the Spanish invasion, 'in 1588, amounted only to one hundred and forty-three ships, 'including tenders, storeships, and vessels of all sizes. At the 'death of Queen Elizabeth, the royal Navy was computed at 'sixteen thousand tons. During King James I's reign, naval 'architecture was greatly improved by the study of the famous 'Phinæas Pett; and the royal Navy, at his demise, was in-'creased to the burthen of twenty-three thousand tons. And 'from this Æra, as our trade and navigation considerably in-'creased, our shipping was augmented in proportion, notwith-'standing the great discouragement which the mercantile part 'of the nation suffered during the civil wars. For the Usurper 'rightly judging the advantage a superiority at sea would give 'his politics over his neighbours, almost doubled the national 'fleet, as the King found it at the restoration: and the Dutch 'war which soon followed, occasioned so large an augmenta-'tion, that Lord-Keeper Bridgeman, in 1670, reported, that 'for ten years past, the annual charge of the navy amounted to 'half a million. In 1678 the royal Navy consisted of eighty-'three ships, of which fifty-eight were of the line of batt.e:

'at which time, according to Sir William Petty, the exports 'of this nation were computed at ten millions ſterling per ann. 'And according to Dr. Davenant, the balance of our trade 'was fixed to two millions at leaſt. King William, at his 'coming to the crown, found the royal Navy to conſiſt of one 'hundred ſeventy-three ſail, great and ſmall, carrying in the 'whole 6930 guns, and 42,003 men. Since that time it has 'been continually increaſing. In 1748, at the concluſion of 'the laſt war, the Britiſh fleet amounted to three hundred 'twenty-two ſail, carrying twelve thouſand two hundred and 'ſeventy pieces of cannon; which, if all in commiſſion, and 'compleatly manned, would employ eighty-three thouſand 'four hundred ſeamen. At preſent it ſtands as follows.

Ships.		Guns.		Guns.
6	— — —	100	— —	600
12	— — —	90	— —	1080
12	— — —	80	— —	960
43	— — —	74 and 70	—	3094
35	— — —	60	— —	2100
40	— — —	50	— —	2000
148				
Frigates.				
1	— — —	44	— —	44
44	— — —	40	— —	1760
58	— — —	20	— —	1160
103				
Sloops, &c.				
57	— — —	16	— —	912
18 Bombs				
10 Fireſhips				13,710

336 Total of the Britiſh Navy, beſides Yatchts, Tenders, Storeſhips, &c.'

Our Author having juſt hinted, in the introduction, at ſome of the moſt remarkable naval tranſactions, from the earlieſt accounts, begins his Hiſtory with the acceſſion of William the Conqueror. The firſt book brings it down to the end of the reign of Richard III. We ſhall not dwell long on this period of the infancy of our naval power; for notwithſtanding the ſplendid deſcriptions of it by Mr. Entick, and other Writers, it was certainly very inconſiderable. This will more evidently appear if we conſider, that the Cinque-Ports, in conſequence of great privileges granted them, were obliged to furniſh the King with ſhips

ſhips for protecting our own coaſts and commerce, or annoying thoſe of the enemy. In theſe his principal ſtrength conſiſted; yet it is certain, from authentic records, that the whole number, at the higheſt computation, did not exceed ſeventy-eight, each carrying twenty-one men, beſide the maſter. Such was the formidable royal Navy of England, during the reigns of the victorious Henries and Edwards. It, indeed, ſounds high, when an Author tells us, "that the King, for ſuch an expedition or invaſion, aſſembled a "fleet of four hundred ſail of large ſhips." But theſe, in fact, were generally hired from the Flemiſh, and other foreigners: and if they had not, the fitting out ſo large a number in a ſhort time, (as has been remarked in regard to the ancient Roman and Carthaginian fleets) is a certain proof of the meanneſs of their force, and the imperfection of the art of building.

Frequent expeditions in thoſe tranſports againſt France, and, after Henry the third's reign, againſt Ireland, and thoſe to the Holy Land under Richard, and Edward the firſt, conſtitute the chief part of the Naval Hiſtory of this period. Beſides theſe, many leſs exploits are recorded, ſuch as plundering the enemy's coaſts, ſeizing their merchants ſhips, and ſometimes committing piracies againſt our own, by little ſquadrons fitted out by the Cinque Ports. Several engagements are likewiſe mentioned, in which abundance of lives are ſaid to be loſt, and ſhips deſtroyed, but the circumſtances are often ſo variouſly related by the ignorant or partial Writers of different nations, and even by thoſe of the ſame, that very little can with preciſion be known concerning them. Our Author however, like a good ſubject, generally decides in favour of the Engliſh, and ſeaſons his relations to the palate of every true Anti-Gallican, with ſmart reflections againſt our perfidious enemies the French. We are no leſs obliged to our Author for ſeveral other inſtances of his concern for our national glory; particularly his adopting, from the Welch Hiſtorians, the ſtory of their countryman Madoc, one of the ſons of King Owen Guyneth, diſcovering, and making a ſettlement in the Weſt-Indies, ſome hundred years before Columbus. 'Nothing,' ſays he, 'is more certain, than that Madoc 'performed this voyage, and made this diſcovery;' and conſequently 'the right of pre-occupancy belongs to the Britons.'

The ſecond book begins with the reign of Henry VIIth, and concludes at the death of Queen Elizabeth. This is a very intereſting period in Naval Hiſtory, and, indeed, in that of the world. Columbus having by his example pointed out the way, a general ſpirit of attempting diſcoveries, and making ſettlements in the new world began to prevail. This ardour was greatly cheriſhed in England, by the encouragement given by Henry and his two ſucceſſors, to the Cabots, John and Sebaſtian, and other

eminent Navigators. It was about this time that Henry VIII firſt eſtabliſhed an Office of Admiralty and a Navy Office, appointing ſalaries for the Commiſſioners, and alſo for his Admirals, Captains, and Seamen, hereby laying the foundation for the preſent œconomy and ſtrength of the Royal Navy. The principal Navigators, whoſe memoirs are contained in this book, are the above-mentioned Columbus, the two Cabots, from whoſe diſcoveries we derive our claim to the Continent of North-America; Captain Richard Chancellor, who firſt opened a trade to Ruſſia, round the North Cape; and Sir Hugh Willoughby, who was, with all his company, frozen to death in attempting a North-Eaſt paſſage to India. The Admirals who made the greateſt figure before the acceſſion of Elizabeth, were Sir Edward Howard, Sir Thomas Howard, afterwards Earl of Surry and Duke of Norfolk; Sir William Fitz Williams, afterwards Earl of Southampton; and John Ruſſel, firſt Earl of Bedford.

The long and proſperous reign of Queen Elizabeth, affords ample matter for Naval Hiſtory. The defeat of the great Armada of Spain; the ſucceſsful attack of Cadiz by the Lord Charles Howard and the Earl of Eſſex; the ſeveral voyages and expeditions of Sir John Hawkins, Sir Francis Drake, Sir Thomas Cavendiſh, Sir Martin Forbiſher, Sir Walter Raleigh, the Earl of Cumberland, and many other Adventurers of inferior note, are circumſtantially related. The improvements of commerce, and the eſtabliſhment of ſeveral trading Companies, particularly thoſe to Turkey and the Eaſt-Indies, together with the riſe and progreſs of the trade to Africa, are largely treated of in this ſecond book. Beſides the tranſactions in which they were concerned, Memoirs of the Lives of all theſe great men are ſeparately delivered—this frequently occaſions repetitions; yet we muſt own theſe memoirs conſtitute the moſt agreeable part of the performance.—We ſhall preſent our Readers with ſome extracts from thoſe of the celebrated Drake.

'Sir Francis Drake was a man of whom it may be truly 'ſaid, that he had a head to contrive, a heart to undertake, 'and a hand ready to execute*, whatever promiſed glory to him-'ſelf, and good to his country. As he was, properly ſpeak-'ing, the *Son of Merit*, we have but a very indifferent account 'of his family, or even of his father.

From the moſt probable accounts of his birth, it appears, however, that

'He was the ſon of one Edmund Drake, an honeſt ſailor, and 'born near Taviſtock, in the year 1545, being the eldeſt of 'twelve brethren, and brought up at the expence, and under the

* Moſt of our Readers, no doubt, remember from whom this noble expreſſion is borrowed.

'care,

'care, of his kinſman, Sir John Hawkins. It is likewiſe ſaid, that, 'at the age of eighteen, he was purſer of a ſhip trading to Biſcay, 'at twenty he made a voyage to Guinea, and at the age of twen-'ty-two, had the honour to be appointed Captain of the Judith, 'and in that capacity was in the harbour of St. John de Ulloa, in 'the Gulph of Mexico, where he behaved moſt gallantly in the 'glorious actions under Sir John Hawkins, and returned with him 'into England, but not worth a groat. Upon this he conceived a 'deſign of making repriſals on the King of Spain, which, ſome 'ſay, was put into his head by the miniſter of his ſhip; and, to 'be ſure in ſea-divinity, the caſe was clear; the King of Spain's 'ſubjects had undone Mr. Drake, and therefore Mr. Drake was 'at liberty to take the beſt ſatisfaction he could on the ſubjects 'of the King of Spain. This doctrine, how rudely ſoever 'preached, was very taking in England, and therefore he no 'ſooner publiſhed his deſign, than he had numbers of volunteers 'ready to accompany him, though they had no ſuch pretence to 'colour their proceedings as he had. In 1570 he made his firſt 'expedition with two ſhips, the Dragon and the Swan, and the 'next year in the Swan alone, wherein he returned ſafe, if 'not rich.'

On the 24th of March, 1572, 'he ſailed from Plymouth, 'himſelf in a ſhip called the Paſcha, of the burthen of 70 tons; 'and his brother John Drake in the Swan, of 25 tons burthen; 'their whole ſtrength conſiſting of no more than ſeventy-three 'men and boys; and, with this inconſiderable force, on the '22d of July he attacked the town of Nombre de Dios, which 'then ſerved the Spaniards for the ſame purpoſes (though not 'ſo conveniently) as thoſe for which they now uſe Porto Bello. 'He took it in a few hours by ſtorm, notwithſtanding a very 'dangerous wound he received in the action; yet after all they 'were no great gainers, but after a very briſk action, were ob-'liged to betake themſelves to their ſhips with very little booty. 'His next attempt was to plunder the mules laden with ſilver, 'which paſſed from Vera Cruz to Nombre de Dios; but in 'this ſcheme too he was diſappointed. However, he attacked 'the town of Vera Cruz, carried it, and got ſome little plun-'der. In their return they unexpectedly met with a ſtring of 'fifty mules laden with plate, of which they carried off as much 'as they could, and buried the reſt. In theſe expeditions he 'was very much aſſiſted by a nation of Indians, who then were, 'and yet are, engaged in a perpetual war with the Spaniards. 'The Prince or Captain of theſe people, at this time, was 'named Pedro, to whom Captain Drake preſented a fine cut-'laſs which he wore, and to which he ſaw the Indian had a 'mind. Pedro, in return, gave him four large wedges of 'gold; all theſe Captain Drake threw into the common ſtock, 'with this remarkable expreſſion, "That he thought it but

"juſt

" juſt, that ſuch as bore the charge of ſo uncertain a voyage, " on his credit, ſhould ſhare the utmoſt advantages that voyage " produced." ' Then embarking his men, with all the wealth ' he had obtained, which was very conſiderable, he bore away ' for England, and was ſo fortunate as to ſail in twenty-three ' days from Florida to the iſles of Scilly, and thence, with- ' out any accident, to Plymouth, where he arrived the 9th ' of Auguſt, 1573. His ſucceſs in this expedition, joined to ' his honourable behaviour towards his Owners, gained him a ' high reputation, and the uſe he made of his riches ſtill a ' greater; for, fitting out three ſtout frigates, at his own ex- ' pence, he ſailed with them to Ireland, where, under Walter ' Earl of Eſſex (the unfortunate father of that ſtill more unfor- ' tunate Earl, who was beheaded) he ſerved as a volunteer, and ' did many glorious actions.'

His next voyage was that thro' the Streights of Magellan to the South Seas. ' In this voyage,' ſays our Author, ' Sir ' Francis ſailed compleatly round the globe; which no Com- ' mander in Chief had done before him. The firſt into whoſe ' thoughts the poſſibility of this entered, was the celebrated ' Chriſtopher Columbus, whoſe knowlege in the art of Navi- ' gation, when one conſiders the defects in Philoſophy and ' Aſtronomy in his time, appears perfectly amazing. Sir John ' Cabot, father to Sebaſtian Cabot, who was cotemporary ' with Columbus, comprehended his principles perfectly, which ' induced him to propoſe to our King Henry the VIIth, the ' finding a North-Weſt Paſſage. Ferdinand Magellan, a Por- ' tugueſe by birth, offered his ſervice to the Crown of Spain, ' and propoſed ſearching for a paſſage to the South, which was ' accepted. He ſailed from St. Lucar, September the 20th, ' 1519; he found and paſſed the Streights, which bear his ' name, the next year; but in his return was killed in the Eaſt- ' Indies. His ſhip came back ſafe to Spain; and as this was ' the firſt, ſo it was the only example that Captain Drake had ' to encourage him in his deſign; and to balance this, there ' were a multitude of unfortunate attempts afterwards.—

' Such repeated misfortunes diſcouraged even the ableſt and ' boldeſt Seaman, ſo that from this time, both Spaniards and ' Strangers dropped all thoughts of emulating Magellan; and ' highly probable it is, that if Captain Drake had fully diſcloſed ' his deſign, he had not been more fortunate than the reſt. His ' courage therefore may well be admired, who durſt endeavour ' an enterprize, the declaring of which had infallibly deſtroyed ' it; his ſagacity in navigating ſeas wholly unknown, as well in ' his return, as in his going out, for not a man on board his ' ſhip had ever ſeen the Cape of Good Hope, can hardly be ' enough admired. His intrepidity in ſailing ſo far to the North,

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'in hopes of coming that way home, was very ſurpriſing; and 'the methods he took through all the voyage to keep his people 'ſteady, in full ſpirits, and for the moſt part in good health, 'muſt give us a very high idea of his capacity; and therefore 'we need not at all wonder, that upon his coming to England, 'his fame roſe to ſuch a height, as to provoke envy as well 'as praiſe.

'His ſucceſs in the voyage, and the immenſe maſs of wealth 'he brought home, raiſed much diſcourſe throughout the king-'dom, ſome highly commending, and ſome as loudly decrying 'him.—

'At length, on the 4th of April, 1581, her Majeſty going 'to Deptford in Kent, went on board Captain Drake's ſhip, 'where, after dinner, ſhe conferred on him the honour of Knight-'hood, and declared her abſolute approbation of all that he 'had done, to the confuſion of his enemies, and to the great 'joy of his friends. She likewiſe gave directions for the pre-'ſervation of his ſhip, that it might remain a monument of 'his own and his country's glory.——

'In 1587 he proceeded to Liſbon with a fleet of thirty ſail; 'and having intelligence of a great fleet aſſembled in the bay of 'Cadiz, which was to have made a part of the Armada, he, 'with great courage, entered that port, and burnt there up-'wards of ten thouſand tons of ſhipping; and after having 'performed all the ſervice that the State could expect, he re-'ſolved to do his utmoſt to content the Merchants of London, 'who had contributed, by a voluntary ſubſcription, to the fit-'ting out of his fleet. With this view, having intelligence of 'a large Carrack expected at Tercera from the Eaſt-Indies, 'thither he ſailed; and though his men were ſeverely pinched 'for want of victuals, yet, by fair words, and large promiſes, 'he prevailed upon them to endure theſe hardſhips for a few 'days; within this ſpace the Eaſt-India ſhip arrived, which he 'took, and carried home in triumph; ſo that throughout the 'whole war there was no expedition ſo happily conducted as 'this, with reſpect to reputation or profit; and therefore we 'need not wonder, that, upon his return, the mighty applauſe 'he received might render him ſomewhat elate, as his enemies 'report it did; but certain it is, that no man's pride had ever 'a happier turn, ſince it always vented itſelf in ſervice to the 'public. Thus, at this time, he undertook to bring water in-'to the town of Plymouth, through the want of which, till 'then it had been grievouſly diſtreſſed; and he performed it by 'conducting thither a ſtream from ſprings at eight miles diſ-'tance, that is to ſay in a ſtrait line; for in the manner by 'which he brought it, the courſe it runs is upwards of twenty 'miles.

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'In 1688 Sir Francis Drake was appointed Vice-Admiral 'under Charles Lord Howard of Effingham, High Admiral of 'England. Here his fortune favoured him as remarkably as 'ever, for he made prize of a very large Galleon, com- 'manded by Don Pedro de Valdez, who yielded on the bare 'mention of his name. In this veſſel fifty thouſand ducats 'were diſtributed among the ſeamen and ſoldiers, which pre- 'ſerved that love they had always borne to their valiant Com- 'mander. It muſt not, however be diſſembled, that through 'an overſight of his, the Admiral ran the utmoſt hazard of be- 'ing taken by the enemy; for Drake being appointed, the firſt 'night of the engagement, to carry lights for the direction of 'the Engliſh fleet, he, being in full purſuit of ſome hulks be- 'longing to the Hanſe-towns, neglected it, which occaſioned 'the Admiral's following the Spaniſh lights, and remaining al- 'moſt in the center of their fleet till morning. However, his 'ſucceeding ſervices ſufficiently effaced the memory of this miſ- 'take, the greateſt execution done on the flying Spaniards be- 'ing performed by the ſquadron under his command.—

'There is a letter ſtill preſerved by Strype, written by Sir 'Francis Drake to the Lord High Treaſurer Burleigh, dated 'June 6, 1588, wherein he acquaints him, that the Spaniards 'were approaching, and that though their ſtrength outwent 'report, yet the chearfulneſs and courage which the Lord Ad- 'miral expreſſed, gave all, who had the honour to ſerve under 'him, aſſurance of victory. This compliment, which ſure 'was very well turned, proved alſo a prophecy, which Sir Fran- 'cis had his ſhare in fulfilling. On the 22d of July, Sir Fran- 'cis obſerving a great Spaniſh ſhip, commanded by Don Pedro 'de Valdez, who was reputed to be the projector of this inva- 'ſion floating at a diſtance from both fleets, ſent his pinnace to 'ſummon thoſe, who were on board, to yield. Valdez, to 'maintain his credit and pretence to valour, returned, that 'they were 450 ſtrong, that he himſelf was Don Pedro, and 'ſtood much upon his honour, and thereupon propounded ſe- 'veral conditions upon which he was willing to yield: but 'the Vice-Admiral replied, that he had no leiſure to parley, 'but if he thought fit inſtantly to yield, he might; if not, he 'ſhould ſoon find that Drake was no coward. Pedro hearing 'it was Drake, whoſe name was ſo terrible to the Spaniards, 'preſently yielded, and with forty-ſix of his attendants came 'on board Sir Francis's ſhip, where, giving him the ſolemn 'Spaniſh congee, he proteſted, "That they were all reſolved "to have died fighting, had they not fallen into his hands, "whoſe felicity and valour was ſo great, that Mars the God of "War, and Neptune the God of the Sea, ſeemed to wait up-

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" on all his attempts, and whose noble and generous carriage " towards the vanquished, had been oft experienced by his " foes." ' Sir Francis, to requite these Spanish compliments ' with real English kindness, set him at his own table, and ' lodged him in his own cabbin, sending the rest of his com- ' pany to Plymouth. Drake's soldiers were well recompensed ' with the plunder of this ship, wherein they found fifty-five ' thousand ducats of gold, which they joyfully shared amongst ' them. This Don Pedro Valdez remained above two years ' Sir Francis Drake's prisoner in England, and when he was re- ' leased, paid him for his own and two his Captains liberties, ' a ransom of 3500l.'

His last expedition again Porto Rico, from which great expectations had been conceived, having fatally miscarried, Sir Francis could not survive the disappointment: a bloody-flux putting a period to his life, in the fifty-first year of his age. Our Author concludes his account of this Commander with describing his person, delineating his character, and enumerating the advantages this nation derived from his naval genius and atchievements. As to the first,

' He was,' says he, ' low of stature, but well set, had a ' broad open chest, a very round head, his hair of a fine brown, ' his beard full and comely, his eyes large and clear, of a fair ' complexion, with a fresh, chearful, and very engaging coun- ' tenance. As Navigation had been his whole study, so he un- ' derstood it thoroughly, and was a perfect master in every ' branch, especially in Astronomy, and in the application there- ' of to the nautic art. As all men have enemies, and all emi- ' nent men abundance of them, we need not wonder that Sir ' Francis Drake, who performed so many great things, should ' have as much ill spoken of him as of any man of that age in ' which he lived. Those who disliked him alledged, that he ' was a man of low birth, haughty in his temper, ostentatious, ' self sufficient, an immoderate speaker, and, though indisput- ' ably a good Seaman, no great General; in proof of which ' they took notice of his neglecting to furnish his fleet tho- ' roughly in 1585; his not keeping either St. Domingo or ' Carthagena, after he had taken them; the slender provision ' he made in his expedition to Portugal; his breaking his word ' to Sir John Norris; and the errors he committed in his last ' undertaking. In excuse of these it is said, that the glory of ' what he did might very well remove the imputation of his ' mean descent; what was thought haughtiness in him, might ' be no more than a just concern for the support of his autho- ' rity; his display of his great services, a thing incident to his ' profession, and his love of speaking, qualified by his wisdom ' and eloquence, which hindered him from ever dropping a

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'weak or an ungraceful expreſſion. In equipping his fleet, he 'was not ſo much in fault as thoſe whom he truſted; ſickneſs 'hindered his keeping the places he took in the Weſt-Indies; 'his councils were continually croſſed by the Land-Officers in 'his voyage to Portugal; and, as to his laſt attempt, the Spa-'niards were certainly well acquainted with his deſign, at leaſt 'as ſoon as he left England, if not before. His voyage round 'the world, however, remains an inconteſtible proof of his cou-'rage, capacity, patience, quick-ſightedneſs, and public ſpirit; 'ſince therein, he did every thing that could be expected from 'a man, who preferred the honour and profit of his country to 'his own reputation, or private gain.'

The memoirs that follow, are thoſe of the life of the great Sir Walter Raleigh. This Hero was as highly favoured by the Queen, as unjuſtly perſecuted and put to death by her puſillanimous and unworthy ſucceſſor. The baſeneſs of this Prince's character appears in no inſtance more conſpicuous than in his behaviour to Raleigh before he ſailed on his laſt expedition to Guiana: he then commanded him, on his allegiance, to give under his hand, (promiſing on the word of a King to keep it ſecret) the number of his men, the burthen and ſtrength of his ſhips, and the place of their deſtination; which being complied with, he delivered the very paper to the Spaniſh Ambaſſador, who immediately diſpatched it to the court of Spain, and thereby effectually fruſtrated the undertaking.

The third book opens with the acceſſion of James the Firſt to the Britiſh throne, and contains an account of our naval affairs, and other tranſactions, from that time to the reſtoration of Charles II. During the two reigns of James and Charles I. though the riches and ſtrength of the nation were evidently increaſed, yet for want of a proper exertion of them, owing to the weakneſs and diſtraction of our councils at home, and miſconduct of our commanders abroad, we were uſeleſs to our friends, baffled by our enemies, and equally deſpiſed by both. At length the ſpirit of thoſe gallant officers employed by the Long Parliament, and afterwards by Oliver Cromwell, reſcued the nation from contempt, and again rendered it the ſupreme arbitreſs of Europe. Of all theſe, Blake ſeems to have been the moſt able and reſolute commander, as well as the moſt diſintereſted, and moſt worthy man. We ſhall therefore inſert the relation our Author gives of his ſecond action with the Dutch, and likewiſe ſome memoirs of his life and character;—in which it will appear, as a uſeful leſſon to our Sea-commanders, how much intrepidity has ſometimes compenſated for inequality of force. Blake having, on the 18th of May, 1652, with twenty ſhips, engaged the Dutch fleet, commanded by Martin Van Tromp, conſiſting of

of forty-two ſail of men of war, and obliged him, after an obſtinate fight, to retire with the loſs of ſeveral ſhips, hoſtilities were immediately commenced.

'Almoſt all the ports in England,' ſays our Author, 'being 'filled with the riches of the *Dutch*, by the numerous prizes of 'that nation, daily brought into them, the States began to think 'ſeriouſly of retrieving the loſſes and diſgraces they had ſuſtain-'ed, by ſome action equally bold and advantageous. For the 'execution of this their deſign, they began to caſt their eyes 'again upon Van Tromp; and the King of Denmark, at the 'ſame time, recommending him ſtrenuouſly to their favour, 'they reſtored him to the command.

'Van Tromp, on his ſide, being eager to blot out the im-'putations which had been lately laid upon him, ſoon got to-'gether a fleet of eighty, or eighty-five men of war, and ten 'fire-ſhips.

'It being now the beginning of *November*, a ſeaſon of the year 'in which no farther action was thought of, Blake had, for the 'moſt part, ſeparated his fleet; twenty of his ſhips were detached 'to convoy a fleet of colliers from Newcaſtle; twelve were ſailed 'to Plymouth, and fifteen more were ſailed up the Thames.

'Van Tromp put to ſea, with a deſign of convoying a large 'fleet of three hundred merchant-men through the Channel, as 'far as Cape St. Lazard; but having advice of the weakneſs 'of Blake's fleet, repaired off of the Goodwin-ſands, not far 'from the place where the laſt battle was fought. Blake lying 'in the Downs, with forty men of war, and a few tenders, of 'which hardly twenty had their full complement of men on board; 'but it was reſolved, in a council of war, notwithſtanding this 'great ſuperiority of the enemy, to give him battle.

'Blake got immediately under ſail, and ſent ſeven of his ſhips 'a-head on diſcovery. Theſe ſhips meeting, on the 29th of 'November, with nine Dutch ſhips, who were ſent out by their 'Admiral on the ſame ſervice, began the fight about noon, and 'were ſoon ſeconded by more ſhips on both ſides, which drew 'on a general engagement about three. This battle was fought 'with great fury on both ſides, from one in the afternoon, till 'it was dark night.

'Blake, in the Triumph, with his ſeconds, the Victory and 'the Vanguard, was long engaged with near twenty of the 'enemy, and was very near borne down with ſo ſuperior a force. 'But being at length relieved by ſome other ſhips, the fight con-'tinued as furious; and notwithſtanding the great ſuperiority of

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'the enemy, as doubtful too, as if they had been equal, for 'ſome time; but their number, in the end, in ſome meaſure 'prevailing, they took the Garland and the Bonaventure, and 'ſunk three other ſhips.

'Akſon and Battin, which were the names of theſe two bold 'Commanders, had formed the deſign of boarding and taking 'Van Tromp. The former part of their project they perform-'ed with an unparallelled intrepidity; but ſucceſs did not attend 'their expectations in the latter. They found Van Tromp ſo 'well ſeconded by Evertzen, the Vice-Admiral of Zealand, 'and others, that after having grappled him, killed his ſecretary 'and his purſer by his ſide, loſt almoſt all their men, and made 'great havock among the Dutch, they found themſelves too 'weak to compleat their noble and well-laid deſign; the former 'being taken by Tromp, and the latter by Evertzen.

'Blake ſeeing the danger the Garland and the Bonaventure 'were expoſed to, forced his way into a throng of the enemy's 'ſhips, to relieve them; but being himſelf attacked and boarded, 'by ſeveral of the enemy's ſtouteſt ſhips, could not come at 'them. He, however, beat the ſhips which boarded him, ſeve-'ral times off, and, in the end, found an opportunity of rejoin-'ing his fleet.

'At laſt, night having parted the two fleets, Blake ſuppoſ-'ing he had ſufficiently ſecured the nation's honour, as well as 'his own, by engaging with ſo ſuperior an enemy, and coming 'off with ſo little loſs; and beſides, ſeeing no proſpect of ad-'vantage, by renewing the fight, retired to the River. This 'inconſiderable ſucceſs was matter of great triumph to the 'Dutch; and it is ſaid, that Van Tromp was led away by ſo 'ſilly a pride and vanity, to paſs through the Channel with a 'broom at his main-top-maſt-head, as it were to ſweep the ſeas 'of the Engliſh.

'The Dutch purchaſed this ſmall advantage at a dear rate, 'one of their flag-ſhips being blown up, and the other two very 'much ſhattered, beſides the loſs of a great number of men.'

This third book concludes with an account of this great man. 'Robert Blake was deſcended from the antient family of 'the Blakes at Plansfield, in the pariſh of Spaxton, in the coun-'ty of Somerſet. His father Humphry was a merchant, ſettled 'at Bridgwater, in the neighbourhood of which he had pur-'chaſed an eſtate, having by the Spaniſh trade raiſed a conſi-'derable fortune for thoſe times. He had ſeveral children, of 'whom the eldeſt, Robert, was born in the month of Auguſt, '1589, and educated, during his father's life-time, at a free-'ſchool

'ſchool in Bridgwater. He removed himſelf to Oxford, where 'he was matriculated in *Lent* term, 1615, as a member of St. 'Alban's Hall. Some time after he ſtood for a ſcholarſhip of 'Chriſt-church, but loſt it. From Alban-Hall he tranſlated 'himſelf to Wadham-College, and on the 10th of February, '1617, he took the degree of Batchelor of Arts.'

We have next, an account of his entering the army, on the ſide of the Parliament, at the breaking out of the civil war; and of his ſteady and gallant behaviour in that ſervice. Afterwards, we are informed of his heroic actions at ſea; which eſtabliſhed his own reputation, and that of his country. We come at length to his laſt expedition; 'The war, in the mean time, 'was grown pretty hot with Spain; and Blake, in purſuance of 'the Protector's orders, did all that in his power lay, to ruin their 'maritime force in Europe, as Penn had done in the Weſt-In-'dies. But theſe extraordinary and continual cares, falling on 'a conſtitution already not a little impaired, brought General 'Blake into ſo bad a ſtate of health, that, fearing the ill conſe-'quences that might happen, in caſe he ſhould die without hav-'ing any colleague, who in ſuch a caſe might take charge of 'the fleet, he wrote letters into England, ſuggeſting the expe-'diency of joining ſome proper perſon in commiſſion with him; 'upon which General Montague was ſent with a ſtrong ſquad-'ron to aſſiſt him, and was made joint Admiral with him, ac-'cording to his deſire. Soon after his arrival in the Mediter-'ranean, Blake and he ſailed with their whole fleet to block up 'a Spaniſh ſquadron in the Bay of Cadiz, which they accord-'ingly did for ſeveral months. At laſt, in September, finding 'they were in want of water, Blake and Montague ſtood away 'for the coaſt of Portugal, leaving Capt. Stayner, with ſeven 'ſhips under his command, to look after the enemy.--Being wa-'tered, and informed of another Plate-fleet put into Santa Cruz, 'he proceeded to Teneriff, and, after a bloody engagement, took 'them all. In this battle he removed his brother Benjamin for 'bad conduct; his regard for his country obliging him to prefer 'ſtrict juſtice to any ties of natural affection. As ſoon as the 'news arrived in England of this extraordinary action, the Pro-'tector ſent his Secretary to acquaint his ſecond Parliament, 'then ſitting, therewith; whereupon they ordered a public 'thankſgiving, and directed a diamond-ring, worth 500l. to be 'ſent to Blake; 100l. was given to the Captain who brought 'the news; and the thanks of the Houſe was ordered to all the 'Officers and Seamen, and to be given them by their General.

'Theſe, as they were the laſt honours, ſo the receipt of them 'was the laſt news this brave officer received from his dearly-be-'loved country. For, returning into the Mediterranean, and

'cruising some time before Cadiz, he found his end draw on so 'fast, that it determined him, if possible, to return home. Ac- 'cordingly he sailed for England; and in his last sickness often 'enquired for land, which, however, he never lived to see, dy- 'ing as the fleet was entering Plymouth sound, on board his 'ship, the St. George, the 17th of August, 1657, being about 'fifty-nine years of age. His body was the next day embalmed 'and wrapped up in lead; his bowels were buried in the great 'church at Plymouth, and his corps conveyed by sea to Green- 'wich-house, where it lay in state for some time; from thence 'on the 4th of September, it was carried by water, in a barge 'of state, covered with velvet, adorned with escutcheons 'and pencils, accompanied by his brother, relations, and ser- 'vants, in mourning; by Oliver's Privy-Council, the Com- 'missioners of the Admiralty and Navy, the Lord Mayor, and 'Aldermen of London, the Field-Officers of the Army, and 'and many other persons of honour and quality, in a great 'number of barges and wherries covered with mourning, mar- 'shalled and ordered by the Heralds at Arms, who attended the 'solemnity. Thus they passed to Westminster-bridge, and at 'their landing, proceeded in the same manner through a guard 'of several regiments of foot, to Westminster-Abbey; his dear 'friend, General Lambert, though then in disgrace with the 'Protector, attending on his horse. The procession over, the 'body was interred in a vault, built on purpose, in the chapel 'of King Henry VII. whence it was removed on the 12th of 'September, 1661, and re-interred in St. Margaret's church- 'yard.

'He was a man but of a low stature, however of a quick 'lively eye, and of a good soldier-like countenance. He was 'in his person, brave beyond example, yet cool in action, and 'shewed a great deal of military conduct in the disposition of 'those desperate attacks, which men of a cooler composition 'have judged rather fortunate than expedient. He certainly 'loved his country with extraordinary ardour, and as he never 'meddled with intrigues of state, so whatever government he 'served, he was solicitous to do his duty. He was upright to a 'supreme degree, for notwithstanding the vast sums which passed 'through his hands, he scarce left five hundred pounds behind 'him, of his own acquiring. In fine, he was altogether disin- 'terested and unambitious, exposing himself on all occasions for 'the benefit of the public, and the glory of the nation, and not 'with any view to his own private profit or fame. In respect 'to his personal character, he was pious without affectation, 'strictly just, and liberal to the utmost extent of his fortune. 'His officers he treated with the familiarity of friends, and to 'his sailors he was truly a parent. The State buried him, as it

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'was fit; at the public expence they gave him a grave, but no 'tomb; and though he ſtill wants an epitaph, Writers of all 'parties have ſhewn an eagerneſs to do his memory juſtice.'

The fourth book contains the hiſtory of our naval tranſactions from the reſtoration of Charles II. in 1660, to the acceſſion of William and Mary, in 1688: a period in which, notwithſtanding ſeveral actions that do honour to the Britiſh marine, and the great increaſe of our wealth and commerce, the nation, by the impolitic views and connections of two Princes, the one governed by knaves and proſtitutes, and the other by prieſts, conſiderably ſunk in its importance in the ſcale of Europe.

The fifth book includes an account of naval affairs, from the revolution to the union of the two kingdoms, in 1706. An Æra full of action, chequered, indeed, with various loſſes and diſappointments, but, upon the whole, as glorious to ourſelves, as advantageous to the liberties of Europe.

The ſixth book continues the hiſtory to the acceſſion of the Houſe of Hanover; and the ſeventh and laſt to the preſent time.

We have already objected to our Author's ſwelling his performance with a number of materials, when the ſubſtance of them digeſted into the body of the work, would have better anſwered the ends propoſed by hiſtory. Of this, the ſeventh book is a glaring inſtance. He has here inſerted great part of the pamphlets publiſhed concerning the late unfortunate Admiral Byng; but we muſt beg leave to remark, that however requiſite thoſe writings might be at the time, to ſecond the endeavours of the Admiral's friends to ſave him, or aſſiſt different parties to diſcredit each other with the public, — yet we hope, that poſterity will conſign them to oblivion, and that it will not need many arguments to enforce this doctrine, That the man who betrays the honour and intereſt of his country, by meanly ſhrinking from his duty on the day of battle, ſhould at leaſt make it ſome recompence, by the example of his puniſhment.

As this Author, however, ſeems exact in aſcertaining the dates, and moſt other material circumſtances of the ſeveral facts he recites, without omitting, as far as we are able to recollect, any tranſaction of conſequence; and as Burchet, Lediard, and moſt other Writers of Naval Hiſtory abound with defects ſimilar to thoſe hinted at in regard to this work; and conſidering likewiſe the extenſiveneſs of the plan, and the variety of matter contained in the volume before us, we may venture to recommend it as the moſt compleat account of Naval Affairs with which the Public has yet been preſented.

I—n

Sketches; *or*, *Eſſays on various Subjects*. *By* Lancelot Temple, *Eſq*; 8vo. 1s. 6d. *Millar*.

IT was modeſt enough in the ingenious Author of theſe Eſſays barely to entitle them ſketches; but if we rightly apprehend his meaning, the ſame degree of modeſty does not appear in his preface, in which he owns, that he could have given theſe looſe fragments much bolder ſtrokes, as well as more delicate touches: but, adds he, 'as an Author's renown depends at preſent upon 'the *Mobility*, he (meaning himſelf) dreads the danger of writ-'ing too well; and feels the value of his own labour too ſenſi-'bly to beſtow it where, in all probability, it might only ſerve to 'depreciate his performance.'

This, if the Author be ſerious, is offering a poor compliment to his Readers, and as poor an apology for preſenting them with imperfect pieces, when it was in his power to have done better. What ſhould we think of a *Painter*, who ſhould take it in his head to offer his *firſt rude draughts*, or mere *out-lines*, to the public, inſtead of finiſhed pictures? Or *how would it ſound* were a Bookſeller thus to harangue his cuſtomers—"Gentlemen, I *could* print better books"—but as the profit depends "upon the *number* ſold, it is moſt prudent to conſult the taſte of "the *Mobility*: were an Author to write too well for them, "they might only like his book the worſe for it.—What ſignifies FAME?—Here's an Author now! a man of ſenſe; who "honeſtly tells you, (the diſcerning FEW) he could write to "pleaſe you, if he thought it worth his while:—but he knows "the value of his own labour, and of your approbation; and "won't ſpoil his books by making them too good for his "Readers."

But perhaps the *crudity* of our Author's *apology* may tacitly ſuggeſt a *ſufficient one* for *itſelf*. He poſſibly thought, that, in regard to *uniformity*, he ought to prefix but the ſketch of a preface to the ſketch of a book, and to give no other than the *out-line* of an *excuſe*, where a *compleat apology* might have appeared like a contradiction to his own plan, and his profeſſed *dread of the danger of writing too well*.

To hazard another conjecture, perhaps, after all, our Author's ſeeming contempt of his own performance may proceed from the kind of ſolicitude expreſſed by the good Lady, who having, with much coſt and care, provided a ſett entertainment for the celebrated Swift, began to teaze him, on his ſitting down to table, with her apprehenſions leſt Mr. Dean ſhould not be able to make a dinner upon what was before him; with a thouſand apologies for the meanneſs of the fare:—"Confound you for a ſoo-

"B—

" B——," (ſaid the Dean, in a grievous paſſion) why then did " you not provide better?"

Diſcerning Readers may the more reaſonably be led to ſuſpect our Author's caſe and that of the Lady juſt mentioned, to be nearly the ſame; the entertainment to which he ſo coldly invites us, being far from a deſpicable one: for though it conſiſts only of light diſhes, (*tarts* for the moſt part) there are ſome high ſeaſoned *petits-plats*, that may pleaſe the niceſt literary epicure in the kingdom: here follows the bill of fare.

1. Of Language. 2. Of Genius. 3. Of Taſte. 4. Of Turgid Writing. 5. Of Affectation of Wit, and Florid Writing. 6. Of Obſcure Writing. 7. Of the Modern Art of Spelling. 8. Of New Words. 9. Of Superannuated Words. 10. Of Muſic. 11. Of Engliſh Verſe. 12. Of the Verſification of Engliſh Tragedy. 13. Of Imitation. 14. Of Writing to the Taſte of the Age. 15. Of Phyſiognomy, or the Similitude between the Perſon and the Mind. 16. Of Prejudices, political, religious, or national. 17. Of Moral Attraction or Repulſion. 18. Sentences.

We ſhall give, *entire*, the Eſſay on Affectation of Wit, and Florid Writing, as a ſpecimen of our Author's manner of ſketching.

'It is not always ſo eaſy to get rid of an impertinent com-'panion, as of a ſilly book; otherwiſe to be for ever aiming at 'wit, would be as teazing and intolerable in writing as in con-'verſation. Too much even of genuine Wit is cloying, and 'the vanity of diſplaying it inceſſantly, will fatigue and diſguſt 'every Reader whoſe taſte is true. Olives, caveare, anchovies, 'and Dutch herrings, do very well in their place; but, *in the 'name of all the hoſpitable powers!* * do not oblige us to dine 'upon

* This rhetorical kind of ſwearing ſeems a darling cuſtom with our Author: as the Reader may perceive from the following pretty collection of flowers, all of the ſame ſpecies.—In his Eſſay on Superannuated words, is this curious paſſage:—'But this *Subject-matter!—In 'the name of every thing that's diſguſting and deteſtable*, what is it? Is 'it one or two ugly words? What's the meaning of it? *Confound me* 'if I ever could gueſs! Yet one dares hardly ever peep into a Pre-'face, for fear of being ſtared in the face with this naſty *Subject-'matter.*'

In the ſame chapter he ſwears '*By Heav'ns!*' with all the emphaſis of a tragedy-hero. In another (On Prejudice) he exclaims '*Good God!*' about being born in Ireland; and preſently after demands, 'For '*Heav'n's ſake!* what country is it the moſt honourable to have been 'born in?' Again, '*In the name of every thing that is whimſical*, 'what does it ſignify where a man was born?'——'*God preſerve*

'upon them. Let us firſt lay a foundation of good plain beef 'or mutton, if you pleaſe: for there is no living upon pickles 'or ſweetmeats alone.

'The ground-work of every performance, even of thoſe 'which admit or require the greateſt profuſion of ornament, 'ought to be plain and ſimple. Obſerve nature: in the meadow, 'the ſweet green, which never dazzles the ſight, is the predomi-'nant colour; while the gaudy flowers, red, white, yellow, 'blue, and purple, are careleſly interſperſed. This is infinitely 'more pleaſing and beautiful than that inſipid, childiſh, uncom-'fortable bawble, called a flower-knot; and the wild variety of 'the woods as far excells the richeſt plantation of flowering-'ſhrubs. I would not be above taking a hint even from the 'mechanic arts: if a ſuit of cloaths is over-charged with lace, 'it becomes tawdry and ungenteel. In every work, the true 'taſte is to diſpoſe the ornaments with eaſe and propriety, and 'not to be affectedly and too oſtentatiouſly prodigal of them. 'By this means you beſtow upon your performance an elegant 'richneſs, and ſuch a modeſt dignity, as will pleaſe every true 'eye; though it might quite eſcape the notice of the vulgar, 'and falſe critics of all ranks, who delight in nothing but what 'is glaring, tawdry, and oſtentatious.—No, I beg their pardon: 'for they are ſometimes in raptures, or ſeem to be ſo, with 'what is altogether inſipid.

'*us*, what ſhabby Chriſtians have had the honour to be born in the 'metropolis of Great Britain!' Out of the ſame mouth proceedeth bleſſing and curſing, ſaid the ſacred Penman; and here his obſervation is verified—'*Bleſs your fat head*,' quoth our Author, 'are you ſure 'that you know wit when you hear it?—*Let me be curſt* if you do—?' But here comes a *royal* adjuration, viz. p. 74. 'You'll find a ſublime 'pleaſure in the exerciſe of juſt vengeance.—*By all that's imperial*, it 'is a luxury almoſt too high for a ſubject!'—The next is of a more tremendous and terrifying nature. 'You remember the ſhocking 'cataſtrophe of thoſe great and good men the DE WITS.—*By all 'that's ſtern and horrible! by the black dung room! by the blood thirſty 'ſaw duſt!* you're in the right.—The ſureſt way to avoid ingratitude, 'is never to do one good thing while you live.'

As to his theatrical *Immortal Gods!* (p. 76) and the more Chriſtian-like exclamation, *Good God!* which is twice repeated, beſides the inſtance before produced, they come with ſo ſoft a grace after the *ſtern* and *horrible*, and the *blood thirſty ſaw-duſt*, --that we ſhall paſs them without further animadverſion. It may not, however, be amiſs ſeriouſly to obſerve, that if, like the truly pious Mr. Boyle, 'Squire Temple never mentions his Creator without a reverential pauſe, to expreſs his awful regard for the ſacred name; and if this gentleman's writings and converſation are of the ſame caſt, the latter muſt prove not a little exemplary, and edifying, to thoſe who have the happineſs of his acquaintance.

Let

'Let the ornaments be *never** *ſo well* executed, if they are not 'eaſily and naturally introduced, they will have an aukward 'effect. The moſt beau iful woman may diſguſt you by oſten-'tation and a declared intention to charm. As often as it is poſ-'ſible to contrive it ſo, the ornaments ſhould be, or at leaſt ap-'pear to be, of ſome uſe towards the main deſign of the work: 'but when they are bluntly produced, and with too barefaced 'a purpoſe to dazzle or entertain, inſtead of your admiration, 'they raiſe your contempt. A maſque, a coronation, or a 'proceſſion upon our ſtage, is, for the moſt part, an in-'ſipid, tawdry, tireſome ſhew. But if it was really an or-'nament, to introduce it with propriety and grace, it ought 'to be contrived as an incident to help on the buſineſs of the 'piece: as in the maſque in Romeo and Juliet; and the fune-'ral proceſſion, ſuch as it is, in Richard the Third; which, 'notwithſtanding ſome want of *decorum*, as the Critics call it, 'and of probability in the ſcene, has ſtill ſome kind of pretence 'to aſſiſt in the buſineſs of the fable.

'To conclude: the ornamental parts of a work coſt the leaſt 'trouble to a Writer who has any luxuriance of imagination. 'To ſupport the plain parts with an eaſy dignity, ſo as they 'ſhall neither become flat on the one hand, nor diſguſtingly ſtiff 'on the other, is a much more difficult taſk. And yet if you 'ſucceed *never ſo well* here, you'll receive little thanks from the 'generality of Readers, who will be apt to imagine they could 'eaſily perform the ſame kind of work themſelves, till they 'come to try it.'

In his Eſſay, *Of Writing to the Taſte of the Age*, we have obſerved ſomething to blame, and ſomething to commend: let the Reader be judge.

'It belongs to true genius,' ſays he, 'to indulge its own hu-'mour: to give a looſe to its own ſallies; and to be curbed, 'reſtrained, and directed, by that ſound judgment alone which 'neceſſarily attends it. It belongs to it to improve and correct' (correct and improve would have been more correct writing) 'the public taſte: not to humour or meanly proſtitute itſelf to 'the groſs or low taſte which it finds.'

So far our Author expreſſes himſelf with juſtneſs, and becom-ing ſpirit; but behold what follows!—'You may depend upon 'it,' continues he, 'that whatever Author labours to accom-'modate himſelf to the taſte of his age,—ſuppoſe it, if you 'pleaſe, this preſent age,—the ſickly wane, the impotent de-

* What is this *never ſo well?* By the *blood-thirſty ſavage-hoſt*, we are at a loſs to conceive how ſo unmeaning a phraſe ever crept into prin.!

'cline of the eighteenth century; which from an hopeful boy 'became a moſt inſignificant man; and for any thing that ap- 'pears at preſent, will die a very fat, drowſy, blockhead, and 'be damn'd to eternal infamy and contempt: every ſuch Au- 'thor, I ſay, though he may thrive as far as an Author can in 'the preſent age, will by degrees languiſh into obſcurity in 'the next.'——

Is it not ſurprizing, that a Writer who has ſuch juſt preten- ſions to the character of a man of diſcernment and taſte, ſhould fall into this vulgar ſtrain of damning the times he lives in? This has ever been the practice of thoſe ſnarling gentry, the minor Poets and Critics; but it has been juſtly exploded by the greateſt Writers of all ages; and was particularly condemned by the wiſeſt of men, above two thouſand years ago. We dare affirm, and the hiſtory of all nations will ſupport us in the af- firmation, there never was an age in which men of true genius, and *good character*, were more encouraged than they are in our own times—theſe very times, which our prophetic Author foreſees will be *damned to eternal infamy, and contempt.* A Writer of a more *benevolent* temper, would, perhaps, have ſeen ſufficient cauſe to ſay, with the good humoured Poet,

Priſca juvent alios: ego me nunc denique natum
Gratulor.

But tho' we have the misfortune to differ from Mr. Temple in ſome things, there are many in which we moſt heartily con- cur with him; and particularly in what he ſays of *Phyſiognomy.*

'That the face is a falſe glaſs, is a vulgar error, and ſeems to 'have taken its riſe from a few exceptions: for all mankind 'are ſo much Phyſiognomiſts, that whoever happens to find 'himſelf miſtaken, tho' but for once, joins the cry of the pro- 'verb. All are not alike ſkilled in faces, any more than in un- 'ravelling of characters; even the moſt penetrating eye may 'be miſtaken: yet I will preſume to ſay, that the face is ſeldom 'a falſe glaſs; and when it proves ſo, it is generally the fault 'of the beholder. Perhaps, indeed, Nature has made ſome 'Cheats, ſome to appear worſe, many much better than they 'are. This is of a piece with her uſual variety, and was per- 'haps partly intended to check the preſumption of mankind in 'judging too raſhly of one another. Yet ſtill the face is not a 'falſe glaſs. On the contrary, where the qualities of the mind 'are eminent, it generally ſhews them. For the features of the 'mind commonly follow thoſe of the face; as the figure of 'moſt animals, whoſe characters are ſtrong, is expreſſive of 'their nature. Tho' you had never heard of a lion, a tyger, 'a ſerpent, or an alligator, it is natural to think you would at 'the firſt ſight be afraid of them rather than of a hare.——

'The

'The mind is, for the moſt part, viſible in the perſon. 'Thus, a beariſh figure is almoſt certainly the rhind or huſk of 'a rude rough ſoul, never to be poliſhed by any cultivation. If 'you find any ſweetneſs in the kernel of ſuch a rugged ſhell, it 'is more than you ought to expect; for a man is one thing, 'and a cheſnut another. The voice too is in general harſh or 'ſweet conformably to the features; and where faces reſemble 'one another, you will meet with a remarkable ſimilitude in 'the voice.

'Senſe and Virtue are often to be found under a plain face and 'clumſey figure; but elegance and delicacy of mind generally 'appear in the perſon. Where a falſe and ſpecious elegance ap- 'pears in the face, you may expect the ſame in the mind; and 'the herd of mankind will admire them more than the true. 'Sometimes you meet with a delicate and elegant mind under 'a face that cannot properly be called handſome: but then you 'will generally obſerve a ſpirit and expreſſion in ſuch a face that 'pleaſes a true eye much more than mere regular beauty; for 'the beſt part of beauty is Air, Meaning, and Expreſſion.'

We ſhall enrich this article with ſome ſelect ſentiments from the laſt diviſion of this pamphlet, which the Author has entitled

'SENTENCES.

'The ſententious manner of writing is apt to be dry, and to 'give diſguſt by its oracular air and a dogmatical over-bearing 'pretenſion to wiſdom. Perhaps it would be better, if its ſeve- 'rity was alleviated with a comfortable mixture of human non- 'ſenſe. For to be perpetually *wiſe*, is forbidding, unſocial, 'and ſomething that does not become human nature, as it does 'not belong to it. Why ſhould a School-maſter, a Parſon, 'or an Apothecary, affect to be as ſolemn and ſublime the 'whole year round, as if he was a Seraph, or an Archangel 'come to *dwell among ſt us?*

'The world has been ſhamefully impoſed upon by many an 'important Fool: but no man of ſenſe ever took any pains to 'appear wiſe; as no honeſt man ever uſed any tricks to diſplay 'his own integrity.

'True ſatire may be called the rage of probity, and even of 'good-nature. It is the indignation of Virtue and Wit againſt 'Vice, Ill-nature, and Affectation.

'Vanity, beſides the ſecret pleaſure it gives one's ſelf, is a 'very thriving quality; and it is not politic to be at any pains 'to diſguiſe it, except amongſt people of the beſt ſenſe. For 'the generality of the world will have the ſame opinion of you 'that you ſeem to have of yourſelf.

'Falſe

'False, or middling genius, is almost always arrogant and 'vain. The true may be provoked to do itself justice; but is 'seldom apt to overvalue itself.

'Superficial people are always the most ostentatious. *I* sup- 'pose you may remember that you used to be the fondest and 'most vain of the thing you were but just beginning to learn.

'Some people have just parts enough to do their country a 'great deal of mischief: for if their understanding was the 'smallest degree lower, it would be too glaringly ridiculous to 'employ them.

'Tho' there are strange inconsistent mixtures in human na- 'ture, there never yet was a very fine understanding where the 'heart was bad.

'There is a parcel of crazy worthless people who set up for 'Wits, and bring the name of Poet under a kind of disgrace 'with those who do not know that there can be no true genius 'without a sound understanding and an honest heart.

'Oddities and singularities of behaviour may attend *genius*; 'when they do, they are its misfortunes, and its blemishes. 'The man of true genius will be ashamed of them: at least 'he never will affect to distinguish himself by whimsical parti- 'cularities.

'In short, good sense is the solid foundation of all genius, 'and of every thing that is truly ornamental. It is necessary, 'in some degree, even to a good Fidler: still more so to one 'who composes music. A Blockhead, drunk with mortal Port, 'might have drawled out such a pitiful strain as *God save our* 'noble King,—or *To Arms*, and *Britons strike home*; but he 'must have had taste and genius who composed *Joy to great* 'Cæsar, or even *The early Horn*.

'An Author, who affects to be fine in every thing he says, 'and to write above his subject, is just as ridiculous a Cox- 'comb as him who performs the most indifferent actions with a 'studied grace. And this affectation is one principal cause of 'the awkward, unnatural language which prevails in most of 'our modern tragedies.'

We now take our leave of an Author who, notwithstanding the few imperfections we have observed in his sketches, has afforded us more pleasure than we have been able to extract from five hundred other modern pamphlets. But we cannot *honestly* quit this lively Writer without taking notice of one defect in him, which we have not yet mentioned, viz. his *affectation*: a foible

foible he mortally hates in others: and we doubt not his freeing himſelf from it the moment he is convinced that he is himſelf juſtly chargeable with it. Let him examine himſelf then, and be ſatisfied, whether the affectation of ſaying poignant, elegant, and ſpirited things, and of expreſſing himſelf with the eaſy dignity and air of a Sovereign in Literature, accuſtomed to dictate to the *Mobility*,—whether it is not this which hath drawn upon his Readers that profuſion of *fine phraſes* which are ſo plentifully ſprinkled over his pages? Whether it is not to this miſuſe of his talents, that we are indebted for all thoſe whimſical oaths and exclamations we have already noticed? and that when he would be humourous, he is ſo ſtiffly awkward and uncouth; falling ſhort of his aim, and deſcending down to—what ſhall we call it—buffoonry, or ribaldry *?——

In fine, let Mr. Temple's impartial Readers determine, whether it is not with good reaſon that we recommend to this Gentleman, the cool conſideration of what himſelf has ſo well written againſt this *vice of the pen*, in pages 68 and 69 of the very pamphlet in which he has ſo unaccountably offended againſt himſelf.

'Affectation labours with a diligence that fatigues every ſpectator, but with infallible ſucceſs, to defeat its own purpoſe; for inſtead of creating love or admiration, it provokes our averſion and contempt. The moſt amiable people are always the leaſt affected. Let us make the beſt of what Nature has done for us: ſhe may be improved, but all attempts to alter her from her original ſhape will only expoſe us to ridicule. That awkward beaſt the Dromedary, as long as he has any ſenſe, will never pretend to be a Bajazet or an Othello.—

'Affectation is the bane of every thing. An honeſt, plain, downright Blockhead, ſuppoſing him at the ſame time good-natured, may not only be an uſeful but an agreeable creature.

* For inſtance, 'T'other bottle won't do——No, nor the other hogſhead neither—You great pale-eyed Loggerhead, you muſt have patience—you muſt wait a good while before you rouſe Mr. True-wit's mettle—a long time, indeed!——You muſt wait till you're own wit begins to ſparkle—I am afraid you muſt wait till you're gone. There is a ſecret power in your preſence enough to check every thing that's genial——You are worſe than a fog or the eaſt wind——the candles burn dim while you're here—an! the Burgundy drinks as flat as Port. Good night. Here's to your good repoſe. May you ſleep like any Porpus!——But hark'ye, good Mr. Van Numb, before you go——You can't live without Wit it ſeems——bleſs your fat head! are you ſure that you know Wit when you hear it?—Let me be curſt if you do, even when you pore over it in print at the rate of an octavo page in an hour.'

'But

'But when a Blockhead is ſeized with the whim of being a fine 'Gentleman or a Wit, the Lord have mercy upon him—— 'and us.'

G

All the Works of Epictetus, which are now extant; conſiſting of his Diſcourſes, preſerved by Arrian, in Four Books, the Enchiridion, and Fragments. Tranſlated from the original Greek, by Elizabeth Carter. *With an Introduction, and Notes, by the Tranſlator.* 4to. 1l. 1s. Millar, &c.

THE Work before us, will be no ſmall mortification to the vanity of thoſe men, who preſume that the fair ſex are unequal to the laborious purſuit of philoſophic ſpeculations.

Thoſe aſſumers have been ready to acknowlege the Ladies preheminence with reſpect to light and ornamental talents; but, the more ſolid and noble faculties, they have reſerved as their own prerogative. They have arrogated this ſuperior excellence, as a diſtinction they derive from Nature, for which they are ſolely indebted to the advantages of education.

If women had the benefit of liberal inſtructions, if they were inured to ſtudy, and accuſtomed to learned converſation—in ſhort, if they had the ſame opportunity of improvement with the men, there can be no doubt but that they would be equally capable of reaching any intellectual attainment.

Many Ladies have been very witty; ſome few have been very learned; but we have never, till now, ſeen theſe accompliſhments united with an acute underſtanding and ſolid judgment, ſufficient to unravel the intricacies of Philoſophy. France now can no longer boaſt of her *Dacier*, but muſt be compelled to own that our women excel theirs in Senſe and Genius, as far as they ſurpaſs them in Modeſty and Beauty.

It has been ſaid, that "Few, but ſuch as cannot write, tran- "ſlate." This, however, is not the caſe with our Author. As a ſpecimen of her abilities for the taſk ſhe has undertaken, ſhe has prefixed an excellent INTRODUCTION, in which ſhe explains the principles of the Heathen Philoſophy, and ſhews how deficient they are when compared to thoſe of the Chriſtian ſyſtem.

In this Introduction ſhe diſplays extenſive learning, deep reflection, and ſound judgment; but, above all, her zeal for Religion, which animates the whole, deſerves the higheſt applauſe. In ſhort, it will not be ſaying too much, to pronounce that this work does honour to her ſex, and to her country. But, whether

whether we are partial to the fair, let the Reader judge from the following ſpecimens.

'The Stoic Sect was founded by Zeno, about three hundred 'years before the Chriſtian Æra: and flouriſhed in great repu- 'tation, till the declenſion of the Roman Empire. A com- 'pleat hiſtory of this philoſophy would be the work of a large 'volume: and nothing further is intended here, than ſuch a 'ſummary view of it, as may be of uſe to give a clearer no- 'tion of thoſe paſſages in Epictetus, a ſtrict profeſſor of it, 'which allude to ſome of its peculiar doctrines.

'That the end of man is to live comformably to Nature, 'was univerſally agreed on amongſt all the Philoſophers: but, 'in what that conformity to Nature conſiſts, was the point in 'diſpute. The Epicureans maintained, that it conſiſted in 'Pleaſure; of which they conſtituted Senſe the Judge*. The 'Stoics, on the contrary, placed it in an abſolute perfection of 'the Soul. Neither of them ſeem to have underſtood man in 'his mixed capacity; but while the firſt debaſed him to a mere 'animal, the laſt exalted him to a pure Intelligence; and both 'conſidered him as independent, uncorrupted, and ſufficient, 'either by height of virtue, or by well-regulated indulgence, 'to his own happineſs. The Stoical exceſs was more uſeful to 'the public, as it often produced great and noble efforts to- 'wards that perfection, to which it was ſuppoſed poſſible for 'human nature to arrive. Yet, at the ſame time, by flattering 'man with falſe and preſumptuous ideas of his own power and 'excellence, it tempted even the beſt to Pride: a vice not only 'dreadfully miſchievous in human ſociety, but, perhaps, of all 'others, the moſt inſuperable bar to real inward improve- 'ment.'

'It may be allowed, that in the foregoing extract, there is great acuteneſs of thought, and propriety of ſentiment, expreſſ- ed with becoming elegance and perſpicuity.

Having premiſed theſe general reflections, this learned Lady proceeds to explain the technical terms which occur in the Stoic Philoſophy; and in the next place gives us a ſhort abſtract of the Stoic Theology, which leads us to the following ſenſible and beautiful obſervations.

* '*Senſibus ipſis judicari voluptates.* Cic. de Fin. L. II. By Plea- 'ſure the Epicureans ſometimes explained themſelves to mean, only 'freedom from Uneaſineſs: but the Philoſophers of other ſects in ge- 'neral, as well as Cicero, inſiſt, producing their own expreſſions for 'it, that they meant ſenſual delights. This, indeed, was more ex- 'plicitly the doctrine of Ariſtippus, the father of the Cyrenaics: a ſect, 'however, which ſunk into the Epicureans; whoſe notions plainly led 'to the diſſoluteneſs ſo remarkable in the lives of moſt of them.'

'A very

'A very ſlight examination of their writings is ſufficient to 'convince any impartial Reader, how little the doctrines of this 'ſect were fitted to influence the generality of mankind. But, 'indeed, about the generality of mankind, the Stoics do not 'appear to have given themſelves any kind of trouble. They 'ſeemed to conſider all (except the few, who were Students in 'the intricacies of a philoſophic ſyſtem) as very little ſuperior 'to beaſts: and, with great tranquility, left them to follow 'the devices of their own ungoverned appetites and paſſions. 'How unlike was this to the diffuſive benevolence of the di-'vine Author of the Chriſtian Religion, who adapted his diſ-'courſes to the comprehenſion, and extended the means of hap-'pineſs to the attainment, of all mankind!

'There ſeem to be only two methods by which the preſent 'appearance of things are capable of being reconciled to our 'ideas of the juſtice, wiſdom, and goodneſs of God: the one 'is the doctrine of a *future* ſtate; the other, the poſition, that 'virtue alone is ſufficient to human happineſs in *this**. The 'firſt, which was the method choſen by Socrates, ſolves every 'difficulty, without contradicting either ſenſe or reaſon: the 'laſter, which was unfortunately maintained by the Stoics, is 'repugnant to both.

'That there is an intrinſic beauty and excellency in moral 'Goodneſs; that it is the ornament and perfection of all rati-'onal Beings; and that, till conſcience is ſtifled by repeated 'guilt, we feel an obligation to prefer and follow, ſo far as we 'perceive it, in all caſes; and find an inward ſatisfaction, and 'generally receive outward advantages from ſo doing, are poſi-'tions which no thinking perſon can contradict: but it doth 'not follow from hence, that in ſuch a mixture, as mankind, 'it is its own ſufficient reward. God alone, infinitely perfect, 'is happy in, and from himſelf. The virtue of *finite* Beings 'muſt be defective: and the happineſs of *created* Beings muſt 'be dependent. It is undeniable fact, that the natural conſe-'quences of Virtue in ſome, may be interrupted by the Vices

* Condonanda tamen ſententia, Stoice, veſtra eſt.
Nam ſi poſt obitum, neque præmia ſint, neque pœnæ,
Heu, quo perventum eſt! Heu, quid jam denique reſtat!
Scilicet humanas gerit aut Res numen inique,
Aut nil curat iners, aut, ſi bene temperat orbem,
Nemo bonus miſer eſt, nemo improbus eſſe beatus
In vita poſſit, Gens ut ſibi Stoica fingit.
J. HAWKINS BROWNE.

'I have a ſingular pleaſure in quoting theſe lines, from a poem, 'which does honour to our country.'

'of

'of others. How much are the beſt perſons liable to ſuffer 'from the follies of the unthinking; from the ill-nature, the 'rage, the ſcorn of the malevolent; from the cold and penuri- 'ous hardheartedneſs of the unfeeling; from perſecutions, for 'the ſake both of religion and honeſty; from ill returns to 'conjugal, to parental, to friendly affection; and from an in- 'numerable train of other evils, to which the moſt amiable diſ- 'poſitions are uſually the moſt ſenſible. It is no leſs undeniable, 'that the natural conſequences of Virtue are interrupted by the 'ſtruggles of our paſſions; (which we may overcome reward- 'ably, though very imperfectly; or, if we live to overcome 'more perfectly, we may not live to enjoy the victory;) by 'ſickneſs, pain, langour, want; and by what we feel from the 'death, or the ſufferings, of thoſe with whom we are moſt near- 'ly connected. We are often, indeed, afflicted by many of 'theſe things, more than we ought to be. But concern for 'ſome, at leaſt our own failings for inſtance, is directly a duty; 'for others, it is viſibly the inſtrument of moral improvement; 'for more ſtill, it is the unavoidable reſult of our frame: and 'they who carry it too far, may, on the whole, be good cha- 'racters; and even they who do not, in any conſiderable de- 'gree, may however be extremely wretched. How then can 'Virtue be its own reward to mankind in general, or, indeed, 'a proportionable reward to almoſt any man? Or how, unleſs 'the view be extended beyond ſuch a ſcene of things, the cer- 'tain means of happineſs? The originally *appointed* means of 'happineſs it undoubtedly is: but that it ſhould be an effectual 'and infallible means to creatures ſo imperfect, paſſing through 'ſuch a diſordered world, is impoſſible, without a ſtate of fu- 'ture reward; and of this the goſpel alone gives us full aſ- 'ſurance.

'By rejecting the doctrine of recompences in another life, 'the Stoics were reduced to the extravagance of ſuppoſing feli- 'licity to be enjoyed in circumſtances which are incapable of it. 'That a good man ſtretched on a rack, or repoſing on a bed of 'roſes, ſhould enjoy himſelf equally, was a notion which could 'gain but few proſelytes; and a ſad experience, that pain was 'an evil, ſometimes drove their own diſciples from the thorny 'aſperities of the portico, to the flowery gardens of Epicurus.'

This reaſoning appears to be ſo ſtrong and cogent, and the doctrine here inculcated, is of ſo amiable and ſatisfactory a nature, that it cannot fail to engage the heart, at the ſame time that it convinces the judgment. Certainly if we take away the expectation of future recompence, there will then be little excitement left, either to do good, or to ſuffer evil. The Stoical tenet, that Virtue is its own reward, is indeed more ſplendid, and

more

more flattering to the pride of men. And perhaps ſome elevated minds may have ſufficient force to purſue Virtue for itſelf; *ſome* probably may, without regard to future expectations, practice moral goodneſs merely from the delight they take in the diſcharge of thoſe duties which Reaſon points out for their purſuit: and, however Sophiſts may ſolve this motive into a ſpecies of ſelf-love, they cannot deſtroy the dignity of the principle. But if to this noble diſpoſition, we add the belief of future reward, how much more perfect is the ſyſtem? Admitting even that ſuch belief does not ſtrengthen our *obligations* to Virtue, yet it muſt certainly enlarge the pleaſure, and *confirm* us in the habit of doing good.

But if the Recompence, of which the Goſpel gives us aſſurance, is ſuch an additional incitement for us to do good, we may venture to ſay, that it is the greateſt, and the *only* encouragement which can enable us to endure evil. Whence can we gain reſignation to bear the ſufferings and calamities to which we are, to appearance, often undeſervedly expoſed, but from the aſſurance that they are neceſſary to compleat the hidden purpoſes of Providence, and that they are intended as ſo many trials of our fortitude, which will be rewarded hereafter.

The Writer having expoſed the folly of rejecting the doctrine of Recompenſes, proceeds to remark, that no ſect of Philoſophers ever ſo dogmatically preſcribed, or ſo frequently committed, Suicide, as thoſe very Stoics who taught, that the pains and ſufferings which they ſtrove to end by this act of rebellion againſt the decrees of Providence, were no evils: which was undoubtedly a moſt egregious abſurdity.

The Stoic Philoſophy, adds our Author, inſults human nature, and diſcourages all our attempts, by enjoining and promiſing a perfection in this life, of which we feel ourſelves incapable. The Chriſtian religion ſhews compaſſion to our weakneſs, by preſcribing to us only the practical taſk of aiming continually at further improvements; and animates our endeavours, by the promiſe of a divine aid, equal to our trial.

Having thus analyzed the Stoical ſyſtem, and with an accurate and impartial hand laid open its imperfections, ſhe ingenuouſly confeſſes, that 'Specifying thus the errors and 'defects of ſo celebrated a ſyſtem is an unpleaſing employment: 'but in an age, fond of preferring the gueſſes of human ſaga'city before the unerring declarations of God, it ſeemed on 'this occaſion neceſſary to obſerve, that the Chriſtian Morality 'is agreeable to Reaſon and Nature: that of the Stoics, for the 'moſt part, founded on notions intelligible to few; and which 'none could admit, without contradiction to their own hearts.

'They

'They reasoned, many times, admirably well, but from false 'principles: and the noblest of their practical precepts, being 'built on a *sandy* basis, lay at the mercy of every *strong temp-* 'tation*.'

Nevertheless, the candid and judicious Writer acknowleges, that—'Their compositions may be read with great advantage, 'as containing excellent rules of self-government, and of social 'behaviour; of a noble reliance on the aid and protection of 'Heaven, and of a perfect resignation and submission to the 'Divine Will: Points which are treated with great clearness, 'and with admirable spirit, in the lessons of the Stoics; and 'though their directions are seldom practicable on their princi- 'ples, in trying cases, they may be rendered highly useful in 'subordination to Christian reflections.'

After paying this grateful tribute to Stoical merit, our Author closes her admirable Introduction with the following pertinent and striking observations, addressed to the two classes of Unbelievers, who doubt, or dispute, the truth of Christianity.

'If, among those, who are so unhappy as to remain uncon- 'vinced of the truth of Christianity, any are prejudiced against 'it by the influence of unwarrantable inclinations: such per- 'sons will find very little advantage in rejecting the doctrines of 'the New Testament for those of the Portico; unless they think 'it an advantage to be laid under moral restraints, almost equal 'to those of the Gospel, while they are deprived of its encou- 'ragements and supports. Deviations from the rules of sobrie- 'ty, justice, and piety, meet with small indulgence in the Stoic 'writings: and they, who profess to admire Epictetus, unless 'they pursue that severely virtuous conduct which he every- 'where prescribes, will find themselves treated by him with the 'utmost degree of scorn and contempt. An immoral character 'is, indeed, more or less, the out-cast of all sects of Philoso- 'phy: and Seneca quotes even Epicurus, to prove the universal 'obligation of a virtuous life. Of this great truth, *God never left* 'himself without witness. Persons of distinguished talents and 'opportunities seem to have been raised, from time to time, by 'Providence, to check the torrent of corruption, and to pre- 'serve the sense of moral obligations on the minds of the mul- 'titude, to whom the various occupations of life left but little

* If this work, as it deserves, undergoes a second edition, we would recommend it to the Writer to consider, whether it would not be better to use the words *slight impression*, instead of *strong temptation*. The former seem to have a more natural reference to the *sandy basis*, and will support the figure, without impairing the sense.

'leiſure to form deductions of their own. But then they wanted a proper commiſſion to enforce their precepts: they intermixed with them, through falſe reaſoning, many groſs miſtakes; and their unavoidable ignorance, in ſeveral important points, entangled them with doubts, which eaſily degenerated into pernicious errors.

'If there are others, who reject Chriſtianity from motives of diſlike to its peculiar doctrines: they will ſcarcely fail of entertaining more favourable impreſſions of it, if they can be prevailed on, with impartiality to compare the holy Scriptures, from whence alone the Chriſtian religion is to be learned, with the Stoic writings; and then fairly to conſider, whether there is any thing to be met with in the diſcourſes of our bleſſed Saviour, in the writings of his Apoſtles, or even in the obſcureſt parts of the prophetic books, by which, equitably interpreted, either their ſenſes, or their reaſon, are contradicted, as they are by the paradoxes of theſe Philoſophers: and if not, whether notices from above, of things, in which, though we comprehend them but imperfectly, we are poſſibly much more intereſted, than at preſent we diſcern, ought not to be received with implicit veneration; as uſeful exerciſes and trials of that duty, which finite underſtandings owe to infinite wiſdom.'

After *ſuch* ſpecimens of the Writer's turn of ſentiment, and talent for writing, the Tranſlation of Epictetus may be thought to need no further recommendation. We, nevertheleſs, think it incumbent on us to obſerve, that ſo far as we have had leiſure for the compariſon, it ſtrictly adheres to the ſenſe of the original, without loſing the ſpirit. The Notes, in many places, ſhew the Tranſlator's ſkill in the Greek language; and they very often furniſh us with ſome entertaining anecdote, or uſeful illuſtration.

Having ſaid thus much, we ſhall not ſcruple to take notice of ſome ſlight inaccuracies. We ſhall point them out with the leſs reſerve, as we are certain that the Writer has too much good ſenſe to be offended at, and too much merit to be prejudiced, by the freedom. Our Britiſh Bard invites us to the liberty, when he ſays,

Fear not the anger of the wiſe to raiſe;
They beſt can bear reproof, who merit praiſe.

We would obſerve, that the tranſlation, though never ſpiritleſs, is, in ſome few places, rather languid, for want of uſing a liberty which the Writer ſeems well qualified to manage diſcreetly. We have, however, ſome objection to the propriety of the verſion in a paragraph in the Enchiridion, which begins thus.

'Now

'Now the things in our power are, by nature, free, unrestrained, unhindered; but those not in our power, weak, slavish, restrained, belonging to others.'

The words of Epictetus are,

Καὶ τὰ μὲν τῶν ἐφ' ἡμῖν ἐστι φύσει ἐλεύθερα, ἀκώλυτα, ἀπαραπόδιστα. τὰ δὲ οὐκ ἐφ' ἡμῖν, ἀσθενῆ, δοῦλα, κωλυτά, ἀλλότρια.

The Adjectives *unrestrained* and *unhindered*, in the translation, are strictly synonimous, and render the passage faint. But we apprehend that ἀπαραπόδιστα was intended to express something different from ἀκώλυτα. We know that they are both often translated by the Latin adjective *impeditus*, but *implicitus* seems to be most expressive of the former: and, in our humble judgment, it would be more agreeable both to the letter and spirit of Epictetus, to say, "The things in our power are, by "nature, free, unrestrained, unfettered." ἀπαραπόδιστα is a compound from α priv. and παραμποδίζω, which is compounded of παρα and μποδίζω, which again is a compound from ἐν and πους, and strictly signifies to fetter the feet. But the word *fettered* has, always, by metaphorical licence, been likewise applied to the mind; and this use of the word, marks the distinction which Epictetus seems to intend between ἀκώλυτα and ἀπαραπόδιστα. The one seems to relate to restraint from without, and the other to restraint from within: in which distinction he includes every kind of impediment which can possibly obstruct our actions; and thereby demonstrates, that our actions, *by nature*, are absolutely free from all constraint whatever.

We cannot but observe, likewise, that the Writer is too severe upon Seneca. We cannot agree, that he 'is perpetually 'wavering; sometimes speaking of the Soul as immortal; and, 'at others, as perishing with the body.' We know that in many places he speaks with strong conviction of the immortality of the soul, but we do not recollect that he any where considers it as perishing with the body. It is true, he often reasons upon the latter proposition, as the hypothesis of others, but never, at least that we remember, as a principle of his own. Seneca's philosophy has been thought to approach so near to the Christian system, that some of the Fathers have not scrupled to esteem him a good Christian; and St. Hierom inserts him in his catalogue of *sacred* Authors. Indeed, how any person who believes in a God, can really doubt the immortality of the soul, is beyond our conception.

We are also of opinion, that the Writer speaks too generally in saying, that the Stoics held Logic in the highest esteem. Ma-

ny of them did, no doubt, but ſeveral of them have expreſſed the greateſt contempt for logical ſubtilties. Seneca eſpecially has wrote an Epiſtle in expreſs deriſion of them, and has particularly ridiculed that quibbling ſyllogiſm. *Mus eſt Syllaba; Mus autem Caſeum rodit; Syllaba ergo Caſeum rodit. O Puerilis ineptias!* ſays the Philoſopher, *Pudet me. In re tam ſeria ſenes ludimus.*

But notwithſtanding theſe trivial objections, it is with pleaſure we acknowlege, that there are fewer faults than could be expected, or perhaps ever were ſeen in a work of this nature and length. No human compoſition was ever free from imperfections, and it is the part of a Critic to be equally juſt and generous. He who applauds every line, renders his ſincerity ſuſpected: For, as Cicero obſerves to his friend Atticus, they are moſt likely to be ſincere in their approbation of the whole, who freely expreſs their diſlike to particular parts.

We are glad to ſee ſo many perſonages of diſtinction as Subſcribers to this work. It proves that the Nobility and Gentry are not blind to merit, nor backward to encourage it: and we do not doubt, but that every well-wiſher to Literature, every friend to Virtue and Religion, will be zealous to promote its ſucceſs. They who read with attention, will not fail to receive both profit and delight; and the precepts of Philoſophy and Religion cannot be more advantageouſly inculcated: for, when thus inſtructed by a female Preceptor,

We hear with pleaſure, and with pride obey.

R....d

Fifteen Diſcourſes, devotional and practical, ſuited to the uſe of families: with a proper hymn annexed to each. To which is added, by way of Appendix, an hiſtorical Diſſertation, on the analogy between the behaviour of God's people towards him, in the ſeveral periods of the Jewiſh and Chriſtian church; and his correſpondent diſpenſations towards them in thoſe reſpective periods. By John Maſon, *A. M.* 8vo. 5 s. Noon, Buckland, &c.

THESE fifteen Diſcourſes, as they are entitled, are rather practical Sermons, containing nothing but what is common, or that ſhould exempt them from being ranked among the middling kind of pulpit-compoſitions. Why they ſhould have the epithet *devotional* applied to them, we are alſo at a loſs to underſtand. We cannot well ſuppoſe that Mr. Maſon, whoſe writings have been generally rational, and free from the extravagancies of enthuſiaſm, meant by this *term* to recommend his book to perſons of a peculiar caſt of mind. Certain it is, there

there is nothing in the sermons themselves, except a short ejaculation or two, that partakes of the spirit of devotion; so far from this, the subjects are treated, for the most part, in a cold and unanimated manner. Perhaps the hymn which is annexed to each discourse, may be thought to give some small propriety to the abovementioned epithet; we could wish, however, these had been omitted, as they are neither likely to gain the worthy Author much credit as a poet, nor (which we doubt not is of more weight with him) so likely as his prose compositions to answer the professed design of this publication, viz. 'to direct the zeal 'of Christians into a right channel, and promote the genuine 'spirit and practice of pure Christianity.' The subjects are, our Ignorance of God, Job xxvi. 14. The Gospel suited to all our spiritual wants and desires, John vi. 35. The Nature and Danger of an inordinate Love of the World, John ii. 15. The great Danger of Inconstancy in Religion, Hosea vi. 4. The Danger of Prosperity, and Benefit of Adversity, ibid. Divine Mercy pleading with impenitent Sinners, ibid. Our loss in Adam abundantly repaired by Christ, Rom. v. 15, 16. The Christian's Rule of Life, Acts xx. 24. Christ the perfect image of the invisible God, 2 Cor. iv. 6. The Danger of contracting unallowable habits, Rom. xiv. 22. The Christian's Mark and Prize, Phil. iii. 13, 14. This world not a State of Happiness, Micah ii. 10. Our great Concern in this World, is to prepare to leave it, ibid. True Happiness to be found not in the World, but in God, Jer. ii. 13.

The historical Dissertation at the end of the book, we are informed in the preface, was published at the desire of a friend, to whose judgment Mr. Mason professes an high regard. The design of it is to prove, that, however ready we may be to censure and condemn the temper and behaviour of the antient people of God towards him, yet that of Christians has been much the same, or very like it, in the several periods of the Christian Church: and to point out some remarkable instances of analogy, or resemblance, between his dealings towards *them*, and his dispensations towards *us*; in consequence of that similarity between their conduct and ours.

In pursuance of this design, he gives a short sketch of the history of the Jews, from the vocation of Abraham to their total extermination in the reign of Vespasian; which period, of about two thousand years, he divides into *six* lesser periods, briefly reviewing their character, circumstances, and behaviour in each; and comparing these with the character and behaviour of Christians in such periods, from the birth of Christ, as he has distinguished by their apparent similarity of circumstances to those preceding it. As our Author's chief view in this Dissertation is

profeſſedly the ſame with that in his *devotional* and *practical Diſcourſes*, nothing very curious, new, or particular, can be expected on the ſubject. The following extract, however, may not be unacceptable to many Readers, as compariſons of our own times and manners with the preceding, generally meet with a welcome reception. 'The laſt thing I ſhall 'obſerve on this period of the Jewiſh hiſtory, (from the 'departure of the Iſraelites out of Egypt, to the finiſhing Solo-'mon's Temple) is, God's behaviour towards this perverſe and 'provoking people, which was exactly that of a wiſe and ten-'der father towards a froward child. When they ſinned, he 'puniſhed them; when they repented, he forgave them: when 'they renewed their rebellions, he repeated his corrections; but 'they no ſooner returned and humbled themſelves, but he for-'gave them again. In a word, the hiſtory of this period, from 'their coming out of Egypt, to the time of Solomon, is little 'more than a continued detail of their rebellions, ſufferings, and 'deliverances; and the many fruitleſs methods God made uſe of 'to reclaim them and keep them ſtedfaſt in their allegiance.

'Well, if we look back to a few years paſt, we may obſerve, 'that the conduct of God's providence towards us in this land, 'has been preciſely ſimilar to that which he obſerved towards 'his antient choſen people, whoſe temper and ſins we have ſo 'much imitated.

'No ſooner did the nation recover its tranquility after the diſ-'traction and confuſion it was in about the middle of the laſt 'century, but it ruſhed into every exceſs of levity, riot, and pro-'faneneſs, in the ſucceeding reign; for which God ſeverely 'threatned, and began to puniſh us, by ſetting a popiſh mo-'narch over us. We repented, and humbled ourſelves; and by 'means not much leſs than miraculous, he ſent the Prince of 'Orange (afterwards our moſt gracious Sovereign) of bleſſed 'memory, for our deliverance. But as we moſt ungratefully 'abuſed the bleſſings of the *Revolution*, in little more than twen-'ty years we were threatned again. Our fears and anguiſh re-'turned upon us. We ſought the Lord, and at the very brink of 'ruin were again delivered, by the happy ſucceſſion of the pre-'ſent Proteſtant Family to the throne of theſe realms: which 'preſently quaſhed the viper's egg that had been hatching at the 'cloſe of the preceding reign. For *thirty* years after this, we en-'joyed uninterrupted peace; but ſtill retaining our old ungrateful, 'murmuring temper, our licentiouſneſs and impiety, ſpurning 'at our bleſſings, and abuſing the hand that brought them to us, 'we were threatned and puniſhed again. Whilſt a formidable 'enemy was about to invade us, an army of popiſh rebels pene-'trated into the *very* heart of our country. We then mourned

'and

'and faſted, and ſought the Lord, and he heard us, diſperſed 'our fears, reſtored our peace, and at our moſt earneſt and 'humble requeſt, tried us once more. But continuing for ten 'years after this unreclaimed, as ſtupid and unreformed as ever '(both by the judgments that befel us, and the much greater that 'befel others for our warning) he is now coming out againſt us 'in a more awful manner. The tempeſt threatens, and the 'clouds blacken all around us. Happy the man, whoſe humble, 'fervent, undiſſembled piety gives him an intereſt in the Al-'mighty's favour, and a refuge in the ſecret of his pavilion.'

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Eſſays on the Principles of Morality and Natural Religion, in two Parts. Second Edition, with Alterations and Additions.* 12mo. 3s. Hitch, &c.

HAVING carefully compared the two editions of theſe Eſſays, and found the following account of the preſent one, which has been ſent us by a Correſpondent, faithfully and judiciouſly drawn up, we ſhall make no apology for preſenting our Readers with it.

'This new edition of the Eſſays on the Principles of Morality and Natural Religion, is not merely a republication of the former. I obſerve material additions and alterations; eſpecially in the Eſſay on Liberty and Neceſſity. The Author has there beſtowed ſeveral new illuſtrations on his idea of Moral Neceſſity (from page 132 to page 136), and in order to guard againſt miſconſtruction, has diſtinguiſhed betwixt it and that Phyſical Neceſſity which would be ſubverſive of all virtue and religion. Moral Neceſſity he ſhews to be, in his ſenſe of it, always a voluntary neceſſity; amounting to no more than the fixed connection between a motive, deſire, and action: the firſt always exciting the ſecond, and the ſecond uniformly leading to the third.

But this is only an illuſtration of the Author's former doctrine. In another place of this Eſſay is a remarkable alteration. In the former edition he held, that although under a moral neceſſity in all our actions, yet we were endowed with a deluſive feeling of liberty of indifference, or of power to counteract all motives. This deluſive feeling was, in his opinion, made a part of our nature, in order to raiſe the moral

* For an account of the Firſt Edition, ſee Review, Vol. V. p. 129.

ideas of praiſe, blame, remorſe, &c. and abſtracting from this deluſive feeling, he thought that theſe moral feelings could not exiſt. This doctrine was excepted to, as appearing to weaken the foundation of morals. The Author having now cleared up more fully, the nature of moral or voluntary neceſſity, finds that all the moral ſentiments, and all the operations of conſcience, are perfectly conſiſtent with this ſort of neceſſity; and therefore abandons his former opinion of a deceitful feeling of liberty.

'This alteration in the Author's ſyſtem leading him to account for the manner in which moral neceſſity is reconciled with our ideas of guilt, remorſe, praiſe, &c. occaſions a pretty long addition, from page 141, to page 149. The Author's reaſoning here turns in the main upon this; that the ſenſe of power requiſite to the rendering man a moral agent, is phyſical power only, or a power of acting according as he pleaſes; which is perfectly conſiſtent with moral neceſſity; not a power of acting in contradiction to his own choice; which is a chimerical idea, and never enters into any man's thoughts, in reaſoning upon moral ſubjects. The Author endeavours further to ſhew, that by the ſyſtem of liberty of indifference, morality is ſo far from being aſſiſted, that it is, in his opinion, overthrown; becauſe the connection betwixt the motive and the action is the eſſential circumſtance to its morality; and the leſs any man is influenced, either by virtuous or vicious motives, ſo much the leſs virtuous or vicious he truly is. This argument he purſues farther in an appendix now added to this Eſſay, wherein he attacks the liberty of indifference, as not very conſiſtent with religious principles; and ſhews, that his notions of moral neceſſity are the ſame with thoſe entertained by the moſt eminent Divines of the Calviniſtic perſuaſion. He is, perhaps, the only Philoſopher of the age who has ventured to revive the exploded doctrines of Calviniſm; and who has made an attempt to ſhew, that the philoſophical principles of virtue and morality coincide with the principles of predeſtination: an attempt, which, as that doctrine is ſinking into oblivion, may probably not be very popular. Some other alterations are obſervable in this edition, which ſeem calculated to remove the objections that had been made to the Author's manner of expreſſing himſelf, in his Eſſay on the Knowlege of the Deity, and other parts of his book.'

To what our Correſpondent has remarked, we ſhall take leave to add, that in this laſt edition, the Author has, with great propriety, made abundance of alterations, as to ſtyle and language. With regard alſo to our Author's abandoning his former opinion of a deceitful feeling of liberty, as his own words are a remarkable

able proof of candour and ingenuity, we insert them as they stand in a note, at the bottom of page 157.

'I acknowlege it to have been once my opinion, that we 'have a delusive sense of power to act against motives, or to 'act against our own inclination and choice, commonly termed '*liberty of indifference*. I was carried along by the current of 'popular opinion; and I could not dream this sense to be a pure 'imagination, when I found it vouched by so many grave wri-'ters. I had at the same time a thorough conviction, from the 'clearest evidence, that man is a necessary agent; and there-'fore I justly concluded, that the sense of liberty of indifference, 'like that of contingency, must be delusive. I yielded to ano-'ther popular opinion, That the perceptions of the moral sense, 'praise, and blame, merit and demerit, guilt and remorse, are 'inconsistent with necessity, and must be founded upon the de-'lusive sense of liberty of indifference. From these premises, 'I was obliged, though reluctantly, to admit, that some of the 'most noted perceptions and emotions of the moral sense, are 'entirely built upon this delusive sense of liberty. The subject 'being handled after that manner in the first edition of this 'book, I was sensible of the odium of a doctrine that rests virtue 'in any measure upon a delusion; and I stated this as the first 'objection, in order to remove it the best way I could. Candor 'I shall always esteem essential in speaking to the public, not 'less than in private dealings; and my opinion of the wisdom 'of Providence in the government of this world, is so firmly 'established, that I never can be apprehensive of harm in ad-'hering to truth, however singular it may appear upon some 'occasions. I now chearfully acknowlege my errors; and am 'happy in thinking, that I have at last got into the right track. 'It appears to me at present a harsh doctrine, that virtue in any 'part should be founded on a delusion, though formerly the sup-'posed truth of the doctrine reconciled me to it. It gives me 'solid satisfaction, to find the moral sense entirely consistent with 'voluntary necessity, which I must pronounce to be the system 'of nature. The moral sense makes a chief branch of the ori-'ginal constitution of man; and it can never lose its authority, 'while we have any feeling of pleasure and pain. According 'to this plan of morality, the objection, That it is partly found-'ed on a delusion, vanisheth; and the objection, for that reason, 'is dropt in the present edition.

Facts, Records, Authorities, and Arguments, concerning the Claims of Liberty, and the Obligations of Military Service; and proving, that every Man in Britain hath a perſonal Intereſt in the Bill now depending, for giving a more ſpeedy Remedy to the Subject upon the Writ of Habeas Corpus. 8vo. 2 s. Faden.

THE Author of the pamphlet before us, ſeems to be maſter of a large ſtore of political knowlege, and to have taken great pains in tracing his ſubject through the footſteps of antiquity. But in truth, he appears to have been more induſtrious in collecting records and authorities, than diligent in arranging them, or accurate in the application of them.

In diſcuſſing the doubt which has ariſen on the Habeas Corpus act, he has conſidered two points,

The Claims of Liberty.
And, *the Obligations of Service.*

Our Claim to Liberty he traces from Magna Charta. He takes notice of the comments which have been made on that act, of the breaches it has ſuffered, and the ſeveral confirmations it has received.

He proceeds to give a very circumſtantial account of the ſtruggles between the King and the Commons, on the Subject of the Habeas Corpus, in the time of James the firſt; and, afterwards, in the reign of the unhappy Charles. In the courſe of this narrative, he has related ſeveral circumſtances which ſeem altogether foreign to the purpoſe of his enquiry, and to ſerve no other end whatever, but to ſwell the pamphlet. Such as the fourth Reſolution of the Commons, which was made part of the *Petition of Right*, and which ſolely concern the ſubjects claim of *Property*, with regard to Taxes, Loans, &c. with a great deal which precedes and follows, no ways relative to the point under debate, that is, the claim of *Liberty*.

In the next place, he takes notice of ſome inſtances of perſonal oppreſſion in the time of Charles the ſecond, which gave riſe to the Habeas Corpus act, of which he makes a faithful tranſcript, with the following comment.

'And as to the *ſeeming* limitation of the act to perſons committed for *criminal* or *ſuppoſed criminal* matters, at preſent pleaded for not *extending* the *relief* provided by this act to the *innocent*, it ariſes from a very natural preſumption, That none but ſuch could ever ſtand in need of it: and *all* perſons without *exception*, not committed for *treaſon* or *felony*, plainly, and ſpecially *expreſſed* in the *warrant* of commitment, or for debt,

'debt, or other action, or with proceſs in any civil cauſe, are 'clearly intituled to all the benefits propounded by it.'

But, with ſubmiſſion to our Author, this is Aſſertion, and not Argument. It was incumbent upon him to give his reaſons in ſupport of this conſtruction, and to have ſhewn *why* he thinks *all* ſuch perſons *clearly* intituled. We are, indeed, ourſelves firmly perſuaded that his concluſion is juſt; but we ſhould, and others, no doubt, would have been glad to have heard the matter debated, before it was decided: and the rather as the Author appears to be very well qualified to treat it with judgment and perſpicuity.

Inſtead, however, of performing this eſſential duty, inſtead of entering into the reaſon of law, and the rules of conſtruction, inſtead of taking pains to ſatisfy the Reader, that all ſuch perſons are included in the act, he drops the main point, and, in a very deſultory and confuſed manner, proceeds to inform us who were the firſt who treſpaſſed on the Liberty thereby ſecured.

He has likewiſe, perhaps, gone a little out of his way, in being ſo very minute in his relation of that well known caſe of Aſhby and White. But we cannot forbear highly applauding the zeal and ſpirit which the Writer ſhews in his remarks on that memorable conteſt; and we entirely agree with him, that the Reſolutions of the Lords, concerning the Commons proceedings in that affair, 'are worthy to be incorporated with 'Magna Charta itſelf.'

It is to be wiſhed, that the proroguing of the Parliament had not prevented the final determination of that point. An arbitrary power of commitment, more eſpecially a power of commitment which precludes the priſoner from the legal means of obtaining his diſcharge, ſeems contrary to the ſpirit of our conſtitution, and the letter of the law. And it is of no conſequence to the ſufferer, whether ſuch power is exerciſed by an individual, or by an aſſembly.

Our Author having aſcertained the *claims of Liberty*, proceeds to conſider the *obligations of ſervice*: which he tells us, may be gathered from the ſketch that follows.

'We have already ſeen, That even William the pretended 'Conqueror, in the compact he made with his new ſubjects, 'reſerved to himſelf no other than their *free* ſervice; and that, 'as it was eſtabliſhed by the common council of the land: And 'though it ſhould be admitted that the ſtate wears a different 'aſpect in time of war, from what it does in peace, ſufficient 'vouchers may be found to ſhew, that as much care was taken

'to

'to regulate our military as our civil duties; and that, with an exception to the difference of Tenures, the general burthen of ſervice was divided as equally as poſſible.

'The courts of law ſerved, like the temple of Janus, to announce a ſtate of war or a ſtate of peace; but in an oppoſite way: For whereas it was peace at Rome when that temple was ſhut, and war when it was open; in England it was peace when the courts were open, and war when they were ſhut.

'And, even when thoſe courts were ſhut, the King had not an abſolute dictatorial power, as ſome may conceive; but the executive was ſtill under legal reſtraints, tho' after a different mode.

'The Earl Marſhal, for example, and his courts, had the controul in all military matters by land, as the Lord High Admiral, both in peace and war, had by ſea: both had a limited juriſdiction: both were anſwerable for their conduct to Parliament: and, if I am not much miſtaken, the writ of Prohibition iſſuable from the King's Bench was in *particular* made uſe of, to reſtrain the exceſſes of the latter, if not of the former.

'A ſtate of war in thoſe days was not definable by the King's proclamation, or an inroad into France; a Cruſade, or any other foreign adventure whatſoever.—But by the ſudden coming of new and ſtrange enemies into the kingdom; which ſhewed that the ſubject could in no ſort be *conſtrained* to act, except in the defenſive only.

'In the latter caſe, it is confeſſed, the King could iſſue his commiſſion of array, and in ſome ſort oblige every individual, according to Tenures, Aſſeſſments, and the known Cuſtoms of the land, that is to ſay, to contribute to the defence of the community.

'But in the former, it was ſpecially provided, ſays Bacon, '1 Ed. III. Stat. 2. cap. 5. "That no man ſhould be diſtrained or urged againſt his will, to go out of his COUNTY."—'And in another place, having mentioned a proviſion of 1 Hen. 'IV. c. 7.—"That no Yeoman ſhould take or wear any livery of the King, nor of none other Lord." 'He infers, that 'if the King may not give *liveries* to the prejudice of the peace, 'much leſs might he break the peace at his pleaſure, or levy 'men, arms, and war, when he ſhould think moſt meet.

'Again: theſe Commiſſions of Array were limited in point 'of time, as well as by Tenure and Aſſeſſment: They reached 'none

'none but ſuch as were by thoſe Tenures to be armed: The 'time of ſervice was forty days; and it was a fundamental, 'that whoever ſaw cauſe to abſent themſelves, might ſubſtitute 'another perſon to ſerve in their rooms.

'And laſtly, the ſame Bacon, ſpeaking of the armies raiſed 'at different times by Henry VII. and Henry VIII. makes uſe 'of theſe expreſſions. "Their armies were not gathered by "Prerogative, but of Volunteers. This not only the Records "but alſo the Statutes ſet forth. Some Soldiers ſerved under "Captains of their own choice; and therefore the law inflict-"ed a penalty on ſuch Captains as bring not their number com-"pleat, according to their undertaking: other ſoldiers are levied "by commiſſion, by way of *impreſt*, which in thoſe days were "*Volunteers* alſo, and expecting favours from the public; the "rather becauſe they devoted themſelves thereto, without re-"lation to any private Captain: they *willingly*, therefore, took "impreſt-money. And of this courſe the State ſaw a neceſſity, "both for the better choice of men, and for the more publicly "owning of the work: for ſuch as had been uſually levied by "the Captains, were fit only to fill up room, and make up the "number; and yet many times there was a failing in that alſo; "tho' penalties had been provided againſt it."

'Theſe were the *obligations* of *ſervice* anciently: What al-'terations were afterwards made in our national ſyſtem by the 'ſeveral Militia laws, are obvious to every body who has the 'ſtatutes before them: and what remains to be diſcuſſed is, the 'power given by the *recruiting* acts to Juſtices of the Peace and 'Commiſſioners of the Land-tax to impreſs, &c. as ſpecified 'in the beginning of this treatiſe.

'With the reign of Queen Anne, when war was the favou-'rite object of thoſe in power, they came firſt into play; not 'ſilently, nor unoppoſed.

'A Proteſt is extant, ſigned by twenty Peers, in which the 'reaſon aſſigned for diſſenting is as follows.—"Becauſe there is "in this bill the following clauſe, viz. That it ſhall and may "be lawful for the Juſtices of the Peace of every county and "riding within this realm, or any three or more of them, to "raiſe and levy ſuch able-bodied men as have no means for "their maintenance or livelihood, to ſerve as ſoldiers for the "purpoſes in the bill mentioned."

'Biſhop Burnet alſo condeſcends to remember, that this act was 'oppoſed by unuſual vehemence with the party in both Houſes, 'which had been all along cold and backward in the war. 'They pretended zeal (continues he) for the public liberty and

'freedom

'freedom of the perſon, to which, by the conſtitution, they 'ſaid, every Engliſhman had a right which they thought could 'not be given away, but by a legal judgment, and for ſome 'crime, &c.

'The Conſtitution, as I humbly conceive, is in part fixed, 'and in part variable: Variable in matters of convenience, 'fixed in fundamentals: namely, That we ſhall be governed 'by a King, Lords, and Commons: That in Parliament the 'Succeſſion may be limited: That Elections ſhall be free: That 'Trials ſhall be by Juries: That the Law ſhall be no reſpecter 'of perſons: That the adminiſtration of Juſtice ſhall be fair 'and equal: and, That every ſubject, without diſtinction, 'ſhall have a perpetuity in his birth-right.

'What has been already ſaid of Magna Charta I need not 'repeat or enforce. Let the Reader reaſon and conclude for 'himſelf!

'It is certain, no diſtinction is therein made between ſubject 'and ſubject: between him that has a Vote in Elections, and 'him that has none.

'Out of our properties, out of our liberties, and out of our 'perſons, it is alſo certain, the ingredients of government are 'and muſt be taken—But a mode is to be obſerved in all: all is 'not to be taken from one, and none from another.

'In the man's perſon who has no means, is comprehended 'his *all:* in taking his perſon, therefore, we take his *all:* and 'the term of ſervice being *indefinite*, it follows, that from the 'moment he is *impreſſed*, he is under an *indefinite reſtraint*, and 'liable to an *indefinite exile*, either by being tranſported to Ame'rica, or immured in Gibraltar, &c. &c. which approaches ſo 'near to ſlavery, that the bounds are ſcarce to be diſtinguiſhed.

'To ſay nothing of the *abuſes* of the act, by carrying off 'not only workmen and labourers of all ſorts, wherever they 'could be found, in work-ſhops or in the ſtreets, but ſome'times reputable Tradeſmen, who, as in the caſe before us, 'have found the way to redreſs extremely difficult, if not im'practicable: the miſeries they are forced to undergo in the Sa'voy, and other places, if deſtined for the land ſervice, or in the 'Tenders, if for the ſea; and the ſpectacles, occaſionally pre'ſented, in the ſtreets of ſtrings of theſe wretches, coupled like 'hounds, or manacled like criminals, in no reſpect correſpond 'with any of the acts recited for rendering the liberty of every 'individual, except by his own default, perpetual.

'And if there is any pretence in the law for making ſo cruel 'an example, as it did make, of Wilmore before-mentioned,

'on

'on the writ *de Homine replegiando*, for *kidnapping* one ſingle 'ſubject, what excuſe can be found for thoſe, who, contrary 'to an expreſs covenant, if the public has been rightly inform-'ed, forced a whole regiment to embark for America, diſarmed 'and guarded round like ſo many banditti; and who thereby 'furniſhed the mob with the moſt dangerous pretence they had 'to urge againſt ſerving in the Militia: no treſpaſs in govern-'ment matters having a more pernicious operation than Breach 'of Faith!

'And let me be allowed to add, that the new ſpecies of *Vil-'lenage* conſtituted by the difference in the ſaid act made, be-'tween *Voter* and *non-Voter*, cannot but be in a particular man-'ner *offenſive*: the *Voter*, whether he has *means* or not, is pri-'vileged: the *non-Voter*, if without other means, is deprived 'of his *birth-right*-Freedom too.

'To conſideration this is humbly offered; not by way of 'complaint: Let the term of ſervice be limited to three or five 'years: let thoſe who ſerve that term be rewarded with exemp-'tions afterwards; and let ſomething like *choice* be left to the 'ſubject, whether he will compound for a *certain period* of *ho-'nourable ſervice*, or be branded with ſome *perpetual mark* of 'ignominy; and in ſuch caſe all our corps may be kept full, 'and all the able-bodied men of the nation, by *rotation* become 'ſoldiers; which would anſwer, at leaſt, one of the great ends 'propoſed by the Militia.

'Of the bill, for giving a *more ſpeedy remedy* to the ſubject 'upon the writ of Habeas Corpus, at preſent depending, I need 'only ſay, that the ſcope of it is, *merely* to extend the means of 'redreſs, founded on *Reaſon* and *Right*, and provided for by 'Law in favour of the *ſuppoſed criminal*, to the *unaccuſed*, 'though *perſecuted Innocent*: and that, inſtead of being liable 'to objection, on the head of encouraging impertinent appeals, 'and embaraſſing judicial proceedings, it contains the *leaſt* that 'could have been demanded, where the *Subject* was *authoriſed* 'to demand *ſo much*.'

Here it muſt be confeſſed, that the Writer's ſentiments are juſt, generous, and public ſpirited. They ſhew him to have a true notion of the nature of government, and they tend to in-fuſe a noble love of Freedom, at the ſame time that they teach us the juſt meaſure of ſubordination. We muſt take notice, however, that the Writer is ſomewhat inaccurate in his account of the ſervice in conſequence of the old Tenures. He ſays pe-remptorily, 'That the time of ſervice was *forty* days.' But, from a more intimate acquaintance with thoſe Tenures, he would have found that the time of ſervice was rated according to the

quantity of the Tenant's land. If it amounted to a whole Knight's fee, the Tenant was to ſerve *forty days*; if it reached but to half a Knight's fee, then he was to ſerve only *twenty*; and ſo in proportion.

Upon the whole, however, we may diſcover great merit in this pamphlet, in the midſt of vaſt negligence and diſorder. The Writer ſeems to have been more anxious to diſplay his own extenſive reading, and to ſhew that he is acquainted with all that has been ſaid on the ſubject, than to give the Reader a clear and juſt idea of the matter in debate.

We find many pertinent and judicious reflections interſperſed, which loſe a great part of their force for want of a proper chain of reaſoning to connect them. The authorities, as they are managed, rather help to confound the Reader, than to perſuade him: for they are often cited without any leading paragraphs to introduce them, any ſentences to unite them, or any obſervations to explain them. In ſhort, the Writer has given abundant proofs of knowlege and diſcernment, and is therefore the more blameable for the negligent application of his talents.

R——d

An Explanatory Defence of the Eſtimate of the Manners and Principles of the Times. Being an Appendix to that Work, occaſioned by the Clamours lately raiſed againſt it among certain Ranks of Men. Written by the Author of the Eſtimate, in a Series of Letters to a noble Friend. 8vo. 1s. 6d. Davis and Co.

THE curious Writer now under our conſideration, has undertaken the laborious and endleſs taſk of being his own Commentator; and, if he goes on as he has begun, he will explain his meaning

——— ——— ——— Till all men doubt it,

yet ſtill continuing

To write about it, Goddeſs! and about it.———

When the Eſtimate appeared, it was applauded by the multitude, and it raiſed a ſmile from the judicious: all, however, agreed, that it contained ſome things which wanted explanation. The Author, who thought no one ſo well qualified for the office as himſelf, ſubmitted to the drudgery; and publiſhed a ſecond volume, to explain the firſt: but it no ſooner ſaw the light, than, like an ungracious brat, it expoſed the nakedneſs of its parent.

parent. Even the dim-ſighted diſcovered the impoſtor, and began to laugh at the idol they had adored.

The mock Deity ſtanding thus denuded, has endeavoured to cover his nakedneſs with the mantle of deluſion, woven with the ſlimſy thread of Sophiſtry. To re-eſtabliſh his loſt divinity, he has ſent into the world a myſtical apology, which is an Explanation of the Explanation: a phænomenon whoſe appearance we foretold in our review of the ſecond volume; and in which he again profeſſes to *vindicate* what he thinks right, and to *retract* what he finds wrong.

> So ſpins the ſilkworm ſmall its ſlender ſtore,
> And labours till it clouds itſelf all o'er. DUNCIAD.

That we may do juſtice to the ſingular merit and modeſty of this piece, we ſhall tranſcribe the following incomparable paragraphs.

'*My* LORD,

'That friendſhip with which you have ſo long honoured me, 'was never more clearly proved, or more nobly exerciſed, than 'in the free and candid account you lately gave me, of ſome 'exceptions taken againſt the Eſtimate, among certain ranks of 'men in town, more particularly on the publication of the ſe'cond volume, and ſince the Author's retirement into the 'country.

'This intelligence, hath, indeed, alarmed the Writer; and 'ſet him to review his work with greater circumſpection even 'than that with which he writ it. 'Tis certain, that no man 'can expect to hear the frank opinions of the world, from the 'world itſelf. 'Tis, therefore, an office of the trueſt friend'ſhip in your Lordſhip to communicate all you have heard on 'this ſubject. The objections which you have ſo fairly ſtated, 'I ſhall anſwer in their order; and with equal pleaſure *vindi'cate*, where I think myſelf *right*; or *retract*, where I am 'wrong.

'On this occaſion, your Lordſhip may expect a ſeries of let'ters. This method will equally alleviate *my* trouble in *writ'ing*, and *yours* in *reading*.'

Were this the work of any other Writer, we might preſume to cenſure the firſt paragraph, which begins in the firſt perſon, and ends in the third, as ungrammatical, or at leaſt inaccurate; but in our Author it is no more than a graceful negligence.

It would, indeed, be an inſtance of the higheſt preſumption in us, to impute any thing like a fault to a Writer of ſuch an

exalted and illuſtrious character. One who is above *reading*, or attending himſelf to the opinion which the world forms of himſelf and his writings: one who wraps himſelf up in his own importance, and retires within the flattering circle of ſelf-applauſe, while he ſends forth *Peers of the land* to collect the objections of the Town, and furniſh him with materials for further Explanations of his own darling Dogmas. In ſhort, one who alarms the nation with his roar, and makes *Jackalls* of our Nobility.

A Writer, whoſe parts were leſs than ſupernatural, would think it became him to read what others wrote on the ſubject of his enquiry. If he was really zealous for truth, he would think it his duty to receive all the information he could gather, and to liſten with mild attention to every one who endeavoured to point out the errors of his ſyſtem. But our Author is a genius of an order too ſublime to be governed by common rules.

In this explanatory Defence, he has endeavoured to involve the Reader in the windings of Subtlety, and has conjured up ſome objections which were *never* made to his writings, while he has choſen to overlook other valid and material ones, which have been made.

'You ſay, my Lord,' ſays he, 'that "many good and "well-meaning people have taken offence, as being involved "in the blameable manners of the times, and therefore charg-"ed with guilt, as the enemies of their country, while they are "not conſcious of acting *intentionally amiſs*."——

'In reply to this, my Lord let me briefly quote my vindication 'from ſome paſſages in the book itſelf. "It is not affirmed or "implied, in this general review, that every individual hath "aſſumed the garb and character of falſe delicacy.—As in manly ages, ſome will be effeminate, ſo, in effeminate times, the "manly character will be found.—But from the general combi-"nation of manners and principles, in every period of time, "will always reſult one ruling and predominant character*."

'"Yet altho' it be true, that the character of guilty Effemi-'nacy belongs not to all; it ſeems to the Writer, that none 'are exempt from ſome degree or other of thoſe ruling manners, 'which, when indulged beyond a certain degree, conſtitute the 'character of guilty Effeminacy. He cannot acquit his beſt 'and worthieſt friends of ſome participation with the defects of "their time and country. Nor doth he pretend to be exempt 'from them himſelf. Alas, if he did, he muſt be the blindeſt

* 'Vol page 65.

'and

'and moſt ſelf-ignorant of all mortals! These manners are, 'in a certain degree, in-wrought into our very nature by the 'force of early habit; then become, as it were, a part of us: 'and we might as well attempt to diveſt ourſelves of the modes 'of ſpeech, as of the modes of thought and action which are 'peculiar to our time and country.'

Now let us conſider the force of this Vindication. He here affirms, that 'As in manly ages ſome will be effeminate, ſo, in 'effeminate times, the *manly* character will be found.' And yet, in the next quibbling paragraph, he ſays, 'though it be true, 'that the character of guilty Effeminacy belongs not to all; it 'ſeems to the Writer, that NONE are exempt from *ſome degree* 'or *other* of thoſe ruling manners, which, when indulged be-'yond a certain degree, conſtitute the character of *guilty Effe-'minacy.*'

Amidſt this confuſion of degrees, it is very difficult to attain any preciſe conſtruction of this paragraph. But if it means any thing, it muſt mean, as we apprehend, that Effeminacy is either guilty or guiltleſs, according to the degree in which it is indulged; which is a propoſition we cannot aſſent to: For if there is really *guilt* in Effeminacy, then the leaſt degree of it muſt be guilty, though a greater degree may be more guilty, and ſo on to the ſuperlative.

But not to inſiſt on the obſcurity of falſity of this propoſition, we would aſk, if NONE are exempt from *ſome degree or other* of thoſe ruling manners, which, when indulged beyond a certain degree, conſtitute the character of *guilty Effeminacy*—how then can it be true, that the *manly* character will be found in effeminate times; and how does this vindication remove the general objection? For ſhame, Doctor! away with theſe contemptible quibbles! Away! Go to the colleges you deſpiſe; and there chop Logic among tall-boys, over wooden platters. But do not inſult *men*, with ſyſtems of Philoſophy and Politics, founded on ſuch wretched ſubtleties.

The Doctor is a perfect Juggler in Literature. If he ſpeaks in the poſitive degree, and you object to his aſſertion, out comes an *Explanation*; in which he ſinks the *poſitive*, and thruſts the *comparative* in your face. If you object to his Eſtimate of the *Principles* of the Times, he ſpins out a ſecond volume, and, by the help of Legerdemain, conjures up *Manners* in the room of *Principles*.

If the Reverend Writer had condeſcended to define thoſe two expreſſions, it might have been ſome help towards underſtanding his ſyſtem. But he confounds them in ſuch a manner, that

it is difficult to know when he is ſpeaking of the one, and when of the other. He would have done well, in this reſpect, to have followed his favourite Monteſquieu: who has eſtabliſhed a very clear diſtinction between *les Mœurs* and *les Manieres*; and has given an accurate definition of each.

The main objection, however, does not lie againſt the Author's picture of the *Manners* of the age, though it is in many reſpects faulty. It is capitally objected, that he has traced the riſe of thoſe *Manners* up to a wrong ſource, and is inconſiſtent with, and contradictory to himſelf. He arrogates too much when he conſiders his delineation of public Manners as a *new* attempt, the execution of which required peculiar freedom and boldneſs. It is a ſubject which has long ſince employed the ableſt pens. Our Eſſay-Writers in particular, have inveighed againſt the luxury of the times; they have lamented the loſs of *public Spirit* among us, and the prevalence of Corruption. Among others, Bolingbroke has attacked the degeneracy of the age, with manly vigour, and ſpirited indignation.

"Under the preſent form of Government," ſays he, "Corruption *alone* cannot deſtroy us. We muſt want *Spirit*, as well as *Virtue*, to periſh. But all is little, and low, and mean among us! Far from having the *Virtues*, we have not even the *Vices* of great men. What paſſes among us for Ambition, is an odd mixture of Avarice and Vanity: the Moderation we have ſeen practiſed is Puſillanimity; and the Philoſophy that ſome men affect, is Sloth. Hence it comes that Corruption has ſpread, and prevails."

Whoever will take the trouble of comparing theſe animated reflections with thoſe of the Eſtimator, will find, that the latter are no more than the faint eccho of Bolingbroke's ſentiments.

Yet the Reverend Writer plumes himſelf upon being original. Nay, he even lays claim to the gift of Prophecy. Hear him in his own words.

'So ſudden and ſo great is the change in the appearance of our 'public affairs, IN CONSEQUENCE OF THIS SUDDEN AND COU-'RAGEOUS CHECK GIVEN TO THE RULING MANNERS AND 'PRINCIPLES OF THE TIMES, that the Writer hath been ſe-'rioufly aſked, "Whether the riſing courage of the nation, our "formidable armaments, and the gallant ſpirit of ſeveral young "men of faſhion and fortune, are not ſo many confutations of "the principles advanced in the *Eſtimate?*" 'Seriouſly, my 'Lord, the Writer of the *Eſtimate* is right glad to be ſo CONFUTED. Had theſe appearances riſen before the publication 'of his work, he might juſtly have been accuſed of partiality

'and

'and miſrepreſentation. But as it is confeſſed, that theſe ap-
'pearances are but now *riſing*, he will only deſire his objectors
'to look back to the *Eſtimate* itſelf, and conſider whether they
'are not *riſing* on the very principles there *urged*, *delineated*, and
'*foretold*. The Writer did, indeed, believe he foreſaw, nay,
'he foretold, that "NECESSITY alone could bring back effemi-
"nate and unprincipled minds from their attachments to gain
"and pleaſure*." 'Nay, he foretold, the very means: "The
"voice of an *uncorrupt people*, and a GREAT MINISTER†."
'Caſt your eye back, my Lord, to no very diſtant day, and be
'you the judge what was the *diſtreſs*, and what the *neceſſity* of
'the time: had not a general diſſolution of manners and of
'principle diſordered, nay, almoſt unhinged the ſtate? This
'it was, that united the voice, the *legal repreſentations* of an
'uncorrupted people: that united voice, *ſteady*, not *factious*,—
'*loyal*, yet *courageous*—was heard and approved by a GRACIOUS,
'SOVEREIGN: the *expected Miniſter* was found; and a *coercive*
'*power* hath thus appeared from the *throne*, ſufficient to controul
'the blindneſs and folly of the diſſolute and thoughtleſs among
'the higher ranks, and to lead them to *ſalutary meaſures* and
'their own ſafety.

'Mark the effects of this uniting power: *private good* gives
'way to *public*: the ſeveral ranks aſſume a ſpirit and *fervor* un-
'known before: fear of *ſhame*, and thirſt of *honour*, begin to
'ſpread through our *fleets* and *armies*; and our growing *youth*
'ſeem already to catch the kindling *fire*. In a word, the na-
'tional ſtrength is awakened, and called forth into action: the
'GENIUS of BRITAIN ſeems riſing as from the *grave*: he
'ſhakes himſelf from the *duſt*, aſſumes his antient *port*, and
'*majeſty* of empire, and goes forth in his might to *overwhelm*
'our *enemies*.

'I cannot conclude, my Lord, without ſeriouſly recom-
'mending to your particular notice and regard, two obſerva-
'tions, (which contain, indeed, the ſubſtance and end of the
'*Eſtimate* itſelf) ariſing from the preſent ſtate of our public af-
'fairs. The firſt is, that by proper exertions and well-directed
'applications, the ruling *evils* of an *effeminate period* may be
'*controuled*: the ſecond is, that under our preſent conſtitution,
'the national affairs may be carried on with *honour* to the *crown*,
'and *ſucceſs* to the *kingdom* (a truth which, not long ago, many
'ſerious men did not believe) on a higher principle than that of
'*corrupt influence*.'

Here we find the reverend Writer arrogating prophetic merit for having promulgated a truth as old as the creation, that "NE-

* Vol. I. p. 229.
† Vol. I. p. 221.

"CESSITY alone could bring back effeminate and unprincipled "minds from their attachments to gain and pleasure." But, says he, I foretold the very means, "the voice of an *uncorrupt people*, "and a GREAT MINISTER." This is an instance of his usual inconsistency and inaccuracy: for after he had, in his former volumes, represented the people as effeminate and *corrupt*, and told us, what we knew before, that a GREAT MINISTER alone could produce a reformation; all of a sudden, they are become an *uncorrupt* people, even previous to the appointment of the GREAT MINISTER, for he supposes *him* to have been constituted in consequence of their united voice. What was it that produced this sudden change and union? He has the modesty to tell us, that it was *necessity*. But we must not think him serious when he says so: for he knows there was *no necessity* so pressing as instantly to alter the people from corrupt to uncorrupt. What was it then? Why we will tell what he will rejoice to hear, though he is ashamed to say it downright himself—it was *the magic power of the* ESTIMATE! This made our young men of fashion and fortune turn volunteers; this made private good give way to public; this made the several ranks assume a spirit and fervor unknown before; this caused the fear of shame, and thirst of honour, to spread through our fleets and armies; and our growing youth to catch the kindling fire. O astonishing effects! While we are under such happy influence, we may burn our mutiny-bills, and abolish all martial law; for we are blessed with a genius who can *talk* our forces into valour and discipline.

But we will not detain the Reader with any further strictures on the nauseating vanity of this wild and extravagant Writer. We all know, that the alteration in our affairs was produced by a change in the administration: we know likewise, that the ruling manners of the nation, are formed from the characters of those at the helm; and we already begin to see this theory operate into practice. But how far the *Estimate* contributed to the appointment of the present ministry, is a secret to *us*.

It is but candid, however, to acknowlege, that this Writer sometimes exemplifies strong truths, by striking illustrations.—'In many cases,' he says, 'he makes no doubt but the very private virtues of the Man have given birth to the vices of the Politician; and a misguided love to sons, daughters, friends, and dependants, been the source of political servitude and attachments, which, in their unseen or unregarded effects, have been of the most fatal consequence to the commonweal; by raising men to public offices of trust and importance, who were unequal to their station, both in capacity, public spirit, and other necessary qualifications.'

We

We wiſh, that the whole work had, in any degree of merit, been equal to this paragraph: we had not then been reduced to the ungrateful office of expoſing its imperfections. But as we have ſet down nought in malice, we are indifferent about any cenſure which the Writer's ſelf-love may paſs upon our criticiſm. He may, if he pleaſes, rank us among his revilers.

'When the Writer conſiders,' ſays he, 'by WHOM his work 'hath been *approved*, and by WHOM *reviled*, as the firſt of theſe 'parties *deſire* no reply, ſo the latter *deſerve* none.' This antitheſis may paſs for pretty writing: and, indeed, it is this kind of *Italic See-ſaw*, which makes that affected peculiarity in his language, which the injudicious admire as the beauty of ſtile. But men who regard ſenſe rather than ſound, will conſider the fact; and will conclude, that it is not a fact proper for him to determine, whether the cenſures paſſed upon the *Eſtimate* amount to a *reviling* of the work.

We cannot, however, but commend his charity, when he ſays—'That the worſt that he wiſhes to his worſt enemy, is '*honeſty, and a better mind.*' It is pity he had not learned this moderation ſooner: yet, after all, we are afraid he determines other mens minds to be good or bad, juſt as they happen to coincide or claſh with his ſentiments, and to flatter or oppoſe his opinion.

But we will be bold to tell him, that every *ſenſible* mind will oppoſe the erroneous concluſions, and crude ſyſtems, formed by haſty conceit; that every *honeſt* mind will be ſomewhat warm againſt thoſe, who, while they lay claim to learning and underſtanding, expreſs themſelves with petulant ſcurrility; and that every *chearful* mind will delight to ridicule the folly and affectation of the ſolemn pedant, who quits the character of the *Writer*, to talk of his own dear ſelf as a *Man*.

R—o

MONTHLY CATALOGUE,

For JUNE, 1758.

POLITICAL.

Art. 1. *An Enquiry into the Nature and Effect of the Writ of Habeas Corpus, the great Bulwark of Britiſh Liberty, both at Common Law, and under the Act of Parliament. And alſo into the Propriety of Explaining and Extending that Act.* 8vo, 6d. Henderſon.

THE Writer of this little treatiſe diſplays an accurate knowlege of the laws of his country, and ſhews an ardent zeal for the liberties of his fellow ſubjects. He ſeems to have proved incontеſta-

bly, that the Writ of Habeas Corpus was, and muſt have been, a *Writ of Right* at common law. He inclines to think, that perſons impreſſed have a right to that writ, under the Habeas Corpus act of Charles the IId. And he concludes, that 'the writ of Habeas Corpus is *every* Engliſhman's right, in *all* caſes of confinement or reſtraint; that it ought to be as eaſily and ſpeedily awarded *and* returned as poſſible in *every* caſe; and that as there has ariſen a doubt, whether the ſtatute of 31 Charles II. extends to *all* caſes, that doubt ought to be removed by ſome expreſs law, extending the ſame, or more advantageous proviſions to *every* commitment or reſtraint of liberty, (except in civil caſes, and in caſe of treaſon or felony, plainly expreſſed in the warrant) by whatever perſon or authority that commitment, confinement, or reſtraint may be.'

Theſe noble ſentiments do honour to the Author; and muſt be highly grateful to every man who retains a lively ſenſe of public Liberty. This performance, ſhort as it is, bears the marks of a maſterly hand; and ſhews that the Writer has been uſed to more arduous employments.

Let us hope, however, that the Bill, lately rejected in the Houſe of Lords, may, under ſome more acceptable form, meet with the concurrence of that branch of the legiſlature, next ſeſſions of parliament. For to leave the injured without redreſs, is, in effect, to defeat the very end of ſociety.

R—d

Art. 2. *The Caſe of the Five Millions fairly ſtated, in regard to Taxes, Trade, Law, Lawyers, &c. Addreſſed to the Guardians of our Liberty.* 8vo. 1s. Millar.

The judicious Writer of this pamphlet inveighs, with great zeal and propriety, againſt the ſpirit of *Monopoly*, which univerſally prevails, and is, in a great degree, eſtabliſhed by grant in this kingdom. He aſſerts, that all Monopolies are againſt the great Charter, becauſe they are againſt the liberty and freedom of the ſubject, and againſt the law of the land.

He cenſures the impoſition of improper and oppreſſive taxes. He particularly takes notice of the bad policy of taxing every kind of grain; and obſerves, that a bounty upon exported corn, is the worſt kind of tax. As to the objection, that corn would be a glut, and could never be exported, if the bounty was taken off—He anſwers, that as corn would be conſiderably cheaper, the price of labour would be greatly reduced: by which means the Farmers would carry on their improvements upon eaſier terms, and with greater ſpirit, and conſequently grow greater quantities of the different ſorts of grain. From thence he takes occaſion to argue, that the quantity of exported corn would be proportionably greater.

He exclaims, not without reaſon, againſt the multiplicity of our laws; with which, as he obſerves, a general corruption of manners is inſeparable. He recommends a more ſummary and ſpeedy method of recovering ſmall debts; and concludes with a genteel panegyric on the preſent adminiſtration.

Upon

Upon the whole, this appears to be a ſenſible and well-meant performance. And as the Miniſtry are not above liſtening to the Voice of the People, we hope that grievances, thus publicly complained of, will be taken into public conſideration.

R—d

Art. 3. *A Propoſal for the Encouragement of Seamen to ſerve more readily in his Majeſty's Navy, for preventing of Deſertion, ſupporting their Wives and Families, and for the eaſier and quieter Government of his Majeſty's Ships.* 8vo. 1s. Millar.

The Author propoſes, that a number of ſmall houſes be built at Chatham, Portſmouth, and Plymouth, on a piece of ground bought for that purpoſe, the rent of each houſe not to exceed fifty ſhillings a year; the rent to be defalked out of the Seamens wages: and that married Seamen ſhall have the preference of reſiding in ſuch houſes. That ſuch Seamen who reſide at thoſe ports, are immediately to repair on board ſuch ſhips as they are ordered to, whether commiſſioned at the port where they reſide or not. That in caſe of death or deſertion, the Captain of the ſhip ſhall acquaint the Commiſſioner of the port, that the houſe may be diſpoſed of; with this diſtinction, that if any Sailor will marry the widow of the deceaſed, he ſhall have preference, and not be moved out of the houſe; but that the wife of the runaway, and his family, ſhall immediately be turned out. That each of theſe houſes ſhall take in two ſick Seamen, whom the wife ſhall nurſe, and be paid per week. That the children of ſuch Seamen be employed, as ſoon as capable: both ſexes while young, in picking oakham for the dock-yards; and the boys, when grown up, as Officers ſervants: the girls to make ſhip-colours, and ſlop-cloaths: and when marriageable, each Seaman who marries one of them, to have a houſe directly. That for the benefit of Seamen abroad, who are inclined to remit money to their wives, &c. ſuch who are ſo inclined, ſhall, before they ſail, make known to the Commiſſioner of the Port, the monthly allowance he will make to his wife, &c.

The Author illuſtrates theſe, and other articles which we have not room to extract. He computes that one of theſe houſes may be built for fifty or ſixty pounds; and ſuppoſing twelve thouſand to be erected, he calculates the whole amount at 720,000l. The rent being at fifty ſhillings a year, he reckons will bring in thirty thouſand pounds per annum; ſo that in twenty-four years the Government will reimburſe itſelf the original expence of theſe buildings.

We muſt confeſs that this ſcheme wears a flattering appearance; and we heartily wiſh that our men in power would think of ſome method for the better regulation of our navy; that the inhuman and abominable practice of *impreſſing*, may no longer diſgrace the freedom of our conſtitution.

R—d

Art. 4. *Conſiderations humbly offered to Parliament, relative to the Heads of a Bill for promoting Induſtry, ſuppreſſing Idleneſs and Begging, and Saving above one Million Sterling yearly, of the*

the Money now actually paid by the Nation to the Poor. 8vo. 1s. Millar.

As it is the nature of mankind to ſtart from one extreme to another, ſo from a general inattention to public improvement, every man now is ſeized with the ſpirit of projecting and reforming. If the ſeveral plans of Reformation lately offered, ſhould happily have the deſired effect, we may expect that our proſtitutes will turn continent, our poor grow induſtrious, and our rich men become generous. In ſhort, from the united endeavours of the ſchemes without doors, and the Patriots within, we may hope to ſee the Golden Age revive in Britain.

The ſcheme here propoſed is too tedious and complicated to admit our giving the Reader ſo full an idea of it as we could wiſh. It muſt ſuffice to obſerve, that the Writer would have a law enacted, by which each pariſh, or diſtrict, ſhall be obliged to hire or build a work-houſe—That the Governors of ſuch work-houſe be declared a Corporation in law; and to continue two years, except the firſt ſet, when one half are to go out by ballot, and as many new to be choſen in their places. That ſuch Governors have the power of Juſtices of the Peace, with regard to all crimes and miſdemeanors committed within their limits. That to put a ſtop to the abuſe of the laws with regard to ſettlement, it may be declared lawful for all perſons to ſeek for work where they can find it; and that the ſettlement of every poor perſon may be declared to be the pariſh where the perſon is found ſeeking work, idle, ſuſpicious, or begging; with liberty to the pariſh, where ſo found, to receive the perſon into their work-houſe, or at their own expence, in a humane way, to carry ſuch to the pariſh where they can prove the perſon ſo found continued longeſt at work, from ſeven years of age to the time when found; or to ſuch pariſh or diſtrict where the perſon was found begging or ſeeking work, and was neither taken up nor furniſhed with work. He advances ſeveral arguments in ſupport of his propoſals, and takes notice, that when compared with the laws in force, very little new will be enacted, except as to the method of rendering the law practicable, and the execution eaſy.

He calculates, that the expence of carrying this ſcheme into execution will not exceed two hundred pounds for one pariſh; and that it will not be ſo much where two or three are conjoined. Upon the whole, the Writer appears to be maſter of his ſubject, but we think his ſcheme more plauſible than practicable. He has, however, thrown out many hints which may admit of improvement, and for which he merits thanks. Some regulations are certainly wanting on this head; for to ſee ſuch a crowd of miſerable ſpectacles in our ſtreets, ſome wretched impoſtors, others real objects, is undoubtedly a diſgrace to humanity, a ſcandal to our police, and, at firſt ſight, gives the lie to all that is ſaid of the excellence of our government, and the riches and proſperity of the kingdom. R—d

Art. 5. *National Spirit conſidered as a true Source of political Liberty.* 8vo. 1s. Cooper.

The

The ſcope of this ſenſible treatiſe, is, to prove that the preference of one ſyſtem to another, has been generally determined in the world rather from the nature and genius of a people, than from ſpeculative principles. The Author takes occaſion to ridicule our political inſtability, and very juſtly obſerves, that the preſent conjuncture is plainly the Barometer of our political Wit, which flows in various and oppoſite directions, according to the vague and contradictory hints and advices given by a nameleſs multitude of News-Writers. In a very lively and ſpirited manner, he deſcribes the effects wrought by the *magic Call* of Oppoſition, when given in the critical time of ſome unexpected loſs or diſappointment; then, ſays he, 'the eyes 'and ears of numbers of people are only open to read and hear hideous and ſhameful deſcriptions of the ſtate of Britain; *contemptible* ESTIMATES of the Manners, Principles, and Spirit of the People; *anatomical Figures* of her political Infirmities; with Death-Heads innumerable.'

The Writer appears to be a ſincere friend to the Revolution, and takes notice, that 'nothing can be more abſurd and inconſiſtent, than 'to eſpouſe a political *Creed* that contradicts the national ſpirit; 'and renders the memory of any Revolution made in favour of civil and religious Liberty, a ground of party antipathy, diſcontent, 'and faction.'

His reflections on Party Diſtinctions are ſo juſt, that we cannot forbear deſcribing them. 'Certain it is,' ſays he, 'that no political 'Tenets whatever can be ſuppoſed to conſtitute a perſonal Character; 'or ſupply the place of Genius, Temper, and Manners in any man. 'When the latter appear to be wholly moulded upon the former, the 'conduct in private life will be liable to various, and, perhaps, not 'unjuſt accuſations; eſpecially in a nation where Parties prevail, and 'Factions inflame one another. The only genuine merit belonging 'to a perſon's political perſuaſion, conſiſts in its being ſuch as beſt cor'reſponds with the culture and enlargement of the mind; the exerciſe 'of truly public affections; and perſeverance in the love and ſervice 'of *one's* country.'

Theſe reflections ſhew the Author to be a man of ſound judgment, and of a liberal turn of mind. It were to be wiſhed, that thoſe odious diſtinctions of *Whig* and *Tory*, were quite aboliſhed among us. A man of real underſtanding, will ſcorn to enliſt under the banner of either party. They ſerve only to perpetuate narrow prejudices: for the Zealots of each, form a chain of political principles, and if you do but object to one link, they abhor you as an enemy to their whole ſyſtem. Thus, if you are not weak and baſe enough to defame the memory of our great Deliverer, King William, by acknowleging him to have been a monſter of imperfections, without either valour or virtue, the ſenſeleſs and ſlaviſh Tories, will condemn you as a bigotted Whig. In like manner, if you intimate, that abuſes have been introduced ſince the Revolution, unknown before; if you will not allow that the kingdom has been compleatly *happy* ſince that Æra, the Whigs are ready to brand you as a rank Tory. It is not enough that you allow the nation to have been *happier* ſince that period, you muſt

ſubſcribe

ſubſcribe to their tenets without reſerve, or incur the ſcandal of diſputing every article of their Creed: with them, to cenſure the *abuſes* of the Revolution, is to abuſe the Revolution itſelf. But tho' every lover of Liberty, and of his Country, muſt expreſs his pious gratitude for the bleſſings of the Revolution, yet every man of diſcernment, muſt perceive that we have, in many inſtances, deviated from the principles then eſtabliſhed. Bring us back to them, and we ſhall enjoy a ſyſtem, which, of all others, bids faireſt for the promotion and ſecurity of political felicity: and the revival of national Spirit among us, affords ſtrong hopes of ſuch a happy Reformation.

MISCELLANEOUS. R—d

Art. 6. *A Congratulatory Epiſtle from a reformed Rake, to John F———g, Eſq; upon the new Scheme of Reclaiming Proſtitutes.* 8vo. 1s. Burnet.

The Author ſmartly attacks Mr. Fielding, for having, according to his publiſhed plan, confined his ſcheme for a *Reformatory*, to the *low*, or *very low* Whores and Bawdy-houſes only; while the *top*, or thoſe which ſome may call *genteel* Bawdy-houſes, are more infamous in their trade, and of worſe conſequence to the public.—He ſeems willing, however, to conſider this as a ſlip of his Worſhip's pen; but yet he is apprehenſive, that the executive part of the plan, ſo far as it hath been hitherto enforced, may have ſerved to corroborate this error, and prove that its continuance may chance to be of ſome duration. For, 'In the account,' ſays our Author, 'publiſhed in the *Public* 'Advertiſer, of the ſearch that was made for Proſtitutes, I find that 'it was limited to *Drury-lane*, *Hedge lane*, and *St. Giles's*. I own, if 'I had been a Peace-Officer upon that occaſion, I ſhould have ſtepped 'into the *Turk's-head*, or, indeed, almoſt any other houſe in Bow-'STREET, and have found more proper objects of correction, than 'thoſe half ſtarved wretches, rather a diſguſt than incitement to in-'continence.'

The Author has a great deal more, that may ſerve both to entertain and inform the public: for he illuſtrates his arguments by a number of pleaſant ſallies and anecdotes, that ſerve to ſhew he is no common Scribbler. What he ſays of the *top* houſes of carnal recreation, particularly deſerves the attention of the public; for it is chiefly from theſe corrupt fountains that the evil ſprings—as our Author (*to ſay nothing of our own experience*) clearly ſhews, beyond diſpute; and to him therefore we refer our Readers for farther information.

Art. 7. *An Idea of a Botanical Garden in England: with Lectures on the Science. Without Expence to the Public, or to the Students. By Dr.* John Hill. 8vo. 6d. Baldwin.

Dr. Hill has here ſtarted a very pretty Thought, which we ſhould be glad to ſee carried into execution, his ſcheme being as eaſily practicable, as the intention is obviouſly important. To be more particular here is needleſs, when the Propoſal at large may be had at ſo eaſy a price.

6 Art.

Art. 8. *The Conduct of Admiral Knowles on the late Expedition ſet in a true light.* 8vo. 1s. Clarke, &c.

The deſign of this pamphlet, written by Admiral Knowles himſelf, is to vindicate his conduct, in the expedition againſt Rochfort, from the aſperſions of certain anonymous pamphleteers. Whether it required a very maſterly hand to refute the performances here taken notice of, is not our buſineſs to determine; however, we may take leave to remark, that it muſt give every one, who looks farther than to ſuch pieces of politics as are commonly retaled, a ſenſible pleaſure to find the Admiral willing to ſatisfy, by an open unreſerved explication of his behaviour, the doubts of well-meaning perſons; and (were it poſſible by any thing to do it) to ſtop, by a deduction of undeniable facts, the mouth of ſlander itſelf.

In the firſt of the *libels* *, as the Admiral ſtiles them, the charge againſt him is introduced by quoting the firſt article of the report of the Board of Enquiry, which ſeems to have been forcibly ſtrained to make it appear in a light diſadvantageous for the Admiral. But as he thinks their opinion, had it been determinate, was neither binding upon the public or himſelf, he waves entering into their reaſoning, for giving or not giving the opinion that they did; and proceeds to conſider the following charge of his antagoniſt, That 'the whole affair 'of the attacking Fort Fouras was delegated by Sir Edward Hawke 'to his inſpection, and that Sir Edward had proceeded ſo far in the 'execution of the plan, as to direct his ſecretary to begin an order to 'lighten the Barfleur for that purpoſe; but this was laid aſide upon 'the remonſtrances of Captain Graves and Vice-Admiral Knowles, 'that the Barfleur was aground at between four and five miles from 'the ſhore.'

In anſwer to this are produced, 1. Sir Edward Hawke's manner of relating that ſtory. 2. His own teſtimony at the enquiry. And, 3. his depoſition given at the court-martial. By all which it appears, that Sir Edward himſelf examined the pilot of the Magnanime, on whoſe own confeſſion of the impracticability of carrying the Barfleur, even lightened two foot, near enough, and Captain Graves, the commander's report, that ſhe was aground where ſhe then lay, the order for lightening her and carrying her in was ſuppreſſed; and that Admiral Knowles in this affair had only to deliver Sir Edward's orders, and to give in to him the reports made by others. It appears alſo, as well from Sir Edward's, as from the Author's depoſition, that the pilot of the Magnanime being ordered to conduct the Infernal Bomb in, upon trial ran her aground, where ſhe was attacked by two row-gallies; and that the Coventry Frigate, in attempting to get to the bomb, ran aſhore five ſeveral times.

After this, facts of a ſtronger nature are produced in proof of the impracticability and impoſſibility of carrying any ſhip of force to batter Fort Fouras, viz. The ſoundings taken by Mr. Poulglaſs, maſter

* The Expedition to Rochfort fully ſtated. See Review for January, 1758. page 90.

of

of the Barfleur, now of the Magnanime, on the 26th of September, 1757, off of the entrance of Rochfort river. The foundings were taken at the same time by Mr. Morant, pilot of the Barfleur, by order of Captain Graves; on the ship's grounding in eighteen feet water, between the Isle of Aix and Fort Fouras; and at other times also by the Lieutenant of the Royal William, and other officers, which entirely agree with each other. To which is added, the proof of ocular demonstration, the shoal being seen dry every low water for more than a mild distance from Fouras, by at least half the people of the fleet and army; insomuch that had there been a channel but the breadth of a boat, they must have seen it.

Having sufficiently (one would think) by these depositions and facts, vindicated himself from the above-mentioned charge, he proceeds to consider another, the refutation of which, as it is short, we shall insert as it stands in the pamphlet.

'I come now,' says the Admiral, 'to that part of the charge 'against me which says, that "Sir Edward Hawke having ordered "me to carry the bomb-ketches in, that I did, and run them aground." 'The following certificate is an unanswerable contradiction to this 'particular, viz.

"These are to certify, that when his Majesty's bomb-ketch, In"fernal, under my command, was ordered in to batter Fort Fouras, "Vice-Admiral Knowles was not on board; nor do I know that ever "he was; and that Thierry, the pilot of the Magnanime, had the sole "conducting and navigating of her, and ran her ashore at a greater dis"tance than flight of shell from the said fort, and never could get her "near enough for the shells to reach with the greatest quantity of "powder. Given under my hand, on board his Majesty's sloop In"fernal, the 25th day of February, 1758.

"JAMES MACKENZIE."

'Were farther testimony wanting to prove that I was not on board 'the bomb-ketch, Captain Keppel can attest, that I was on shore 'with him in the Isle of Aix, reconnoitring with our glasses the Bay 'of Chatelaillon, when the gallies went to attack the bomb; and 'that upon hearing their guns, I ran immediately to my boat, and 'went on board and made the signal for all boats manned and armed, 'and sent them to the bomb-ketch's assistance.'

Our Author patiently submits, notwithstanding such gross falsehoods, to answer, with the utmost calmness, the other charges against him. Among other reflections the following was cast upon him:

"All these notable exploits were performed by Vice-Admiral "Knowles, the same who it is said advised Sir Edward Hawke not "even to enter into the road of Basque, lest he should be bombarded."

The caution, to which this piece of calumny refers, is proved by producing a letter from Sir Edward Hawke to Mr. Knowles, to have met with Sir Edward's approbation; and very justly so, indeed, according to our Author's reasoning on this point.

In

In answer to the charge of 'sending away the pilot destined to conduct the fleet upon a chace after a French ship, and detaining the fleet two days in sight of the French coast,' our Author recapitulates part of his affidavit at the court-martial upon that subject, by which it evidently appears, that his conduct had here also the approbation of Sir Edward Hawke, who repeated the ships signals to chace; and that, strictly speaking, not a moment of time was lost by those ships chacing.

What has been said may be sufficient to shew our Author's ability to vindicate his own conduct at least, against the aspersions which have been thrown upon him. We shall therefore conclude by giving our Readers the following extract of his pamphlet, wherein he expresses himself with a proper indignation at the manner in which he has been treated, and with a dignity becoming a man who is conscious of his innocence, and of a faithful discharge of his duty.

'Let the Reader lay these several facts together which have been related, and notwithstanding the pains that have been taken to make the public believe, that I greatly contributed to the failure of the expedition, he will find that I had, and could have, no other share in its execution, than in conveying the orders I received from Sir Edward Hawke, and seeing them obeyed by the proper officers. Was the case as it has been represented in these anonymous libels; was Vice-Admiral Knowles the cause of laying aside the attack on Fort Fouras by sea, had it been practicable; the conclusion to be drawn from it must be, that the Commanders in Chief, and other members of the council of war, were all determined by the Vice-Admiral, and had no judgment of their own, whereon to found their opinion. It must suppose Sir Edward Hawke to have laid down the command, and delegated it to Mr. Knowles; it must suppose Mr. Knowles to have been guided by opinion, without any experiments; and it must, in the end, arraign the justice and wisdom of the administration for not bringing him to justice for such a notorious breach of duty, and for their choice of officers so unfit for such a command.

'I said at the court-martial on Sir John Mordaunt, that if I knew of any cowardice, or treachery, in the execution of this enterprize, that I would declare it openly; and I added, that I hoped, if any one could charge me with being guilty of either, that he would do it, in order that I might be brought to justice. These words, and many others which I spoke and thought essential, are omitted in the printed proceedings of the court-martial. This was a declaration, however, which betrayed neither guilt nor fear; and I repeat it here, to shew that I ought to be acquitted of both; or, as it is never too late to bring criminals to justice, that I ought to undergo a public trial, and if guilty, a public condemnation. My Commander in chief has never so much as accused me of neglect or breach of duty: and he is not only the propereſt Judge of my behaviour, but the proper person, if he disapproved it, to bring me to a trial, to answer his accusation.

T Hard,

'Hard, therefore, is my fate, to ſtand exculpated in the opinion 'of my ſuperior Officer, who ſaw my conduct, and under whoſe 'command I acted, and yet to be ſingled out as the only Flag on 'that expedition left unemployed in a time of war: and this after 'forty-one years conſtant and faithful ſervice in the navy.'

POETICAL.

Art. 9. *The Patriot Enterprize: or an Addreſs to Britain. A Poem. Inſcribed to the Right Hon. William* Pitt, *&c. &c. By Mr.* Jones, Author of the Earl of Eſſex. 4to. 6d. Cooper.

While ſuch a profuſion of incenſe is daily offered to the great man, we wonder he is not ſuffocated with the ſteams. Several, both profe-men and rhime-men, have lately fumigated him pretty handſomely; but Mr. Jones pours the cenſer full into his face. One would think theſe daubers were in a conſpiracy againſt the virtue of Mr. Pitt; and, ſince he is known to be proof againſt the temptation of gold, that they wanted to corrupt him with flattery.

Art. 10. *The Pruſſian Campaign. A Poem. Celebrating the Atchievements of Frederic the Great, in the Years* 1756—57. *By* William Dobſon, L. L. B. 4to. 1s. Manby.

This Gentleman, who has gained conſiderable credit by his tranſlation of the *Paradiſe Loſt* into Latin, and of part of the *Anti-Lucretius* into Engliſh, will not, we fear, add much to his reputation by this little *original*.—A modern Critic, cenſuring Addiſon's Campaign, ſtiled it a mere Gazette in rhime; the ſame cannot ſtrictly be ſaid of Mr. Dobſon's poem, becauſe it is written in blank verſe: but this may with truth be obſerved, that, whatever are the defects of the former, the laſt mentioned piece is ſtill its inferior, beyond all compariſon.

RELIGIOUS.

Art. 11. *Two Letters adapted to the preſent critical Juncture, &c. &c.* (Vid. Review for February laſt). *By* Hugh Worthington, M. A. 8vo. 1s. Griffiths.

To our former recommendation of theſe Letters, on the publication of the firſt impreſſion, (ſee as above) we need only add here, that their worthy Author has added two excellent Prayers to this edition, for the uſe of his military Readers; which Prayers are, by his appointment, to be had ſeparate from the Letters, by applying to his Bookſeller: who will deliver them not only to the Purchaſers of the former edition, but to all others, *gratis*.

*** *The Remainder of the* Religious, *and the greater number of the other Pamphlets, intended for this Month's Catalogue, will be inſerted in our* APPENDIX *to this Volume, which will be publiſhed about the middle of July.*

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APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the EIGHTEENTH.

The Hiſtory of the Civil Wars of France. In which are related, the moſt remarkable Tranſactions that happened during the Reigns of Francis the Second, Charles the Ninth, Henry the Third, and Henry the Fourth, ſurnamed the Great. A new Tranſlation from the Italian of Henrico Caterino Davila. By Ellis Farneworth, M. A. In two volumes 4to. 1l. 15s. Browne, Millar, &c.

DAVILA's Hiſtory of the Civil Wars of France, is a work that has long been known, and highly eſteemed in the *original*; which has undergone numerous impreſſions in ſeveral different nations of Europe. The *firſt* was printed at Venice, 1630; when it was bought up with ſuch eagerneſs that all the copies were ſold in leſs than a week. The *laſt*, in two volumes quarto, was printed at London, in 1755, and is the edition which Mr. Farneworth has chiefly made uſe of in the preſent tranſlation.

This is not the firſt appearance of this valuable work in our own language; for it was tranſlated into Engliſh by Sir Charles Cotterel and William Ayleſbury, Eſq; in one folio volume, 1647, and printed again in 1678, without any alteration. The Publiſher of the ſecond edition in Engliſh, ſays, in his

Advertiſement to the Reader, "That King Charles the firſt, "by whoſe command this tranſlation was continued and finiſh-"ed (though not begun) at Oxford, read it there with ſuch "eagerneſs, that no diligence could write it out fair ſo faſt as "he daily called for it, wiſhing he had had it ſooner, out of a "belief that being forewarned thereby, he might have prevent-"ed many of thoſe miſchiefs we then groaned under."—The *old* tranſlation here referred to, being not only very ſcarce, but obſolete, Mr. Farneworth was thereby induced to attempt a *new* one. 'How I have ſucceeded, (ſays he in the Preface) the 'Reader muſt be left to judge. This I know, that it has been 'no eaſy taſk. For notwithſtanding Davila's excellencies in all 'other reſpects, it cannot be denied that his ſtile is very ab-'ſtruſe, his periods long and embarraſſed with parentheſes, 'which often include others, like *wheels within wheels*, and per-'plex, not to ſay, obſcure the ſenſe. His connections, even 'in the ſame period, are ſtiff, and hard to be bound together; 'and the arrangement of his words ſo inverted, that it has been 'no ſmall difficulty to put them into a clearer order, and form 'them into any ſort of ſtile: in which, perhaps, I may be 'thought to have made too free a uſe of Participles, eſpecially 'thoſe of the auxiliary Verbs, and other tacks, which yet, as 'any one will ſoon find upon trial, are ſo abſolutely neceſſary 'that they cannot be diſpenſed with in ſuch long and embaraſſ-'ed periods, though a delicate ear may poſſibly be offended at 'them.'

In the preſent work, Mr. Farneworth has kept much cloſer to his original, than he did in his tranſlation of The Life of Pope Sixtus V. from the Italian of Gregorio Leti; the ſtile of which performance we thought rather too diffuſe. [See Review, vol. XI. p. 268—287, and p. 357—372.] We are glad, however, that he ſeems himſelf to be *now* of the ſame opinion; and ſincerely hope the laborious taſk he has ſo laudably perform-ed, will meet with the deſerved approbation of the public.

As a ſpecimen of the work before us, (of which we want room for a regular abſtract) we ſhall give our Author's account of a moſt furious and bold attack made upon the city of Cahors, in the province of Guienne, by the King of Navarre, [afterwards Henry the Great] then at the head of the Huguenot party. This will ſerve alſo to ſhew what may be atchieved under Leaders of approved conduct and courage, by what has been lately called a *Coup de Main*. It here follows, from vol. I. p. 407—409.

'In the beginning of the year 1580, the King of Navarre 'proceeded to the execution of his intended deſign upon Ca-

'hors,

'hors, which was to *ſurprize that city on a ſudden*, and reduce 'it into his own power.—The city of Cahors is ſituated upon 'the river Lot, which, ſurrounding it on three ſides, leaves 'only one paſſage open, called La Porte aux Barres; the other 'three ſides are entered by three large bridges that croſs the ri-'ver. By one of theſe, called the New Bridge, the King of 'Navarre reſolved to attack the town *ſuddenly in the night*, not 'having forces ſufficient to aſſault or beſiege it in the day-time. 'And though there was no draw-bridge, yet there was a gate 'at the entrance of the bridge that was kept locked, and de-'fended by two ravelines, through which it was neceſſary to 'paſs, to come at the gate of the city that ſtood at the other 'end: for which reaſon he propoſed to faſten a petard at each 'gate; (an engine, till that time little regarded, on account of 'its novelty, but ſince much eſteemed, after frequent trials, for 'its uſefulneſs in ſurprizes and ſudden attempts) and when he 'had opened a paſſage, to proceed immediately to an aſſault. 'For this purpoſe, beſides thoſe that were to go before and faſ-'ten the petard, he divided his men into four bodies, the firſt 'conducted by the Baron de Salignac, the ſecond by the Sieur 'de St. Martin, Captain of his guards; the third, in which were 'the Gentry, and he himſelf in perſon, by Anthony Sieur de 'Roquelaure; and the fourth by the Viſcount de Gordon, in 'which were twelve hundred good muſketiers.

'The petard being faſtened to the firſt gate, by Captain John 'Robert, produced its intended effect, and thoſe few ſoldiers 'that were in the ravelines were cut to pieces, without making 'any conſiderable reſiſtance. The ſecond petard likewiſe ſuc-'ceeded, and burſt open the gate of the city; ſo that they 'might eaſily have entered if they had met with no farther op-'poſition. But the people of the town being awakened by the 'report of the firſt petard, and the Sieur de Veſins, who was 'the Governor, having run to the alarm juſt as he was, not 'only without arms, but almoſt without cloaths, they bravely 'oppoſed the entrance of the enemy, and freſh men ſtill com-'ing in armed, from all parts of the city, to their aſſiſtance, 'there was a very hot engagement betwixt the firſt parties; for 'ſome of them kept inceſſantly pouring in their ſhot at a diſt-'ance, whilſt the boldeſt of them advanced up to each other, 'and joined in a cloſe fight with their ſhort arms: ſo that by 'little and little, the ſecond and third parties being every where 'mingled with the firſt, the encounter became general and ve-'ry bloody, in which the Governor of the town, in a manner 'unarmed, and in the thickeſt of the fight, being killed on that 'ſide; and the Sieur de St. Martin on the King of Navarre's, 'the ſucceſs continued doubtful at leaſt two hours. But the

'Baron de Salignac firſt, and then the Sieur de Roquelaure, 'being dangerouſly wounded, and carried out of the fight, the 'courage of the aſſailants began to fail, ſo that they gave 'ground very faſt. For though they had at firſt advanced as 'far as the great ſquare, yet they were now driven back again 'almoſt to the very gate, and would certainly have been totally 'repulſed, and beaten out of the city, as the Viſcount de Gor-'don advanced but ſlowly with the muſquetiers that were in the 'rear, if the King of Navarre (not only afflicted at the loſs of 'his Captains, but highly piqued at the diſgrace his men were 'like to undergo, and in deſpair of ever retrieving his affairs if 'his firſt undertaking miſcarried) coming up to the head of his 'ſoldiers, in the very face of the enemy, had not renewed the 'aſſault, by fighting gallantly and undauntedly with his own 'hand. For the Gentlemen and common ſoldiers bravely preſſ-'ing forwards after him, and ſtriving to out-do each other, in 'following the ſteps of their Leader, who ſupported the fury of 'the enemy with incredible valour, advanced ſo far, that at 'break of day they had recovered the main ſquare of the city, 'the townſmen having ſhut up and fortified themſelves, as well 'as the ſhortneſs of the time would permit, in the public 'ſchools; from whence, though they made a terrible fire of 'their ſmall arms on every ſide, to the great ſlaughter of the 'aſſailants, who fought without cover in the open ſtreets, yet 'the King of Navarre never moved from the head of his men, 'though they that were next to him were often killed by his 'ſide. In this manner they fought all the day, and all the fol-'lowing night, except when they now and then reſted them-'ſelves a little, which both ſides had an opportunity of doing 'by the darkneſs of the night. The next day, about ſun-riſing, 'the King of Navarre received intelligence, that ſupplies were 'coming to the relief of the city from the neighbouring towns: 'upon which he ſent the Sieur de Chouppes to fight them on 'the outſide of the Porte aux Barres, whilſt he courageouſly 'redoubled the aſſault, to drive the townſmen from the places 'where they had barricadoed themſelves; but he met with ſo 'ſtout and vigorous an oppoſition, that though the ſupplies 'were defeated that came to the aſſiſtance of the townſmen, and 'they received no relief, yet he was not able all that day and the 'next night to make them ſurrender, till three pieces of can-'non, that were found in the city arſenal, were mounted, and 'brought out to batter and break down the barricadoes. After 'which there enſued a dreadful and bloody ſlaughter of the peo-'ple. Thus, after a continual fight of three days, the city of 'Cahors being at laſt taken, and thoroughly plundered, gave 'the Huguenot ſoldiers not only an opportunity of enriching 'themſelves with plenty of ſpoil, but of wreaking the hatred

'which

'which many of them bore to the very name of a Catholic. 'In this enterprize the undaunted courage of the King of Na- 'varre was admired by every one, who, having in his other 'actions given many teſtimonies of a great and exalted mind, 'ſhewed himſelf in this, to the terrour of his enemies, and the 'admiration of his friends, a gallant and daring ſoldier, as his 'ſubſequent exploits more fully proved him.'

As this was a very remarkable action, it deſerves to be perpetuated, and the circumſtances truly aſcertained; for which end we have given the accounts of two different Hiſtorians, whom our Readers may have the ſatisfaction of comparing together, if they pleaſe. Vid. the extract from Sully's Memoirs, Review, vol. XIV. p. 568.

P.

The Anglers. In eight Dialogues in Verſe. 12mo. 1s. Dilly.

THESE Dialogues are the prettieſt things of the kind we have ſeen, ſince the Piſcatory Eclogues of Mr. Moſes Browne; but, we humbly apprehend, the *funny* Notes* might well have been ſpared, as they are by no means congenial with the ſoberly pleaſing ſubject.—We ſhall give one of the Dialogues, entitled *Mixed Angling*, as a ſpecimen of the reſt.

IAPIS. MYSTA.

I. This loneſome dale, theſe ſhaggy hills which lean
O'er Chelmer's ſolemn ſtream, with ſhadowing ſcreen,
Charm like an opiate's dream, and thought infuſe
Of fairy haunt and viſions of the Muſe.

M. To theſe imbow'ring ſhades, from books and care,
I oft for ſalutary eaſe repair:
And here, Iapis, with the fiſher's cane
My leiſure dallies, trifler not in vain.

I. I ſo adviſe, ſo write for ſtudious men,
The wrath of Squill ſhall never awe my pen.
Hard ſtudy gen'rates atramental bile
And thoughts miſhapen as the brood of Nile.
Theſe Auguſt fervors, which inflame the ſky,
Conſpire to drain the nervous fluid dry.
Reſt muſt divide the cure, to Reſt be join'd
Some gentle action to amuſe the mind.

* Wrote in imitation of Scriblerus's Notes to the Dunciad.

M. There, Doctor, there's a med'cine for the ſtone,
The pebble, in this perch's ſkull, full grown.

I. This ſlook, my Rev'rend, were he not ſo lean,
Is juſt as good a noſtrum for the ſpleen.

M. An Eel? thy fat is ſanative for blows,
Its virtuous drops th' obſtructed ear uncloſe.

I. Here, take my carp; demoliſh him this night,
Specific rare! for dimneſs of the ſight.

M. Obſcure, methinks, our river ſteals his way
By theſe mean walls, where Ulting's Ruſtics pray.

I. Not long obſcure; by Maldon, ancient town,
He flows in bloody ſtory with renown.
'Twas there, uplifting from his oozy bed
The ruſhy honours of his ſea-green head,
He ſaw the Britiſh Heroine, in her car,
Cleave like a thunder-bolt th' oppoſing war.
He ſaw the rout, when ſlaughter drench'd his fields
With Roman gore, and heap'd with Roman ſhields.

M. Our ſtep be light, on charnel ground we tread,
Here labour reſts, here ſleep the vulgar dead.

I. Sleep under nameleſs turf, or rugged ſtone,
That coarſely tells the owner of the bone.
The lying marble and the flatt'ring buſt,
Are honours ſacred to the rich man's duſt.

M. This Alder mark, which o'er the ſtream depends,
Deep and more deep the pooly ſtream deſcends.
Here, on the holy day, at hour of pray'r,
The Carl profane oft lays his glozing ſnare.
His brothers of the plow confeſs their ſins,
He, impious wretch! large finny lucre wins.
More oft theſe robbers prowl, like beaſts of night,
And pillage, by the moon's perverted light,
Law-guarded ſtreams; hence righteous Anglers pine,
And Lords of fiſh at fiſh-leſs tables dine.
But we no interdicted joys partake,
No laws we trample, and no ſabbath break.
Unprick'd by conſcience we purſue our toil,
Rewarded with a load of honeſt ſpoil.
Huge ills the kingdom of the fin await,
And other foes than man conſume their ſtate:
The coot, the dab-chick, and the dreaded ſnake,
And fowl of forrage, and the houſhold drake,
The hern's long beak, the ſwan's high-favour'd breed,
And bittern's trump hoarſe-ſounding in the reed.
Fierce Diſcord too, inſatiate Fury, reigns
Amid the carnage of the watry plains.

Trout

Trout on the race of loach renew their meal,
While teeming ſpawn gluts the devouring eel.
Pearch, ever warring, waſte the minnowy fry,
And trembling roach before the pick'rel fly.
On theſe ſweet banks, one vernal morn, my foot
Strook, near an aged willow's warty root,
A pike's drum-rattling hide, his ſpiked jaw
Had ill ſecur'd him from an otter's paw.

I. That water wolf, of ſpecies undefin'd,
Or fiſh or quadruped, or both conjoin'd;
The honeſt Angler's hate, the huntſman's joy,
Let ſpears tranfix him, and let dogs deſtroy.

M. My fortune then injoy'd that ſcene of blood,
Dogs men and horſes ruſhed into the flood.
There, here he vents, a lucky jav'lin thrown
With ſtrenuous arm, infix'd him in the bone.
He dives, he mounts again, one hardy hound
Tenacious plunges with him to the ground.
All diſappear, all reaſcend from far,
Redoubled clamours urge the watry war:
Now fainting, panting, cloſe purſu'd by death,
To the whole worrying pack he yields his breath.

I. Let injur'd nations, with like vengeance, chaſe
All tyrants, otters of the human race.
I hear a voice, ſome ſhepherd's call; behold
He leads his bleating people to the fold.
My ſpirits flagg, and aking legs adviſe
Reſt and the cate which empty veins ſupplies.
The fibres by exceſs of toil we ſtrain,
Brac'd, ſlowly brac'd to vig'rous tone again.

M. Yon ſmoaking cot, beat by the mountain wind,
Harbours a good and hoſpital Hind.
Unmurmuring his annual tithe he pays,
His friend he welcomes, and on Sundays prays.
There, on ſound beef * our ev'ning we'll regale,
And crown the ſober cup with nut-brown ale.

* We wonder Myſta ſhould ſo ſoon forget, or that he ſhould refuſe, the carp ſo kindly proffered by his friend, in the earlier part of the dialogue. Beſides, would it not have been more natural for our Anglers to have regaled on the produce of their day's ſport?—We can by no means approve of that *beef-ſupper*.

Seventeen Sermons, on various important Subjects, viz. On original Guilt; Original Depravity; Human Impotency; the Trinity; the Deity of Chriſt; Juſtification by Chriſt's Righteouſneſs; the Nature and Uſe of Faith in the Sinner's Juſtification; on the Chriſtian Warfare; the Chriſtian's Courſe; the Chriſtian's Stedfaſtneſs; the Chriſtian's Crown; Love to an unſeen Jeſus. Several of which were deſigned by the Author for the Preſs, and are now publiſhed, with ſome others of his Sermons, for the Benefit of his Widow and Children. By the late Rev. Mr. Samuel Hayward. 8vo. 6s. Field.

THESE Sermons are dedicated, by J. Conder, the Editor, to the Church and Congregation lately under the care of the Author; at whoſe deſire, we are informed, they are publiſhed; 'a deſire (ſays he) which flows from your cordial 'love to his memory, and genuine eſteem for his labours, which 'were ſo acceptable and uſeful among you when alive; and 'with a view to be in ſome degree beneficial to his dear and 'tender family now he is removed.' We cannot help obſerving, that this kind of apology, ſo commonly made for the publication of poſthumous works, (thoſe in the Sermon way eſpecially) is too eaſily admitted by the public, to the everlaſting diſgrace of many a good and pious man.

Not content with the eſteem and reputation our Author ſeems to have met with among his own flock, and thoſe of his own party and perſuaſion, his over zealous friends are willing to ſtretch his fame to lengths it can never reach. As the worthy and religious man, we make no doubt, he has been reſpected in his life time; but, as an Author, this officiouſneſs of his Intimates and Admirers, can ſerve only to make him remembered for thoſe little imperfections which a due and well judged reſpect to his memory would have wiſhed to conceal, and ſuffer to be buried in oblivion. But as Charity, which is urged alſo, Charity 'to his dear and tender family' may be thought a ſtronger plea, we ſhall only further obſerve, that the ſame liberality might have been expreſſed almoſt in any other way, to better purpoſe, than by ſubſcriptions to this performance.

The chief purport of the three firſt Sermons, is, to repreſent human nature in as dark colours as it is poſſible, from theſe words of the Apoſtle to the Gal. iii. 22. *But the Scripture hath concluded all under Sin.* The following are the three general views under which he would repreſent the truth contained in his text, viz. I. We are all under the guilt of Sin. II. We are all under the pollution of Sin. III. We are all under its power and government.

The

The fourth Sermon bears this incomprehenſible title. 'A Trinity of Perſons in the Unity of the Divine Eſſence. The text is 1 John v. 7. latter part—*And theſe Three are One.* In treating this ſubject, our Author diſcovers himſelf to be profoundly *orthodox*; that is, in the vulgar acceptation of the word; for as to juſt, rational, and conſiſtent notions of Chriſtianity, which is true Orthodoxy, his mind appears to be too much under the power and influence of prejudice to admit them: indeed either as a Reaſoner or as a Critic on the Scripture Hiſtory, and its original language, his abilities are too ſlender to bear him out, thro' ſuch ſubtle diſquiſitions, with any ſucceſs, or reputation, among the judicious and diſcerning.

The Diſcourſe opens with this high encomium on the doctrine of the Trinity, 'The doctrine of the Trinity is one of the 'glories of Revelation, and therefore highly deſerving our 'particular conſideration and eſteem. However it may be treated with ridicule, and viewed as an abſurdity, by many, be'cauſe it is myſterious and incomprehenſible, it is one of the 'capital articles of the Chriſtian's Creed, it enters into the ve'ry eſſence of his comfort, his holineſs, and his ſalvation, and 'therefore he receives it with the utmoſt readineſs and chear'fulneſs.' Having, after this, given a ſhort account of the context, he enters upon the diſcuſſion of this incomprehenſible point; but as if he thought his text not quite ſo fit for his purpoſe, he chuſes to ſubſtitute the words of the Aſſemblies Catechiſm, as more *fully* expreſſive of the doctrine he is to maintain. 'The truth then,' ſays he, 'that appears from this part of God's 'word, is this, viz. What the Aſſembly's Catechiſm has fully 'expreſſed. "That there are three perſons in the Godhead, 'the Father, the Son, and Holy Ghoſt, and theſe three are one "God, the ſame in ſubſtance, equal in power and glory." I 'ſhall conſider this in its ſeveral parts, ſo that the whole may 'appear clear and evident; as I. *Prove that there are three in 'the Godhead.* II. *That theſe are three diſtinct Perſons.* III. '*That theſe three Perſons are the one Supreme God, equally par'taking of one common undivided Nature or Eſſence.* And then, 'IV. *Conſider the uſe and improvement of this Truth.*'

We ſhall give the ſubſtance of what our Author delivers under the third of theſe particulars, as a ſpecimen of his ſentiments on this doctrine, and his talent of reaſoning. After having acknowleged the Trinity to be a great myſtery, a myſtery in which we are entirely loſt, he ſays, 'However ſome may eſteem it a 'reproach upon their underſtanding, to believe what they can'not fully comprehend, I deſire to eſteem it none, and there'fore freely own my ignorance, how the ſacred Three are di'ſtinct as to perſonality, and yet *One* eſſentially. 'Theſe are

'ſubjects

ſubjects of an infinite nature, and therefore cannot come with-
'in the reach of a finite mind. Nothing but Infinity can take
'in Infinity; and therefore it diſcovers the greateſt pride and
'vanity in a ſhort-ſighted mortal, to refuſe to give credit to a
'doctrine ſo immediately relating to Deity, becauſe it is in-
'comprehenſible. If we muſt believe nothing but what we can
'entirely account for, we muſt turn abſolute Sceptics.' But our Author ſhould not have taxed thoſe that diſbelieve the Trinity, with *pride* and *vanity*, on this account; ſince their diſbelief is grounded, not upon their being unable to comprehend the mode of the exiſtence of Deity, but becauſe they apprehend that the doctrine of the Trinity is abſolutely *contradictory* both to *Reaſon* and to *Scripture*.

'But this doctrine (it is ſaid) is not *contrary* to Reaſon, tho'
'*above* it. We do not ſay that three Perſons are one Perſon,
'or that they are three diſtinct Beings or Gods, but that the
'three Perſons are one God. The Father is almighty, the Son
'is almighty, and the Holy Ghoſt is almighty; and yet there
'are not three Almighties, but one Almighty. The Father is
'eternal, the Son is eternal, and the Holy Ghoſt is eternal;
'and yet there are not three Eternals, but one Eternal.' So much by way of illuſtration, to ſhew its manifeſt conſiſtence with Reaſon. Let us now ſee how ingeniouſly he ſupports the truth of this doctrine, on Scripture proofs.

'That this is the doctrine of Scripture, appears plain, both
'from the Old and New Teſtament. Some have thought that
'it appears in Pſal. xxxiii. 6. where it is ſaid, that *By the word*
'*of the Lord were the heavens made; and all the hoſt of them by*
'*the word of his mouth.*' There is ſomething ſo curious in the quotation of this text, as a proof of this wonderful myſtery, and at the ſame time ſo myſterious, that we cannot excuſe ourſelves from giving our Readers the following key to the underſtanding the force of it. *The Word* then ſignifies *Chriſt*; *the Lord* ſignifies the *Father*; and *the Breath of his Mouth* ſignifies the *Spirit*. Not leſs curious is the following quotation in proof of 'the *Trinity* and *Unity*.' Numb. vi. 24, 25, 26. *The Lord*
'*bleſs thee and keep thee, the Lord make his face to ſhine upon*
'*thee, and be gracious unto thee. The Lord lift up his countenance*
'*upon thee, and give thee peace.*' Here the firſt *Lord* ſignifies the *Father*, the ſecond *Lord* ſignifies the *Son*, and the third *Lord* ſignifies the *Holy Spirit*.

Our Author, however, thinks he can produce ſtronger proofs of this doctrine than theſe paſſages, which he owns are not direct proofs of it. His account of the matter is as follows.

'What

'What we have in Iſ. vi. 3. ſeems more peculiarly deſigned 'to ſpeak this great truth. "*And one cried unto another, and* "*ſaid, holy, holy, holy is the Lord of Hoſts, the whole earth is* "*full of his glory.*" There is no impropriety in ſaying, that 'this thrice holy refers to the Trinity. This glorious Lord of 'Hoſts Iſaiah ſaw in his viſion, is in one place referred to the 'Son, and in another to the Holy Ghoſt, John xii. 41. and 'Acts xxviii. 25. And the ſame Lord, in verſe 8, ſays, *who* '*will go for us.* So that it appears as if the Prophet had a vi-'ſion of the ſacred Three, and heard the Spirits ſurrounding 'the throne celebrating the praiſe of each; and if ſo, it evi-'dently ſhews, that they are the one Supreme God, equal in 'all divine glories, and therefore demanding equal praiſes from 'all creatures. But this appears more particularly in the New 'Teſtament. Thus it is a truth evidently contained in the or-'der of Baptiſm. In this form the Son and Holy Ghoſt are 'equally mentioned with the Father, without the leaſt appear-'ance of inferiority. If they are not one in eſſence, it is ſtrange 'that thoſe who are baptized ſhould be as much given up to the 'Son and Spirit as to the Father; that they ſhould thereby be 'brought under an equal obligation to pay religious honours to 'all, and that by a divine appointment, when all Revelation is 'againſt it.'

By this time our Readers will be able to judge how ſtrictly orthodox this performance is, without giving them any further ſpecimens from the two Sermons that follow the above mentioned, viz. On the *Deity* of Chriſt, and on *Juſtification*. The remaining five are of a more practical nature, and ſeem more ſuitable to the abilities of this pious Divine. But we muſt not conclude, without remarking the ſtrange indiſcretion of the Editor of this volume, who not content with publiſhing the Sermons, ſome of which, we are told, were deſigned for the preſs, has taken the freedom, in his Dedication, to preſent the world with a private Epiſtle or two of the deceaſed, which inſtead of doing honour, as might be intended, to the memory of Mr. Hayward, can ſerve but to expoſe both the Author and the Editor to equal contempt.

D

FOREIGN BOOKS, *continued from page* 473.

De l'Origine des Loix, des Arts et des Sciences, et de leurs progrès chez les anciens peuples. Trois tomes in 4to. A Paris, chez Deſaint et Saillant, 1758. That is,

The

The Origin of Laws, Arts, and Sciences, and their progreſs amongſt antient nations.

IT is natural amongſt all civilized nations, not only to look forward, and to conſider carefully, the means of amending the inſtitutions under which they live, the poſſibility of improving arts, and the methods of extending ſcience; but alſo to trace things backwards, in order to diſcover what laws their anceſtors introduced, what arts were firſt invented, how ſcience was firſt cultivated, and, in ſhort, how things came to be preciſely in that ſtate in which they behold them; what the inquiſitive have done, in almoſt every country, this judicious and worthy perſon, with whoſe character, however, farther than his writings declare it, we have no acquaintance, attempts to do for the world in general; and to undertake boldly, an arduous but a very uſeful taſk, which may be ſtiled, The Hiſtory of the Efforts of Human Underſtanding to facilitate Human Happineſs.

The view of our learned Author, is to treat theſe ſubjects in their origin and their progreſs, within a period, below which others have already laboured to ſet them *in* a clear and certain light. He therefore bounds his work with the reign of Cyrus, about which time moſt of thoſe great men aroſe, whom we find celebrated by the firſt Authors of antiquity. It is eaſy to diſcern from hence, that an equal fund of knowlege and of patience muſt be neceſſary to the man who ventured upon ſo laborious an undertaking; to the accurate performance of which, nothing could be more neceſſary, than laying down a proper plan.

In the firſt place then, he diſtributes the whole of his work, under three epochs. The firſt begins at the deluge, and comes down to the death of Jacob. The ſecond, from the demiſe of that patriarch, to the eſtabliſhment of monarchy amongſt the Jews. The third, from the foundation of the Jewiſh monarchy, to the return of that nation from their captivity, under Cyrus. He has purſued this diviſion with the moſt ſcrupulous exactneſs. At the beginning of the ſecond period, he takes up the hiſtory of laws, arts, and ſciences, preciſely where he left them at the cloſe of the firſt; and in like manner, at the beginning of the third, as he had brought them down to the end of the ſecond. By this means the Author ſpeaks three times of the ſame ſubject, amongſt the ſame people; but the pictures with which he preſents his Readers are very far from being the ſame; what fixed their attention in one period, diſappears in the next, to make way for details as much, or more, intereſting than the former. In conſequence of this method, the progreſs of every branch of human knowlege is clearly diſcerned, and the mind is occupied with ſo much the more ſatisfaction, as the choice of the matter

is

is more varied. It may be proper to add here, that our Author follows, in general, the chronology of our learned and famous Archbiſhop Uſher.

The Author divides his periods and his volumes in the ſame manner, ſo that the firſt period is contained in the firſt volume; the ſecond, in the ſecond; and the laſt, in the third. Each volume is divided into ſix books. In the firſt, he ſpeaks of laws under two diviſions; the former regarding private property, the rites of marriage, religious worſhip, and penal laws: the latter reſpects the municipal inſtitutions in every nation. The ſecond book treats of arts, and in this we find the origin of agriculture, veſture, architecture, the working of metals, deſign, graving, ſculpture, goldſmith's work, writing. The third gives us in like manner, the hiſtory of the ſciences, under the capital heads of Medicine and the Mathematics. To the former he refers, ſurgery, anatomy, botany, and pharmacy: arithmetic, aſtronomy, geometry, mechanics, geography, &c. are ranged under the latter. The fourth book comprehends commerce, navigation, and every thing of that kind. In the fifth, we find the hiſtory of the art of war; and the manners and cuſtoms of antient nations, are the ſubject of the laſt.

On each of theſe heads things are ſtated with all the plainneſs and preciſion imaginable, from the moſt antient and authentic Authors, cited with great accuracy and fidelity. Imagination has no ſhare in this work, and it is very rarely that even conjecture finds admiſſion. Whenever it does, it appears with propriety, in the Author's learned notes, in which he modeſtly diſcuſſes thoſe embarraſſed and perplexed points which would have very much diſturbed the order of his work, if the ſolution or explanation of them had been undertaken in the text. This account may ſerve to give the Engliſh Reader a competent idea of the learned Author's deſign, which, in the opinion of foreign Writers, he has executed with ſuch indefatigable labour, unaffected candour, and wonderful perſpicuity, that, together with the apparent utility of the performance, will ſecure it a laſting reputation.

Hiſtoire de Zenobie, Impératrice-Reine de Palmyre. Par M. Euvoi de Hauteville, B. D. C. &c. A Paris, chez les Freres Eſtienne, 1758. 12*mo. pp.* 480. That is,

The Hiſtory of Zenobia, Empreſs-Queen of Palmyra.

The general reſpect and admiration, which in foreign countries as well as our own, have been paid to the deſcription of the ruins of Palmyra, publiſhed by the ingenious Mr. Wood, has created a ſingular attention to the hiſtory of that antient city, and particularly to this great Princeſs, who both raiſed it to the ſum-

ſummit of proſperity, and was alſo the cauſe of its deſtruction. Upon theſe motives, our Author believed the Public would afford a favourable reception to the hiſtory of Zenobia; which, with great care and diligence, he has collected from various antient Writers, diſpoſed the facts in a natural and eaſy order, and related them with great life and ſpirit.

Zenobia was deſcended from the Royal Houſe of the Ptolemy's in Egypt, and the ſpouſe of Odenatus; or, as it is written in ſome Authors, Odænathus; who, for any thing that appears before his marriage, never roſe to any higher dignity than chief magiſtrate in his own city. He was unqueſtionably a perſon of great merit, and extraordinary abilities, both in peace and war. After the Emperor Valerian was taken priſoner by the Perſians, Odenatus eſpouſed the cauſe of the Romans, and not only protected the frontiers of the empire, but even invaded the Perſian dominions, and penetrated as far as Cteſiphon, which was then their capital. On this account, the Emperor Gallienus aſſociated him in the empire, and gave him the title of Auguſtus, which he bore for about four years.

Odenatus, though happy and honoured in his life, was miſerable and unfortunate in his death, being murdered, with his eldeſt ſon, Herodes, whom he had by a former wife, by a kinſman of his, whoſe name was Mæonius. Our Hiſtorian is at great pains to vindicate his heroine from the imputation of being an aſſociate in this conſpiracy, with which ſhe is expreſly charged by Trebellius Pollio. It is, however, certain, that after the deceaſe of her huſband, ſhe herſelf aſſumed, and beſtowed the imperial title upon her ſon Waballathus. It may not be amiſs to remark, that it is from inſcriptions and coins only, that we are acquainted with this young Prince's name, who is mentioned only by one Hiſtorian, Vopiſcus, and then by the name of Balatus.

Zenobia, to whom our Author, after this period, always gives the title of Empreſs-Queen, extended her dominions on every ſide, and at length ſubdued Egypt, which ſhe held during the ſhort reign of the Emperor Claudius Gothicus; but when Aurelian aſſumed the purple, he refuſed the title of Auguſtus to Waballathus, though it ſeems he would have permitted him that of Vice-Cæſar, and Governor of the Eaſtern Empire. This was a dimunition the haughty ſpirit of Zenobia could not bear, and thereupon a war enſued, wherein her armies were ſeveral times defeated by Aurelian, and a great part of her dominions were conquered. She was at length beſieged in her capital; which, however, was ſo gallantly defended, that Aurelian offered her terms, which ſhe rejected in a very ſpirited letter. The place, notwithſtanding, was afterwards taken, and the Emperor alſo made

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himſelf maſter of the perſon of Zenobia, in an attempt by which ſhe endeavoured to eſcape.

We are told by Zoſimus, that ſhe threw the blame of the letter, which irritated Aurelian extremely, upon the famous Longinus, Author of an admirable treatiſe *On the Sublime*; from which our Author endeavours to vindicate her. This, however, is certain, that Longinus was put to death. Zenobia was carried to Rome, and led in triumph by Aurelian. In reſpect to religion, as Athanaſius tells us, which is likewiſe confirmed by Photius, Zenobia was a Jeweſs. The famous Heretic, Paulus Samoſatenus, was at her court, and ſome, particularly St. Chryſoſtom and Theodoret, think, that it was out of complaiſance to her, that he publiſhed thoſe opinions for which he was condemned in the council of Antioch (of which city he was Biſhop) anno Domini 270. This Princeſs lived at Tivoli in peace, and even with a certain degree of magnificence; but that ſhe was married to a Roman Senator, and that the Emperor eſpouſed one of her daughters, are facts to which our Author, (following therein the ſentiment of Baronius) affords no credit. Few pieces of antient hiſtory have appeared in a more florid or elegant dreſs than this of Zenobia; in which, however, Mr. de Hauteville has adhered cloſely to facts, though from the vivacity of his ſtile, which is rather too much ornamented, one might be tempted to ſuſpect the contrary.

Diſſertation ſur l'Origine et le Progrès de l'Art de Graver en Bois, pour eclaircir quelques traits de l'Hiſtoire de l'Imprimerie, et prouver que Guttemberg n'en eſt pas l'Inventeur. Par Mr. Fournier le jeune, Graveur et Fondeur de Caracteres d'Imprimerie. A Paris, chez Barbou. 8vo. pp. 92. That is,

A Diſſertation on the Origin and Progreſs of the Art of graving in Wood, in order to explain ſome things relating to the Hiſtory of Printing, and to prove that Guttemberg was not the Inventor.

There have been few points more warmly diſputed, than who was the Inventor of the noble and uſeful art of Printing; though the opinion which is at preſent thought to be beſt founded, aſcribes it to John Guttemberg, a gentleman, or, as ſome ſay, a Knight of Mentz. In regard to the date, it ſeems to be pretty much agreed, to have been about the middle of the fifteenth century. Mr. Fournier has, however, undertaken to overturn both theſe notions, and not only to deprive Guttemberg of the honour of this invention, but alſo to place it much higher in point of time. In the management of this controverſy, he draws great advantages from his being an artiſt, as well as an Author, and having

having thereby a more accurate and diſtinct conception of the lights that might be received from the practice of Graving in Wood, and its relation to the firſt attempts in Printing.

He lays it down, that a perſon cannot be ſaid to have invented, or introduced a new art, if the operations eſſential to that art actually exiſted, and were in common uſe before his time. Now this, he ſays, was in reality the caſe, with reſpect to Guttemberg's eſſays in Printing; for the art of Graving in Wood was in his days a diſcovery of long ſtanding, and yet this comprehended every thing that was requiſite to his method of Printing; and therefore Mr. Fournier concludes, that notwithſtanding the common opinion, he has no juſt title to the honour paid him.

It muſt be acknowleged, that in this Diſſertation there appears a great power of reaſoning, as well as a profound acquaintance with the ſubject, by which Mr. Fournier has rendered his notion very plauſible, and his performance equally elegant and entertaining. But towards the cloſe he introduces a diſtinction between Typography and Printing. The former, in which the impreſſion was made from tables cut on, or in, wood, is all that he allows to Guttemberg; and he ſhews very fully, that ſomething of the like kind had been practiſed in regard not only to pictures, but inſcriptions, even in the thirteenth century; the other, which is properly the Art of Printing, conſiſts in the uſe of moveable characters; and though it is generally admitted, that theſe alſo were introduced by Guttemberg, yet as they were ſtill of wood, Mr. Fournier inſiſts, that he only changed the object, by applying that to the printing of books, which had been already applied to the caſting off prints with inſcriptions: and this was therefore, as he would have it underſtood, rather an improvement than an invention. According to this Writer, the Art of Printing, as it is now practiſed, is to be aſcribed to Peter Schoëffer, who, in conjunction with John Fauſt, made uſe not only of moveable, but of metallic types, in 1457. After all, it may be very well doubted, whether this account of the matter, though very ſpecious, and interſperſed with many curious particulars, ought to affect the claim of Guttemburgh; ſince, however different their method might be, theſe men only perfected what Guttemberg confeſſedly began; and from our Author's own poſition, cannot from thence pretend to the title of Inventors, becauſe the arguments he employs againſt him, militate, in every reſpect, and to the full as ſtrongly, againſt them.

Eſſai

Eſſai ſur les Grands Evénemens par les Petites Cauſes, tire de l'Hiſtoire. A Geneve, et ſe trouve a Paris, chez Hardi, 1758. 12*mo. pp.* 346. That is,

An Eſſay on Great Events, which have ariſen from Trivial Cauſes. Illuſtrated from Hiſtory.

The ingenious Author of this little work propoſes to ſhew, that in regard to the moral and political world, it is not always great and adequate cauſes, that produce ſtrange and ſurprizing events; but that, on the contrary, they may be, and often are, the reſult of things ſeemingly ſmall, and utterly diſproportionate, to their effects. In order to prove this, as is very natural, he has recourſe to facts, and exhibits fifty relations from hiſtory, in ſupport of his theſis. To tranſcribe theſe, would be to tranſlate his book, of which, however, no idea can be given, but by producing an inſtance.

At a time when an implacable war had long ſubſiſted, between the rival republics, Venice and Genoa; fell out the following event. A beautiful widow in the laſt mentioned city, by a train of inevitable accidents, ſunk into the loweſt ſtate of indigence, and unable to bear the ſight of her children ſtarving, threw herſelf, in a fit of deſpair, on a Nobleman, whoſe illicit ſolicitations ſhe had rejected with diſdain in the time of her proſperity. This Senator, whoſe name was Luchio Vivaldo, behaved upon this occaſion, with dignity and honour. He reſpected her virtue, and not only relieved her preſent, but ſet her above the reach, of future diſtreſs. The citizens of Genoa, ſtruck with the generoſity of this action, in private life, thought they could not entruſt the public concerns to a better man; and in conſequence of this, gave him full powers to treat with their Siſter-State of Venice. His negotiation had all the ſucceſs they could wiſh, and he concluded a peace acceptable to both commonwealths, becauſe conſiſtent with both their intereſts.

Mr. Richer, to whom the public ſtands indebted for this very neat and agreeable performance, ſeems to have intended it chiefly, if not purely, as an amuſement; and conſidered even in this light, it is an elegant entertaining piece. But the ſubject might be ſo managed as to ſerve ſuperior purpoſes; that is, to inform, and to inſtruct. To this the Author is certainly equal in point of abilities; but amuſement is the faſhion in France, and the great ambition of our Author was to pleaſe.

Creta Sacra, ſive de Epiſcopis utriuſque Ritûs Græci et Latini, in Inſulâ Cretæ; accedit ſeries Præſidum Venetorum inluſtrata,

Autore Flaminio Cornelio. Venetiis 1755. *Jo. Bapt. Paſquali.* 4*to. Tom.* I. *pag.* 327. *Tom.* II. *pag.* 458. That is,

The Eccleſiaſtical Hiſtory of Crete, containing the Succeſſion of the Prelates, both of the Greek and Latin Communions. To which is added, the Series of Venetian Magiſtrates who governed that iſland.

This work, which comprehends more than the title promiſes, is divided into four parts. The firſt under the title of Prolegomena, contains an hiſtorical relation of ſeveral voyages of the Venetians into the Levant, with an hiſtorical and geographical deſcription of the iſland of Candia, the modern name of Crete, by Chriſtopher Buon del Monti, a Florentine; but corrected, augmented, and enriched, with very learned notes, which leave the Reader without the ſmalleſt doubt as to any remarkable place in that iſland, once adorned with no fewer than one hundred cities.

The ſecond part includes the hiſtory of the Greek Biſhops, beginning with Titus, the beloved diſciple of St. Paul, and continued to the time that iſland was yielded by the Emperor Alexis IV. to Boniface, Marquis of Montſerrat, who in Ann. Dom. 1204, reſigned it to the Serene Republic of Venice. At this period came in the Latin Biſhops, of whom an account is given in the third part.

It was at this juncture alſo, that many Venetian families tranſported themſelves into this iſland, in order to ſettle and cultivate it. This brings the Author to the civil and political hiſtory of this noble iſland, which is the buſineſs of the fourth part. He gives us here an ample account of the principal families who eſtabliſhed themſelves in Crete, and the magiſtrates, who under the name of *Rettori* and *Duchi*, governed in the name of the Republic. He draws next a fine picture of the flouriſhing ſtate of the Venetians; the jealouſy of the Genoeſe, on ſeeing their rival become miſtreſs of the Archipelago; and, in fine, the efforts made for the ſpace of twenty-five years, by the Turks, to diſpoſſeſs the Venetians, in which they ſucceeded at laſt; chiefly by the perfidy of thoſe who, under the colour of coming to their defence, abandoned them in the moſt critical conjuncture, and left them to ſink under the oppreſſive weight of the collected force of the Ottoman empire.

MONTHLY CATALOGUE,

For JUNE, 1758, continued.

POLITICAL.

Art. 1. *A Plan for regulating the Marine Syſtem of Great Britain. In which the Service of the Navy, the Intereſt of the Merchant, and the Contentment of Seamen and their Families, are impartially conſidered; and each endeavoured to be provided for, &c. &c. By Capt.* John Blake, *who was in the fleet under Sir Charles Wager, at the ſiege of Gibraltar, anno* 1727; *commanded a ſhip in the Mediterranean in* 1733, *and afterwards the ſhips Hallifax and Lincoln, in the ſervice of the Eaſt India Company.* 8vo. 1 s. 6 d. Millar.

THERE are many articles in this Plan which ſeem well calculated for the benefit of the Navy, by tending to improve the morals, ſecure the health, and engage the ready ſervice of Seamen.

The ſcheme propoſed is too tedious and complex to find room in a Catalogue article, and perhaps a more particular analyſis would be dry and unentertaining to the generality of Readers. But as the ſubject is highly intereſting to every Briton, we recommend the peruſal of the pamphlet to all who would wiſh to ſee our Navy put under ſuch regulations, as may beſt promote the public utility, and the intereſt of thoſe valuable members of the community, the Sailors.

We cannot, however, omit the following reflection, which we are afraid is too well warranted by fact. The Captain propoſing, that the extraordinary charges (if any) attending the execution of his Plan, may be defrayed by a drawback from the produce of the prizes taken from the enemy, obſerves as follows.

'It is well known,' ſays he, 'when a prize is taken by his Ma'jeſty's ſhips, no leſs than three-eights of the whole, or 7 s 6 d. in 'the pound, goes to the Commanders; by which ſome of them have 'jumped at once into ſuch riches, that they have ungratefully thrown 'up, or on ſome pretence or other excuſed themſelves from the ſer'vice, or at leaſt become very cautious of riſquing their perſons in 'it afterwards. This point therefore ſeems to deſerve the animad'verſion of the Legiſlature; mean time, as the Commander takes to 'himſelf 7 s. 6 d. out of every nett pound the prize ſells for, can he 'think it hard to be obliged to contribute Nine-pence, or Four-pence 'Half-penny, which is ten or nine per cent. out of his Seven Shil'lings and Six-pence, to the carrying on of this Plan, from which 'he will reap ſo many advantages?'

We agree with the Captain, that this point deſerves the animadverſion of the Legiſlature; and we are of opinion, that the opportunity of acquiring ſuch ſudden and vaſt accumulations of wealth, has rather been of prejudice than ſervice to the Navy.

Art. 2. *The Old Engliſhman's Letters for the Poor of Old England; in which is proved, that, independent of relieving the poor and middling People of England, it is the true Intereſt of England as well as Ireland, to allow the free Importation of Tallow, Cattle, and Hides from Ireland; and that nothing will diſtreſs the common Enemy more. By* William Homer. 8vo. 1s. Comyns.

We are very ſorry every body elſe was not of Mr. Homer's opinion: the nation had not then loſt the benefit intended it, by the *(rejected)* Bill, for anſwering the good purpoſes ſo earneſtly and judiciouſly contended for by this honeſt Writer.

MISCELLANEOUS.

Art. 3. *A plain Narrative of Facts, or the Author's Caſe fairly and candidly ſtated, by way of Appeal to the Public. By* W. Webſter, D. D. 8vo. 6d. Noon.

Dr. Webſter, of Ware, complains, that notwithſtanding the great ſervice he has, for near half a century paſt, rendered both to Church and State, by his *(invaluable)* writings*, he is ſtill but *poor Dr. Webſter of Ware.*——When we conſider this Reverend Author's caſe, and character, we are naturally reminded of the following paſſage in the Dunciad.

——— And am I now threeſcore?
Ah why, ye Gods! ſhould two and two make four?

* Particularly the Weekly Miſcellany; a work many of our Readers may remember.

Art. 4. *The Curioſities of Paris, in nine Letters. Containing the Manner of Travelling from Calais to Paris, and the Deſcription of the Towns, &c. on the Road. Deſcription of Paris, Courſe of the Seine, Bridges, Fountains, &c. Palaces, Paintings, Gardens, Statues, Cabinets of Curioſities, and an Execution on the Wheel. Hoſpitals, Churches, Relics, and Proceſſions. Squares, Statues, and Inſcriptions. Different Orders of the Religious, Orders of Knighthood, Equipages, and Theatres. Amphitheatres, public Libraries, Colleges, Nunneries, &c. and the Ceremony of taking the Veil. Deſcription of St. Cloud, the royal Mauſoleum of St. Dennis, and Regalia of the Crown. Deſcription and Curioſities at Verſailles, Trianon, Marli, Waterworks, and Machine, Gardens, Statues, Proceſſion of the Knights of the St. Eſprit, &c. &c.* Interſperſed with uſeful Obſervations, and particularly adapted for the Peruſal of chirurgical Students, and the Traveller. *By* A. R. 8vo. 2s. 6d. Owen.

This appears to be genuine, and is the moſt modern, as well as the moſt entertaining performance of the kind that we have met with.

Art. 5. *A Catalogue of the Collection of Pictures, &c. belonging to King James* II. *To which is added, a Catalogue of the Pictures and Drawings in the Closet of the late Queen Caroline, with their exact Measures; and also of the principal Pictures in the Palace at Kensington.* 4to. 10s. 6d. Bathoe.

The Preface, which is said to be written by a person of distinction, informs us, that these Catalogues were purchased by the Editor, at *the sale of Mr. Virtue*, [so the Preface expresses himself] as was also that of King Charles's collection; see Review, vol. XVII. page 278. 'That of King James's collection was transcribed from a book 'in the possession of the late Earl of Oxford, with the King's arms 'on the covers, which probably was for his Majesty's own use.— 'The catalogue of Queen Caroline's closet was taken by Mr. Vertue 'himself, in 1743.'

Art. 6. *Memoirs of the Military Transactions of Sir John Burroughs, Knt. Colonel-General of the King's Army in the Expedition to the Isle of Rhea: Of his landing, attacking, and beating the French Troops with twelve hundred Men, and being killed before the Castle of St. Martyns: With a List of the Officers of Note, who set out in that Service, under the Command of the Duke of Buckingham: Together with his Character by Way of Elegy, written before St. Martyns, in the Year* 1627. *By* Captain Robert Markham, an Officer in that Expedition. 4to. 1s. 6d. Owen.

'Sir John Burroughs, Colonel-General of the King's army, whose 'family is now little known, served in all the successive wars of his 'time. He commanded in, and was Governor of the city of Frank-'endale, during the longest, and perhaps one of the hottest, sieges 'that had ever been known. He was employed in the service of the 'States, and was in the memorable battle with the King of Denmark 'near Stade, against Tilly: He was engaged in the famous expedi-'tion against Cadiz; and also in that against the isle of Rhe, where 'he was killed with a musket-ball, on the 11th of September, 1627, 'in the forty-first year of his age.' Pref. p. 4.

Art. 7. *An humble Address to the Public, together with some Considerations on the present critical and dangerous State of the Stage in Ireland. By* Thomas Sheridan, Deputy Master of the Revels, and Manager of the Theatre-royal. 8vo. 1s. 6d. Faden. Re-printed from the Irish Edition.

Those who have been attentive to the controversy at present subsisting between Mr. Sheridan and Mr. Barry, occasioned by the latter's project for a new Play-house in Crow-street, Dublin,—will find some entertainment in the perusal of this pamphlet; which may be considered as Mr. Sheridan's apology for his conduct, ever since the Theatre-royal fell under his management: and, indeed, the distress he is

threatned with, from the promiſing ſucceſs of Mr. Barry's ſcheme ſeems to have juſtly entitled him to the compaſſion of the public.

Art. 8. *The Hiſtory of London-Bridge, from its firſt foundation in the year* 994, *to the deſtruction of the Temporary-Bridge by fire, on the* 11*th day of April* 1758, *&c. To which is added, A brief hiſtory and deſcription of the ſeveral Bridges built over the river of Thames within the memory of man, viz.* 1. *Of Datchet-Bridge.* 2. *Of Fulham-Bridge.* 3. *Of Walton-Bridge.* 4. *Of Weſtminſter-Bridge. And* 5. *of Hampton-Court-Bridge. With copper-plates of London and Weſtminſter Bridges, a large map of London, with a view of the river Thames, and one plate of the view of London. And alſo of the following deſigned ones, viz. At Blackfriars, (with a copper-plate thereof) Kew, and Richmond.* 8vo. 1 s. 6d. Cooper.

When the public attention is excited by any popular ſubject, then is the ſeaſon for *ready* Writers to ſhew their addreſs. Thus, a late cataſtrophe has ſet an induſtrious Scribe to work, in collecting ſcraps from Stow, Maitland, and others, for old materials; and from the news-papers for freſh ones; which, with the embelliſhment of two or three old Magazine prints, compoſe this *hiſtory* of London-Bridge.

Art. 9. *Stenography; or, Short-hand improved. Being the moſt compendious, lineal, and eaſy method hitherto extant. The perſons, moods, tenſes, and particles which moſt frequently occur, are adapted to join with eaſe and accuracy at pleaſure: the rules, are laid down with ſuch propriety, conſiſtence, and perſpicuity, that the practitioner will need no other aſſiſtance. The whole illuſtrated with an alphabetical Praxis, adapted to all purpoſes in general, but more particularly to the three learned profeſſions, Law, Phyſic, and Divinity. By* John Angell, *who has practiſed this art above thirty years.* 8vo. 7 s. Millar, &c.

The reputation which ſucceſſive plans of Short-hand have enjoyed in their turn, appears to have proceeded from a cauſe which does not *neceſſarily* prove the excellency of their methods, although taken as an earneſt of it; and this is the manual dexterity of the Author, acquired by long practice in his own way. Nor does our veracity run any hazard from this obſervation, ſince the dead Letter has generally given place to the living Writer.

We dare not, however, extend this remark to the Author before us; for the character of his performance, drawn by himſelf in his title-page, does not give us the leaſt liberty to queſtion its excellence. It appears, indeed, as though this treatiſe was penned by an *Angel* in the literal acceptation of the word. Be this as it will, the title ſhall not bias our judgment of the book.

After a dedication to the Duke of Richmond, is a preface, containing a hiſtory of Short-hand Writers; wherein the Author falls in with

with the notion of thoſe, who, fond of deducing every thing from the Jews, make Moſes teach letters to them, and they to all the reſt of the world. He is pretty full in the accounts of the ſeveral Writers upon Brachygraphy, Stenography, Radio-Stenography, Tachygraphy, Zeitography, Cryptographie, Semigraphy, and Polygraphy, the elegant names for ſhort-hand, which we paſs over.

The alphabet this Author adopts, is, he tells us, principally Mr. Maſon's; he has been very careful in laying down rules and diſtinctions relating to vowels, double and triple conſonants, prepoſitions, terminations, &c. too much ſo, we imagine; they appearing too complex ever to be all regarded: ſince it is natural to ſuppoſe, that the alphabet and ſome few fundamental rules once attained, learners will inſenſibly contract each his peculiar method of practice, rather than toil and ſubmit to the drudgery here required of him.

Without entering into any particular criticiſms upon Mr. Angell, it will ſuffice to ſay of Short-hand Writers in general, that their alphabets are conſtructed in an arbitrary manner; trivial, or no reaſons being given, why letters of *uncouth* or *compounded* forms are ſo contrived; nor why they ſometimes depart from their own rules as arbitrarily as they appoint them.

Short-hand is ſo uſeful an art, that we ſhould be pleaſed to ſee ſome ingenious perſon, firſt properly retrench our preſent alphabet, and after a judicious ſelection of eſſential letters, ſubſtitute the ſimpleſt characters poſſible to expreſs them by; adapting the moſt ſimple and eaſy to thoſe which, upon calculation, are found to occur the oftneſt. When this is done, it may then be ſaid, that a Short-hand is compoſed upon a rational foundation: a character not merited by any Short-hand that has yet appeared.

N.

Art. 10. *The King of Pruſſia's Criticiſm on the Henriad of Monſ. de Voltaire. Tranſlated from the original. With a preface, containing a ſhort account of the diſgrace and retreat of that Favourite.* 8vo. 6d. Rivington.

It is a miſtake to call this piece a *Criticiſm*; it being a mere panegyric on the *Henriad*; written at a time when the Prince of Pruſſia's affections were young and warm, and when his youthful imagination was dazzled with the glitter of Voltaire's flowery genius. But, take the preſent Editor and Tranſlator's own account of it.—

'In 1736 the Prince Royal of Pruſſia (now the King) gave orders 'to Mr. Algaroti, who then reſided in London, for a pompous edi- 'tion of the *Henriad*. It was to have been engraved, with decora- 'tions to each page. For this edition, the Royal Patron and Friend 'of the Arts had drawn up the following preface. He was willing 'to leave a monument of his love for letters in general, and of the '*Henriad* in particular. But the death of the King, his father, the 'wars which ſucceeded, the departure of Mr. Algaroti, who left 'London, interrupted the deſign, and this edition came to nothing.

'The laſt editions of M. Voltaire's works were in 1756; one at 'Geneva, and another at Paris, the ſame year. In theſe editions 'this addreſs is given to the public entire. A fragment, indeed, had 'ſome time before come from Mr. Marmontel, in his preface to the '*Henriad:* here you have it complete, as it came from the pen of one 'of the moſt diſtinguiſhed men of this, or perhaps of any other age. 'It may not only be conſidered as a valuable literary curioſity, but as 'giving a public example to the Great Ones of the earth, not only 'to protect and reward the finer arts and ſciences, but to encourage 'them by their examples, and to advance them by their works. This, 'as it is ſo uncommon among the ſons of men, appears with more 'dignity in ſo great a King.'

As to the *ſhort account* here ſaid to be given of Mr. Voltaire's *diſgrace and retreat* from the Court of Berlin, it is a ſhort account, indeed, containing only a very ſmall part of what every body knows already.

Art. 11. *Obſervations on Mr. Fielding's Plan for a Preſervatory and Reformatory. To which is added, A Scheme for eſtabliſhing and perpetuating this noble Charity, &c. &c. By Mr.* Marchant. 8vo. 6d. Reeve.

Thoſe who have taken Mr. Fielding's ſcheme into conſideration, will find ſome things in Mr. Marchant's pamphlet worthy their attention alſo.

Art. 12. *Authentic Memoirs of the Life and Treaſonable Practices of Dr. Florence Henſey, who received ſentence of death on Wedneſday the 14th of June, 1758. at the King's-Bench Bar, Weſtminſter, for High Treaſon, in holding a traiterous correſpondence with France.* 8vo. 1s. Burnet.

Cobbled up from the News-papers, and ek'd out with wiſe obſervations, and reflections, by the Cobler.

Art. 13. *Tombo Chiqui: or, the American Savage. A dramatic Entertainment, in three Acts.* 8vo. 1s. Hooper and Morley.

Entertaining to *read*, but not rightly adapted for ſucceeding on the *Engliſh Stage*. It is taken from a French piece, entitled, *Harlequin Sauvage*. It was never offered to our theatrical Managers; and doubtleſs, as the Author, or rather Editor, or Tranſlator, obſerves, 'the righteſt thing that could be, was, not to offer it.' The performance, notwithſtanding, has conſiderable merit, as a ſatire on the foibles of thoſe European nations, who deem themſelves ſuperior to the reſt of the world, on account of their *polite* accompliſhments: which, in the opinion of the honeſt American Savage, are only vicious deviations from the original ſimplicity and integrity of nature.

Art. 14. *A Genuine Narrative of the Enterprize againſt the Stores and Shipping at St. Malo's, from the letters of a Perſon of Diſtinction*

tinction in the ſervice, &c. &c. Dedicated to the Right Hon. William Pitt, Eſq; 8vo. 1s. 6d. Staples.

A mere catch-penny, the dirty work of ſome fawning pamphlet-maker, who has chiefly filled this piece of *genuine* manufacture with the moſt profuſe and fulſome encomiums, upon thoſe who conducted the late affair at St. Malo's, and who are, no doubt, heartily aſhamed of ſuch nauſeous panegyric as they are here loaded with.

Art. 15. *Serious Thoughts on the Trial of Mr. Barnard. With a State of the Conduct of the D*** of M*******, and the Magiſtrate; and ſome Particulars not before publiſhed, relating to an Incident at Byefleet, which tend to give Light into the Affair, and perhaps may lead to a Diſcovery of the real Author of the Letters. Addreſſed to a Perſon of Honour.* 8vo. 6d. Coote.

Nothing in it.

Art. 16. *An Extract of Pauſanias, of the Statues, Pictures, and Temples in Greece; which were remaining there in his Time.* 8vo. 4s. Shropſhire.

To this Catalogue of the Temples, Statues, and Pictures of ancient Greece, is prefixed the following Advertiſement, to ſhew the Extractor's deſign in this publication, viz.

'The contents of theſe ſheets, being a faithful tranſcript of all that 'is to be found in Pauſanias, in relation to the Temples, Statues, and 'Paintings remaining in Greece, when he travelled over all its States, 'about the 177th year of the Chriſtian Æra, in order to deſcribe 'them; it may reaſonably be preſumed, that an accurate Bill of Fare 'of ſo ſumptuous an Entertainment, with a particular deſcription of 'the nobleſt and moſt elegant parts of it, will meet with a favourable 'reception.'

Art. 17. *A Diſſertation on adulterated Bread, and the great Benefit of Hand-Mills.* 8vo. 2s. Cooper.

This appears, to the beſt of our memory, to be no other than a different edition of a pamphlet entitled *Syborec.* See Review for May, page 493.

MEDICAL.

Art. 18. *Pharmacopæia Meadiana. Part* III. *Faithfully gathered from original preſcriptions, and illuſtrated with remarkable caſes; alſo an account of morbid appearances upon diſſections of ſeveral of the ſubjects. Interſperſed with practical remarks. To which is added, An Appendix, containing* Prælectiones Meadianæ, *or Medical Lectures,* 1. *On the ſtone in the bladder.* 2. *On cancers.* 3. *On ſtruma, or ſcrophula.* 4. *On muſcular motion.*

motion. Publiſhed from original manuſcripts. 8vo. 1s. 6d. Hinton.

Having very freely declared our ſentiments concerning the two former parts * of this collection, little more need be ſaid about this third, than that it carries with it as few tokens of legitimacy as its predeceſſors. The Editor, indeed, informs us, that 'the original manuſcript 'from which the ſeveral parts of this book are compiled, is fairly 'written, in a folio volume, with the Doctor's own hand; and was 'by him preſented to a *young phyſician*, for his improvement.' We cannot, indeed, abſolutely contradict the truth of this aſſertion; nevertheleſs, we muſt obſerve, that this young phyſician has been guilty of the higheſt ingratitude, in ſuffering a publication ſo little redounding to his patron's honour.

* See Review, Vol. XIV. p. 461. and Vol. XVI. p. 582.

Art. 19. *A Second Letter to an Apothecary at Windſor, concerning a late very extraordinary Phyſical Tranſaction at Eton. By* Charles Bateman, *Surgeon at Chertſey.* 8vo. 6d. Coote.

In our Review for February laſt, we mentioned the *firſt* letter publiſhed on this unhappy affair; unhappy, indeed, to Mr. Bateman, according to his ſtate of the caſe. As the practice, however, of Mr. K———r, the Apothecary to whom theſe letters are addreſſed, may be greatly affected by what Mr. B. has alleged againſt him, it may be improper for us to deſcend to particulars;—at leaſt till Mr. K. ſhall vouchſafe to anſwer his correſpondent. To this he is very urgently called upon by Mr. B. and if he does not comply with *ſuch* a call, we apprehend the world will be apt to conclude him either too indifferent about his reputation, or too conſcious of the real merits of his cauſe.

POETICAL.

Art. 20. *The Inſolvent: or Filial Piety. A Tragedy. Acted at the Theatre in the Hay-Market, (By Authority) under the Direction of Mr. Cibber. Written by the late* Aaron Hill, Eſq; Author of Merope; partly on a Plan of Sir William D'Avenant's, and Mr. Maſſenger's. 8vo. 1s. 6d. Reeve.

The Editor's account of this performance, is delivered as follows, in his preface.

'Above thirty years ago, Mr. Wilks (then one of the Patentees 'of the Theatre-royal) gave an old manuſcript Play, called, *The 'guiltleſs Adultereſs; or, Judge in his own Cauſe*, to Mr. Theophilus 'Cibber, who was then Manager of what uſed to be called, the Summer Company.———

'By the hand, and the long time it had been in the poſſeſſion of 'the Managers, it was ſuppoſed to have been one of Sir William 'D'Avenant's (formerly a Patentee) and, by the opening of the

'piece, palpably was founded on a play of Maſſenger's, called *The* '*Fatal Dowry*.—Mr. Wilks recommended it to Mr. Cibber to be 'got up in the ſummer, with ſome alterations—It lay by ſome time. '—In the year 1733, it was intended for the ſtage in the ſummer— 'But the performers were then ſhut out of the theatre, by the then 'Patentees of Drury-lane.———

'On a reviſal, it was judged to want ſome alterations—Accord-'ingly Mr. Cibber requeſted his kind friend the late Mr. Hill (who 'was never happier than when he had an opportunity to do a friend-'ly office) to correct it—How much he was taken with the play, will 'appear on a peruſal of ſome letters of his relative thereto, (publiſh-'ed in this collection) and ſent to Mr. Theophilus Cibber, about the 'year 1746.—Let it ſuffice here to add, Mr. Hill almoſt new wrote 'the whole; and the laſt act was entirely his, in conduct, ſentiment, 'diction, &c.

'It was brought on the ſtage at the theatre in the Hay-market ear-'ly this year, 1758—When his Grace the Duke of Devonſhire 'humanely conſidered the unfortunate, extraordinary condition of a 'Comedian (who has had more frequent opportunities of happily en-'tertaining the town) and gave him liberty to try his fortune, awhile, 'at the little theatre in the Hay-market.

'But what mighty matters could be hoped from a young, raw, un-'experienced company, haſtily collected, and as haſtily to be em-'ployed.——Mr. Cibber was out of pocket by his undertaking.'

Such is the hiſtory of this unhappy Inſolvent; as for the play itſelf, it has more merit than ſome of our late admired tragedies; and certainly deſerved a better fate: but it may be truly ſaid to have fallen into *bad hands*.

Art. 21. *Dido to Æneas. From Ovid.* By Miſs Elizabeth Caroline Keene. 4to. 6d. Kinnerſley.

We are told, this is the performance of a very young Lady:—it is pity ſhe did not keep it from the preſs till ſhe grew a little older, when ſhe might probably have corrected the moſt material imperfections we have obſerved in it: and then, perhaps, it would not have been deemed much inferior to Mr. Dryden's tranſlation of the ſame Epiſtle.

Art. 22. *A Rhapſody in the Houſe of Commons. Inſcribed to the Right Hon. William Pitt, and Henry Bilſon Legge, Eſqrs.* Folio. 6d. Wilkie.

A poetical compliment to the Gentlemen mentioned in the title; and of equal value with moſt other compliments.

Art. 23. *Reaſon. A Poem. To which is prefixed,* A Notion of Poetry: *An Eſſay.* 4to. 1s. Cooper.

'——— *Not Poetry, but Proſe run mad.*'

Art.

Art. 24. *The Images of the Antients, particularly thoſe in the Univerſity of Oxford. With ſome Reflections on Virtue, ancient and modern, &c. A Poem. By a* Tradeſman of Oxford. 8vo. 6d. Scott.

This Oxford Tradeſman, who ſigns his name G. S. Green, and who, according to a whimſical kind of Advertiſement at the end of his pamphlet*, is a Watchmaker,—has frequently put himſelf to the trouble, and, as we gueſs, the expence too, of appearing in print. He ſeems to be a conceited man, without genius, learning, or even the knowlege of his mother tongue: but fancying himſelf a Wit, L—— help him! he will be teazing the public with his miſerable verſes.——Yet, after all, why ſhould not one Tradeſman contribute to the advantage of another?—were it not for ſuch Authors as Mr. G. S. Green, waſte paper might become a ſcarce commodity; to the great loſs of the Cheeſemongers, Grocers, Trunkmakers, and other induſtrious dealers, the only people who ever enquire after ſuch works as this account of certain Images of the Antients, or ancient Statues at Oxford and Wilton.

* Which Advertiſement, by the way, we take to be borrowed wit; having ſeen the original many years ago, on the ſign of a Clockmaker, if we miſtake not, at Nottingham. Its merit conſiſts *ſolely in deſcribing* the various kinds of clocks and watches in the moſt ſcientific terms that could be picked out of the Dictionary:---it has alſo been in the Magazines---and therefore we ſhall not repeat it here.

Art. 25. *A Collection of Free Maſons Songs: Containing ſeveral new Songs never before publiſhed. With compleat Liſts of all the regular Lodges both in England and Scotland, down to the Year* 1758. *For the Uſe of the Lodges. By* James Callendar, M. M. 12mo, 1s. Wilſon.

Theſe we do not underſtand.

RELIGIOUS *and* CONTROVERSIAL.

Art. 26. *A new Office of Devotion adapted to the preſent Times. To which is added, the Prayer of a true Catholic, or of a conſiſtent Proteſtant.* The whole being calculated for general Uſe, and to promote a further Reformation. 8vo. 1s. Noon.

Tho' this performance is happily free from that Enthuſiaſm and fanatical caſt which is ſo conſpicuous in the expreſſions, not to ſay, on the very faces of the *over-righteous in our day*, yet we could wiſh it had, on the other hand, as much of the ſpirit and fervour of devotion as it has of juſt and rational ſentiment: but, indeed, as in this lies the main difficulty of ſuch kind of compoſitions, ſo in almoſt all the Forms of Prayer extant, we are ſure to find either a tincture of Enthuſiaſm, and falſe ſentiments; or juſt and natural ſentiments delivered in a *manner* too formal and ſpiritleſs for real devotion.

Beſides

Beſides erring in this laſt reſpect, we think our Author greatly deficient as to propriety of ſtile and language in prayer. This ought to be as ſimple as poſſible, and yet ſhould never ſink into any thing mean and vulgar. Inſtead of this, he often uſes philoſophical and metaphyſical terms. Theſe occur chiefly in his *adorations*, ſuch as '*perfect, moral* '*rectitude*; thou haſt an *original, independent, unalienable right*. Treat-' ing us and all mankind according to our *moral character* and deſert,' &c. In his *petitions*, his ſtyle is frequently ſuch as would better ſuit the practical application of a ſermon. The following is much more in the manner of an exhortation to duty, than an addreſs to the Deity.

'Let the *religion of Jeſus*, let the *reformed intereſt* be always ſup-' ported, and carried on in the world upon truly *catholic* and *chriſtian* ' principles; not by menaces and threats, or by any harſh and ſan-' guinary laws, but by ſober argument and gentle perſuaſion, and by ' all the fair, open, and honourable methods of rational evidence ' and conviction.—As we are all united and embarked in one com-' mon intereſt, and do all ſtand in need of each other, as members of ' the *body politic*, may we all in like manner conſider ourſelves as ' members of the *church militant*, of the viſible church and kingdom ' of Jeſus here on earth, and be ready to do all good offices ' of compaſſion, kindneſs, and charity, ready to help and relieve, ' to adviſe, aſſiſt, and comfort one another. Let prudence and ' meekneſs always take place amidſt our different ſentiments in mat-' ters of religion, that there may be no alienation of hearts and affec-' tions, amongſt the diſciples of the ſame Lord; no *unnatural faction* ' or *antipathy* in that body of which Chriſt is the ſupreme head and ' Governor.'

In his confeſſions, which are very ſcarce, and conſiſt chiefly in ſome random reflections on the peculiar ſinfulneſs and degeneracy of the preſent age, (which, we truſt, is too much taken for granted) he ſinks into the mean and vulgar, and deſcends to thoſe particularities which cannot fail to diſguſt the more judicious.

'Ah! how poorly is the worſhip of God ſupported in our *houſes*, ' *families*, and *public aſſemblies*? And how greatly does the power ' of godlineſs, where the form and appearance of it is yet preſerved! ' God be merciful to us all, from the higheſt to the loweſt. We are ' at the beſt a degenerate and ſinful nation, an unprofitable, murmur-' ing, ungrateful, and diſcontented people.'

After all, we ſhould be ſorry, if theſe free animadverſions ſhould be thought too ſevere, or give any uneaſineſs to an Author who, we doubt not, ſincerely intended them 'for general uſe, and to promote ' a further reformation.' And it may be proper to aſſure our Readers, that the freedom we have uſed in remarking on this performance, is not intended to repreſent it as peculiarly defective in the above-mentioned reſpects, but only to point out, (having this opportunity) ſuch faults in the ſtile and manner as are common to many other Offices of Devotion, which, like this, are in the main rational, and conſiſtent with the principles of the Chriſtian religion.

N. B.

N. B. A pamphlet, by the ſame Author, (as we have been informed) appeared in the year 1757, intitled, *A ſelect Form of Prayer, or Offices of Devotion made uſe of in the laſt ſolemn and public Faſt*, &c. 8vo. 6d. Henderſon. This piece happened to eſcape our notice at the time when it was publiſhed. All we ſhall now ſay of it is, that it hath the like defects, as to ſtyle and manner, but evidenceth the good intentions, and rational principles of the Writer. D.

Art. 27. *A Letter to Mr. A——d, concerning his Motives for renouncing the Popiſh, and re-embracing the Proteſtant Religion.* 8vo. 6d. Needham.

This Letter appears to have been written by a Roman Catholic, zealous to wipe off the reproach caſt upon his religion by Mr. A——d: See Review for March laſt, page 284.—Whether Mr. A——d will vouchſafe to make any reply to this Letter, we have not yet heard; but there are many things in it, which ſeem to bear very hard upon his character; and we rather wiſh than expect him to come off with honour in this conteſt.

Art. 28. *Remarks and Obſervations on the Morality and Divinity contained in Dr. Free's Certain Articles, propoſed to the Court of Aſſiſtants of the Worſhipful Company of Salters. In a letter to the Rev. Dr. Free.* 8vo. 3d. Dilly.

It appears that this Remarker is the perſon attacked by Dr. Free, under the character of a *Methodiſt*, ſee Review for May, 1758. page 499; and he apprehends himſelf to have been very ill treated by the ſaid Doctor: whoſe aſſaults he endeavours to repel with the united force of argument, remonſtrance, ridicule, quibble, and conundrum *. In page 7, he gives the following curious *hiſtory*, as he calls it, of Dr. Free's Certain Articles, &c.

'1ſt. Here is a Tueſday-lecture-ſhip in the gift of the Worſhipful 'Company of Salters, which Dr. Free thinks worth his applying for, 'therefore,

'2dly, Offers himſelf as a candidate, and makes intereſt for the 'ſame, but

'3dly, On application finds the Rev. Mr. —— has the favour of 'ſome of the worthy Gentlemen of the Court of Aſſiſtants, on which 'he tells them Mr. ——— is a Methodiſt. But, not thinking this 'ſufficient to prejudice the minds of theſe Gentlemen againſt Mr. '———; therefore,

'4thly, In an extreme ill humour, you ſet about drawing up cer-'tain Articles, which you preſent to the Gentlemen, in order to aſ-'perſe, blacken, and villify this oppoſing candidate. How far you 'have ſucceeded herein, theſe few ſentences ſet forth; you aſſert, "he acts in open and ſcandalous oppoſition to the church of England

* Specimens of our Remarker's excellence at this kind of wit may be ſeen in his ſixth page, and even in the manner of printing his motto.

"—with

" —with blaſphemy and impiety—diabolical phrenzy—gives our Sa-
" viour the lie—an enemy to all good works—decries virtue and mo-
" rality—acting like a Mahometan, or Infidel, or the Devil himſelf
" —releaſing men from their natural fears of a Deity—making room
" for all manner of vice and villainy—Not only guilty of Atheiſm,
" but treaſon alſo againſt the ſtate and government, &c. &c. &c."
' And after all this, who would wonder to find that hint (as a ſpeci-
' men of your moderation and charity) for diſpatching a perſon ſo
' obnoxious in your eyes, as being not fit to live; for you ſay, *Atheiſts*
" *in ſome countries have been put to death, as perſons very dangerous to*
" *a State.*" And,

5thly, All through theſe Articles, you admoniſh the Gentlemen,
" that they cannot, as members of the church of England, be con-
" cerned in promoting ſuch a perſon—nor as good ſubjects to the State,
" for fear of the magiſtrates cenſure of their characters,"—"incur-
" ing the cenſure of the Biſhop;" and page 15 you ſuppoſe the Gen-
' tlemen to be governed by *private intereſt*, and influenced by ava-
' ritious views in *dealing* (not very delicate, not very genteel, this I
' think, Doctor) you tell them, " if they fall under the Biſhops
" cenſure, the beſt excuſe they can make" (too much ſuppoſed, and
' too much implied, indeed, Sir) *is, that they had* UNWARILY *pro-*
" *miſed an Acquaintance with whom they had ſome* DEALINGS OF PRI-
" VATE INTEREST, *that they would, at all* ADVENTURES, *be ſer-*
" *viceable to ſuch a perſon.*"—What, all this to Gentlemen of com-
' mon prudence, Doctor? Then you ſhew the Gentlemen a pretty
' knack of departing from a PRECIPITATE PROMISE (what, at them
' again, Sir!) after having introduced a quotation from a letter of
' the late Biſhop of London, wiſh the preſervation of the life of Mr.
' B———n, and the diſappointment of the arts and ſchemes of this
' crafty Enthuſiaſt, you take your leave of the Gentlemen, and ſo—
' are their humble ſervant. And

' Laſtly, While this peccant humour was operating, and being
' *ready to run a tilt*, (as you ſay) I chanced to fall in your way, and
' ſo you vented ſome of your anger and reſentment upon *me* as a
' *Methodiſt.*'

Here ends the hiſtory of Dr. Free's *Certain Articles*, and Poſtſcript: and ' thus much for the *morality* of them,' ſays the Remarker, ' Let
' us next attend to the *divinity* they contain:' but, for this *divine* part of the ſquabble, we refer to the tract itſelf.

Art. 29. *The Tryal of the Vicar of St. David's Spirit. Containing candid remarks on his Hiſtory of Modern Enthuſiaſm. In a letter to the Author. By a Moderate Son of the Church.* 8vo. 1 s. No Publiſher's name, but advertiſed by Wilkie.

A tedious courſe of animadverſions on Mr. Evans's angry Hiſtory of Enthuſiaſm *. If the righteous ſpirit of the good man was before

* See Review, Vol. VI. p. 153.

moved

moved againſt the Methodiſts, this very wordy defence of them muſt ſurely prove a ſevere *trial*, indeed! Perhaps, the word ſpirit crept in by the Printer's miſtake: if ſo, we may, in all future advertiſements of this pamphlet, read, *The Trial of the Vicar of St. David's Patience.*

SINGLE SERMONS *ſince* May.

I. PReached by the Rev. Mr. John Conder, May 11, 1758, at the Ordination of the Rev. Mr. John Stafford to the Co-paſtorſhip with John Guyſe, D. D. in the Church of Chriſt meeting at New Broad-ſtreet. Together with the introductory Diſcourſe, by the Rev. Mr. Thomas Gibbons. The Church's Recognition of their Call. Mr. Stafford's Acceptance of it, his Confeſſion of Faith, and an Exhortation delivered to him by the Rev. Mr. Thomas Hall. 8vo. 1s. Dilly.

II. *The Beauties of Spring.* Preached at the pariſh church of St. Saviour's Southwark, in May, 1756. By T. Jones, M. A. Chaplain of the ſaid pariſh. 8vo. 6d. Dilly.

III. *The Veſſels of Mercy and the Veſſels of Wrath delineated, in a new, uncontroverted, and practical light.* Preached in New Kent, Virginia, Aug. 22. 1756. By Samuel Davies, *A. M.* 8vo. 6d. Buckland.

IV. *The Duty, Objects, and Offices of the Love of our Country.* Before the Houſe of Commons, May 29, 1758, being the anniverſary of the Reſtoration of Charles II. By George Fothergill, D. D. Principal of St. Edmund-hall, Oxford. 8vo. 6d. Rivington.

V. *The People's Duty when the Hoſt is gone forth againſt the Enemy.* Preached June 11, 1758, in the pariſh churches of Weſt-Ham, Eſſex. and St. Olave's, Hart-ſtreet, London. By William Dodd, Lecturer of thoſe pariſhes. 8vo. 6d. Davis and Co.

VI. *The two-fold Evidence of Adoption.* Before the Univerſity of Oxford, at St. Mary's, on Monday in Whitſun-week, May 15, 1758. By John Allen, M. A. Vice-Principal of Magdalen-hall. 8vo. 6d. Rivington and Fletcher.

VII. Two Sermons, before the Univerſity of Cambridge; the one on the 29th of May, the other on the 22d of June. By Samuel Ogden, D. D. Fellow of St. John's College, and Vicar of Dameron in Wiltſhire. 4to. 1s. Rivington, &c.

ERRATA. Page 634, line 16 from the bottom, for *word*, read *breath*.
P. 6[illegible]. l. 14 from the bottom, after the word *godlineſs*, inſert *abate*.

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